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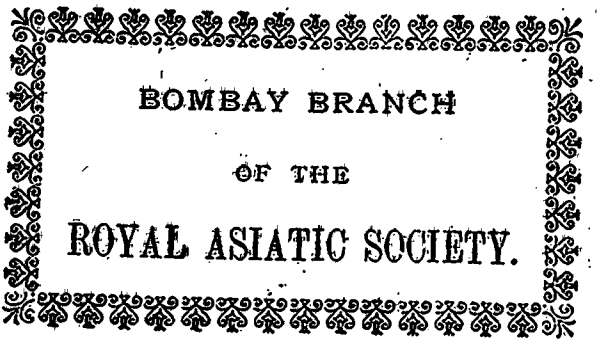

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THE

CALCUTTA

CHRISTIAN OBSERVER,

EDITED BY

CHRISTIAN MINISTERS OF VARIOUS DENOMINATIONS.

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NEW SERIES, VOL. XXIII. No. 265.—OLD SERIES, VOL. XXXI. No. 356.

JANUARY, 1862.

I.—*Introductory Observations.*

It is customary to begin a new volume of the *Observer* with some prefatory remarks, relating to the state of the times; the position and prospects of the Church of Christ; or the management of this magazine itself. There are many advantages in this course, and though we do not intend to run this paper to the length of many of its predecessors, we are glad of the opportunity of noting a few things.

And first let us speak of ourselves. The *Observer* has now been in existence thirty years—a period far transcending the age reached by most other publications in this country. It is not hyperbolical to say, that it has seen the beginning and ending of scores of magazines. Whether its mature age has brought with it weakness or strength, it is not for us to say, yet it is obvious that it has ceased to exist under the same conditions of society that saw its youth. There then, was hardly a periodical which, in any sense, it had to compete with. Its close relationship to the Calcutta Missionary Conference insured it much support, for there were many eager to write on topics then new, and it was the most fitting and convenient channel of communication through which they could make them known to the public. Now, it is far otherwise: most of the controverted subjects eagerly debated in this magazine a quarter of a century ago, have been settled, or have lost their import-

ance; and besides kindred magazines which have sprung up in other parts of the empire, we have at least in this city three periodicals which absorb much of the subject matter, which formerly flowed into this journal—the *Calcutta Review*, the *Oriental Baptist* and the *Christian Intelligencer*.

That the *Observer*, however, has still important functions to maintain we think is obvious. It brings information to an influential, if not a large body of readers; it is an important record of the acts and deeds of Missionaries and Missionary Associations; it is valuable as a medium for expounding and defending the acts and opinions of those with whom Christian men for the most part sympathise, when they are attacked by men who sneer at philanthropy and ignore religion; and not the most insignificant of its functions consists in its being a convenient organ which religious men can use, and will use, whenever any portion of the Indian press goes beyond its ordinary irreligiousness to attack the cause of missions, or the principles commonly received amongst persons who avow themselves the followers of Christ and the adherents of Bible truths.

We are anxious to see the *Observer* fulfilling adequately the purposes for which it exists; we cannot therefore but desire some things in its behalf which now it desiderates. We want for it a larger amount of original writing. Last year our pages were not greatly defective in this respect: though one or two of the chief causes producing articles recently may now be lacking, we hope notwithstanding that this year we shall be at least equally favoured.

It is to us cause for regret that the religious intelligence of this periodical has been so meagre. Now, intelligence is what we cannot manufacture; and that which comes within our own personal sphere, is limited. That which we have we give; and shall we say it? others never send us any. Now there are numbers who could easily give us information about their own spheres, or extract it for us from other periodicals, if they would be at the trouble; and whilst obliging us, they would assuredly be adding to the stock of information pos-

sessed by the public. As the recognised organ of Missionaries ever since its establishment, the *Observer* is entitled to receive more contributions to its pages from them, than it actually does. The last page of our last number will shew how few have given us their aid.

There are vast revolutions now taking place around us, and the grand questions that have given rise to them sufficiently prove that they cannot all subside without great and marked results. India having passed through the throes of her convulsion is now having her house set in order. Never did she seem to have a brighter future, and if her rulers had not the fatuity to keep up a native army, which is so unnecessarily large as to be a dead weight on her finances and a menace to her rest, there would be little indeed to excite either apprehension or call forth disapproval. The state of China proves that none of the prevalent forms of religion there have power over the people. Whatever may be the fate of Italy, she cannot go back to the ignorance, despotism, and error from which she is emerging. However much the civil strife in America is to be deplored, it must be regarded as a necessity which at some time or other was sure to arise. All the surging emotion prevalent in the regions we have named, as well as in Russia, Poland, Hungary and Madagascar, is hopeful, as shewing that the elements of light, freedom and truth are at work, struggling for expansion and liberty and that their foes are alarmed. Great evils never reform themselves. Enormous systems of falsehood and oppression never die without a struggle. It is something when the principles that are noble, true, beneficent and heavenly are strong enough, or firm enough, to call forth the fear, or the hate, or the hostility of antagonist influences.

May the year which we begin amidst the tumult and surging of the nations terminate in the calm hopefulness of a spring-tide of goodness and greatness.

II.—*The Enormous Armaments of Europe.*

Some correct statistics have been collected respecting the number of men employed in the armies of Europe, and it is really almost enough to make one despair of the progress of mankind to find that something like 4,000,000 of men, at the very lowest computation, are under arms. Here is a list:—Army of Austria, 738,344; Prussia, 719,092; Russia, 850,000; France, 626,000; Great Britain and India, 534,827; Denmark, Sweden, Spain, Portugal, and Italy, 303,497; total 3,771,760. The cost of maintaining, clothing, and paying these men, at the low average of 40*l.* per head, is 150,000,000*l.* per annum; but the loss is not to be measured by this sum, enormous as it is, for we must also reckon what would be gained were this mass of labour productive, instead of unproductive. The labour of 3,771,760 able bodied men cannot be calculated as producing less than 120,000,000*l.* per annum, so that virtually between the cost of their maintenance and what they ought to produce, were their labour utilised, there is a difference of something like 300,000,000*l.* a year. We are quite sure this sum is rather under than over the mark. The worst feature of all this is, that we can see no termination to this expenditure. Since the breakdown of popular institutions in America, and the outbreak of the savage war which the Republicans and Democrats of that country are waging against each other, we may turn in vain for consolation from the Old to the New World.—*From the Money Market Review.*

III.—*List of Missionary Societies.*

BRITISH.

The Society for the Propagation of the Gospel in Foreign Parts,	500 Home and Foreign Missionary agents, including many native assistants, 300 students, catechists, and teachers,	East and West Indies South Africa, Australia, New Zealand.
The Baptist Missionary Society,	75 Missionaries, about 112 native assistants, 43 schools, 6,512 scholars, 16,994 communicants,	India, the West Indies, and Western Africa.
The London Missionary Society,	183 Churches, 19,781 communicants, 735 educational institutions, including day and boarding schools, 33,623 scholars, 153 missionaries, about 700 native agents,	South Seas, West Indies, South Africa, Mauritius, India, *China*.
The Church of England Missionary Society,	228 Ordained missionaries and assistants, 2,140 other assistants, 16,231 communicants, 33,546 scholars,	Western Africa, Western Asia, India, *China*, West Indies, New Zealand, &c.
The London Society for Promoting Christianity among the Jews,	78 Missionaries—Jewish College, ...	Europe, Persia, Palestine.

The General Baptist Missionary Society.	8 Missionaries, 24 assistants, ...	India, *China.*
The Wesleyan Missionary Society,	216 Ordained missionaries and assistants, 1,611 other assistants, 128.165 communicants, 117,190 scholars,	The West Indies, India, *China*, Africa, Polynesia, Australia, &c.
The Church of Scotland's Foreign Mission,	9 Missionaries, several assistants, 3 Mission establishments in India, and staff of agents,	India, European Continent, the Colonies.
The Irish Presbyterian Church Foreign Mission,	11 Missionaries, ...	India, European Continent, the Colonies, Syria.
The Welsh Foreign Missionary Society,	4 Missionaries, ...	Brittany, India.
The British Society for Propagating the Gospel among the Jews,	24 Missionaries—Jewish College, ...	North Africa, European Continent.
The Edinburgh Medical Mission,	... ...	*China.*
The Reformed Presbyterian Church's Foreign Mission,	4 Missionaries, ...	New Hebrides, Jewish Mission in London.
The Free Church of Scotland's Foreign Mission,	28 Missionaries, 14 native assistants, 79 other agents, about 10,000 scholars, missionary establishments in India, ...	India, South Africa, European Continent, the Colonies.
The Lew-Chew Naval Mission,	1 Missionary and 1 assistant, ...	Lew-Chew.
The English Presbyterian Church's Foreign Mission,	3 Missionaries,...	*China.*
The United Presbyterian Church's Foreign Mission,	35 Ordained missionaries, 65 catechists and teachers, exclusive of Canada and Australia,	West Indies, Western Africa, India, Southern Africa, Syria, Northern Africa, European Continent, the Colonies.
The Chinese Evangelization Society,	5 Missionaries (1 medical), ...	*China.*
	AMERICAN.	
The Board of Commissioners for Foreign Missions,	26 Missions, 127 stations, 131 out-stations, 161 missionaries, 8 ordained and 4 un-ordained physicians, 224 male and female assistants, 21 native pastors, 222 native preachers, 254 native assistants, 5 printing establishments, 153 churches, with 23,155 members, 8,919 scholars, not including the Sandwich Islands,	India, Indian Archipelago, Western Asia, European Turkey, *China*, West Indies, Pacific Isles, North American Indians, Africa.
The Baptist Missionary Society,	84 Stations, 539 out-stations, 66 missionaries, 64 female assistants, 220 native helpers, 192 churches, 15,219 members, 88 schools, 2,000 pupils, including European agency,	Burmah, Assam, Teloogoo country, *China*, North American Indians, Europe.

The Methodist Episcopal Missionary Society,	56 *Stations*, 81 missionaries, 30 local preachers, 6,869 members, 63 schools, and 2,535 pupils, including the South Church,	North American Indians, Western Africa, *China*.
The Episcopal Board of Missions,	13 Stations, 15 missionaries, 1 native preacher, 20 American and 6 native teachers, 350 church members, 413 scholars,	Greece, Western Africa, *China*, North American Indians.
The Society for Ameliorating the Condition of the Jews,	10 Missionaries, 7 colporteurs, ...	America.
The Free-Will Baptist Foreign Missionary Society,	4 Missionaries, 4 native preachers, 2 churches with 75 members, and several schools,	Orissa.
The Board of Foreign Missions of the Presbyterian Church,	56 American and 2 native missionaries, 25 male, 79 female, and 32 native teachers, 512 church members, and 4,000 scholars,	North American Indians, Western Africa, India, *China*, San Francisco.
The Foreign Missionary Society of the Lutheran Church,	5 Ordained and 2 un-ordained native missionaries, 86 church members, 355 scholars,	Hindostan.
The Seventh-Day Baptist Missionary Society,	3 Missionaries, ...	Western Asia, *China*.
The American Indian Missionary Association,	6 Stations, 8 sub-stations, 28 missionaries and assistants, 21 churches, 1,300 members, 165 scholars,	North American Indians.
The Baptist Free Missionary Society,	1 Missionary, 3 female assistants, 1 native pastor, 4 native teachers,	Hayti.
The Associate and Associate Reformed Presbyterian Churches,	8 Missionaries, ...	India, Turkey, the Pacific.
The Southern Baptist Convention,	40 Missionaries, white and coloured, 26 assistants, 11 native helpers, 1,225 church members, and 633 pupils,	*China*, Western Africa, North American Indians.
The American Missionary Association,	14 Churches, 1,160 members 9 teachers, 70 male and female missionaries and assistants,	The West Indies, North American Indians, Pacific Islands, Siam, California, Egypt.
The Nova Scotia Presbyterian Church's Foreign Missions,	1 Missionary and several native assistants,	New Hebrides.
The American and Foreign Christian Union,	140 Agents, ...	Romish and Greek Communities.

CONTINENTAL.

The Moravian Missions,	305 Missionaries and assistants, 74,538 converts and catechumens,	The West Indies, Greenland, North America, Tartary, South Africa, South America, Persia, Egypt, Nicobar Islands, Labrador, *China*, India.
The Netherlands' Missionary Society,	23 Missionaries, 146 native assistants, 8,290 scholars,	East Indies.
The Basle German Mission,	51 Missionaries, 18 assistants, 69 other assistants, 1,212 communicants, 2,342 scholars,	Western Africa, India, *China*.
The Paris Society for Evangelical Missions,	14 Missionaries, a number of native assistants, 1,300 communicants,	South Africa.
The Rhenish Missionary Society,	31 Missionaries.	*China*, South Africa.
The Berlin Missionary Society,	15 Missionaries and several assistants, about 200 communicants, and 600 scholars,	South Africa.
The Evangelical Union for the Spread of Christianity (Gossner's),	5 Missionaries, 13 assistant missionaries, 25 male and female assistants,	India, Australia, the Chatham Islands.
The Evangelical Lutheran, or the Leipsic Missionary Society,	6 Missionaries, 67 assistants, 2,152 communicants, and 890 scholars,	India, New Holland.
The North German Missionary Society,	12 Missionaries, ...	Africa, India.
The Norwegian Missionary Society,	6 Missionaries and assistants, ...	South Africa.
The Berlin Missionary Union for China,	3 Missionaries, ...	*China*.

—*The Christian Witness.*]

IV.—*Miscellaneous.*

THE HARVEST TRULY IS PLENTEOUS.—The vast population of India, and the facilities afforded by its close connection with our own country, have naturally made it the chief field of mis-

sionary effort. Nearly all the Missionary Societies of the world have recognised its claims, and there are now labouring there about 450 missionaries and 700 native preachers. But large as this number may seem, the fact for us to recognize is, that they have to minister to a population nearly equal to two-thirds of the entire population of Europe; and that, if equally distributed among them, they give but one Christian teacher to 100,000 people. China, with 370 millions of people, has scarcely more than 1 missionary for every 10 millions; Persia, with 12 millions, has 12; Siam, with 5 or 6 millions, has 9; Sumatra, with 2 millions, has 1; Java, with 5 or 6 millions, has 1; Borneo, with 3½ millions, has 5. The Malay Peninsula, a country as large as Britain, has none. Japan, with 25 millions, has as yet, as far as I am able to learn, not one. Cabul, with 8,300,000, has none. New Guinea, a country larger than France by one-fourth, and the home of many people, has none. Turkistan, with its wandering Tartars, 760,000 tents, or 4 millions of souls, and its settled inhabitants of 2 or 3 millions more, has none. There are no Christian missionaries in Mongolia, none in Thibet, none amongst the scattered hordes of Siberia, none in many islands of the South Seas, none amongst numerous tribes of Central Africa, and as good as none in the greater part of the vast continent of South America.

INDIAN SERFS.—*The Indian Mirror* draws attention to the number of female serfs in Bengal known as *nuffers*. They "are purchased to serve as maidservants, but are treated generally with such indignity, contempt, and cruelty, as to extract pity from every outsider. In America the slaves are disposed of by the auctioneer's hammer, in Bengal by bonds or mortgage deeds. Young girls and lads are generally sold at very low rates to parties desirous of engaging their services, and when a transfer of property takes place, this bond is also transferred along with the unfortunate female-slaves. In every village east of Jessore and west of Burdwan, if a gentleman or a lady goes to a relative's house unattended by one of these menials, he or she becomes the butt of ridicule for the next fortnight." "If any of them ever dare to escape from her master's house, the inhabitants of the whole village combine to capture her, and when she is brought back she is subjected to the most atrocious treatment." Some three years ago we drew attention to this class, and to that of female-slaves purchased by Musalmans for purposes of prostitution, but no official enquiry has been made. How little do we know of the rottenness concealed under the surface of Asiatic society!—*Friend of India.*

THE PLOUGH.—When we introduced the plough at Wesleyville, there was no small stir among great numbers of the people, who, although they had heard of such an implement, had never seen it in operation. I well remember the excitement of that forenoon. A piece of land had been cleared of all trees and stumps, and some of our steadiest oxen were yoked to the plough. As soon as it began to get fairly at work, the people looked on with great surprise, and followed up and down the field, uttering all manner of exclamations expressive of their astonishment. At last, one young man ran off to

call a neighbouring chief, who when he came to look seemed very much interested: he said nothing, however, for a while, but watched the plough in silence; at length, he could no longer avoid expressing his gratification, but, clapping his hands, and shouting to a man who was standing at some distance on the hill side overlooking the valley where the plough was at work, he said, "This thing that the white people have brought into the country is as good as ten wives." Of course, he meant that it would do as much work in the same time as any ten women could do; one great object which the chief wealthy men among the Kafirs contemplate when multiplying wives being, to secure a sufficient number of women to supply their establishments with corn and other agricultural produce.—"*The Story of my Mission*," *Africa.*

FINGOES.—A large population of Fingoes gradually gathered around Hintsa and the Mission station at Butterworth. Mr. Shrewsbury and the other missionaries on this and the other stations, to which they also resorted, treated these refugees with kindness; and of course endeavoured to spread amongst them the knowledge of that Gospel which is "glad tidings of great joy unto all people." Confidence in the missionaries was gradually created in the minds of the Fingoes, and the number of them who were thus coming under missionary influence was steadily increasing, more especially at and near Butterworth; in which neighbourhood they had at length become so numerous, that Hintsa and other chiefs became jealous of them, and began to treat them most cruelly and oppressively. The affairs of the Fingoes were in this state when the Kafir war of 1835 broke out. At this time the Rev. John Ayliff was the resident missionary at Butterworth. Many of the Fingoes rallied around him and the station, until it was necessary for him and the people of the mission to flee for safety from Hintsa's country to the Clarkebury station. On the arrival of the British troops in Hintsa's country, under Sir B. D'Urban, the Fingoes, who were sufficiently near, abandoned their Kafir masters, and fled to the British camp in large numbers. The Governor now resolved to take them under his protection; and having sent a party of troops to bring away the missionaries and various British subjects who had found a temporary refuge at Clarkebury, when the troops were about to retire to the colonial boundary, his Excellency, finding the Fingoes reposed great confidence in the missionaries, requested Mr. Ayliff and the other brethren to take the whole body of the Fingoes under their special care, saying, "When it became necessary to make war upon Hintsa and his people, finding the people called Fingoes living among them in a state of the most grievous bondage, and seeing them anxious to be delivered, I at once declared them a free people, and subjects of the king of England; and it is now my intention to place them in the country on the east bank of the Great Fish River, in order to protect the bush country from the entrance of the Kafirs; and also that, by bringing a large population into the colony, the colonists may supply themselves with free labourers."—*From the same.*

V.—*Funeral Sermon for Mrs. Mullens.**

Her sun is gone down while it is yet day.—Jeremiah xv. 9.

The central event in the life of Jeremiah was the capture of Jerusalem by the Chaldeans, and the dispersion of the last remnants of the people of God. A patriot could not but weep over such a catastrophe, a prophet could not but denounce the guilt which rendered it inevitable. Again, and yet again, does Jeremiah revert to the great and mournful theme, in language which is ever sad as the wailing of a mother bereft of her children, but which expresses the most varied emotions of love, tenderness, displeasure, pity and regret.

In this chapter the prophet declares the inevitableness of Jerusalem's fall and Judea's captivity. They "knew not the time of their visitation;" and now, though Moses and Samuel, whose intercessions when on earth were so prevalent with God, should plead in their behalf, it would be in vain, v. 1. They were doomed to desolation, and their inhabitants were devoted to famine, captivity, the sword and death, v. 2. The daughter of Zion—the symbolic representation of the Jewish state and people,—was to be despoiled of all her glorious beauty, and like a woman deprived of all she holds dear,—husband, children, wealth and female loveliness,—she was to sit humiliated in the dust. And as her ruin was caused by unfaithfulness to God, so it should come on her suddenly and in the prime of her existence. "Her sun is gone down while it is yet day." Just as a woman in the zenith of her strength and beauty, has apparently in the course of nature many years of life remaining for her, but is suddenly, prematurely and unexpectedly cut down; so the daughter of Zion, whose existence, had she been faithful to the covenant of her God, would have been prolonged among the nations, like the day when the sun stood still upon Gibeon and the moon in the valley of Ajalon at the command of Joshua, was now suddenly bereft of her glory, and a great horror of darkness fell on her.

Such is the history of the text. It will be obvious to you that I do not use those words to-night because of their original signification, I wish indeed to divest them of their primary meaning, and to appropriate them to express a somewhat different sentiment. Taking them out from the midst of the solemn utterances by which they are surrounded, and which direct them, like some tremendous weapon of war, against the Jewish state, I see in them the expression of this conception,

* Preached in Union Chapel, Calcutta, by the Rev. Ed. Storrow, on Sabbath evening, December 1st.

—that what is intrinsically beautiful, glorious and beneficent, suddenly and prematurely departs and passes away. Thus read, the words are justly applicable to her, whose death we mourn and whose memory we hold so dear. Her attributes were sunlike in their joyousness, their warmth, their intelligence, their beauty and their beneficence; alas that with more than tropical rapidity her day should have passed away into night! The following thoughts are suggested by the conception we associate with these words, and by the history of her whose death has called us together in such sadness.

I.—GOD SOMETIMES ENDOWS HIS SERVANTS WITH QUALITIES WHICH JUSTLY MAY BE CALLED SUNLIKE.

II.—IT OFTEN PLEASES HIM UNEXPECTEDLY AND SUDDENLY TO TAKE AWAY THOSE WHO ARE ENDOWED WITH SUCH SUNLIKE QUALITIES.

III.—THEIR DEPARTURE SUGGESTS TO THOSE WHO REMAIN, MANY LESSONS OF INSTRUCTION.

I.—"There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory."* This is as true of the diversities of excellence prevalent among men, as it is of the varied splendour of the heavens. On one is bestowed the gift of intellect, on another the gifts of the heart, on another the gift of sentiment, on another the gift of wealth. And these gifts exist in every variety of degree and combination.

Even spiritual endowments are most diversified. As in the heavenly hierarchy there are thrones, and dominions, principalities and powers, cherubim and seraphim, angels and archangels; so in like manner does the Divine Spirit shed abroad his gifts at his pleasure. In the primitive age, this variety of endowment existed not only for the use of the Church, but that we might be taught the fulness, the supremacy, and the power of Him who makes the Church His temple. "There are," says Paul, "diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will."† The miraculous and extraordinary gifts have passed away, but

* 1 Cor. xv. 41. † 1 Cor. xii. 4—11.

the spiritual and ordinary ones still remain. And they are most varied in character and degree, whilst they receive the most diverse modifications from the mental and moral natures of those on whom they descend. But the loftier and richer endowments of God chiefly claim our attention. As there have been men like Plato, Aristotle, Socrates, Shakspeare, Newton, and Bacon, whose intellectual qualities were so rich, kingly and vast, that they were lifted high above their fellows and shone with a splendour which time hardly dims, so there have been those so greatly enriched with the Spirit's gifts and the endowments of nature, that their characters and lives have shone forth with the radiancy of suns. Need it be said why! Every variety of light has its use as well as its own peculiar beauty, so every gift of God is for the good of some portion of our race, and the praise of His great Name. "Let your light so shine before men, that they may see your good works and glorify your Father which is in Heaven,"* is a command given to all who have any light, yet with what gathering emphasis does it appeal to those who have much! "For unto whomsoever much is given, of him shall be much required,"† and if the consciousness of greater responsibility be added to that which produces the responsibility, well is it indeed.

Our beloved friend, Mrs. Mullens, was gifted as women not often are. To a mind which was strong, and yet very refined; to a heart that was most pure, childlike, innocent and tender; to a sensibility, acute and deep, God added His grace to refine, ennoble, sanctify and crown the whole. She was—

"A being breathing thoughtful breath,
A traveller between life and death;
The reason firm, the temperate will,
Endurance, foresight, strength and skill;
A perfect Woman, nobly planned,
To warn, to comfort, and command;
And yet a spirit still, and bright
With something of angelic light.

It is with profound sorrow I speak of her death who was to me so dear and intimate a friend; yet it is a mournful pleasure to be permitted thus publicly to witness to her worth. I strike the harp which sounds her praise with no hesitating, uncertain touch. I knew her well. I have seen her for years, where human nature is best known,—in the unconstrained freedom of her own home. I have seen her in the dark days of sickness and anxiety. I have seen her in the period of wearing trial and of fascinating temptation. I have seen her in the sunny seasons of rest and prosperity. I have seen her amidst her voluntary tasks of love and pity. I have seen her more

* Matt. v. 16. † Luke xii. 48.

closely and known her more intimately than it is permitted beings usually to observe and know each other, and I have but been led the more to respect, honour, esteem and trust her.

> "All these have been, and thee mine eyes
> Have look'd on: if they looked in vain
> My shame is greater who remain,
> Nor let thy wisdom make me wise."

It would not be practicable within the limits proper for this discourse, to give anything like a portraiture of her character, yet I shall briefly allude to its chief and most obvious features.

The *purity* and *innocence* of her nature were very great. I remember years ago how intercourse with her continually forced the application to herself of our Lord's words in my mind—"Blessed are the pure in heart: for they shall see God."* Guileless herself, she did not suspect others of evil. Even if they forced their faults on her attention, she was very slow to perceive them, and when at last they were seen, how gently were they judged! It seemed as if her nature were so innocent, that as by the instinct of a want of sympathy, some of the most degrading and ignoble of human passions, those most opposed to charity and guilelessness, would avoid it, as though it were no place for them.

She was most *unselfish*. A thousand times have I known her repress and keep back her own strong wishes, that others might have their way, and she not hers. She desired the good-will and esteem of others, and that was almost all she wished from them for herself. She felt the truth of the words of the Lord Jesus, alas how few do!—"It is more blessed to give than to receive." And this unselfishness was conjoined, as it frequently is, with much *submissiveness and gentleness*. I never remember her contending with any one; her's was always the relinquishing, giving up part. It seemed as if she uniformly acted on the principle of taking as little as possible from others, and giving them as much as she could. So great indeed was her self-abnegation that it degenerated into a fault.

The *kindness* of her disposition was all-pervading. She had her special attachments, and they were enthusiastically strong; but they never absorbed her sympathies or indisposed her to help others. She seemed ever to diffuse around her a genial, beneficent influence. Like the gentle Una with her milk-white lamb,

> She made a sunshine in a shady place.

She never darkened any spot,—how many did she brighten! She did not sadden or humiliate any heart,—how many did she make to smile and sing for joy! It is startling to think of the amount

* Matt. v. 8.

of unkindness that emanates from most of us,—of the thousand ways in which deliberately or thoughtlessly we cause grief, annoyance and vexation to others. And it is equally startling to reflect on the small amount of happiness most persons diffuse around them. How little is done, or even attempted to be done, to lighten the load of care that presses so heavily on those we know, and could help if we were less selfish. We allow them to drift as they may, whilst we think only of ourselves. A certain writer has remarked, that it is something to make a little child happy but for an hour; and she who has left us seemed as if she habitually illustrated the sentiment. It was hers, not to wound, but to heal. Intentionally, she never was unkind, unintentionally most seldom, but how habitually did she exhibit the good will of a most affectionate nature. I have never known any one who possessed a larger degree of that charity, which is so grandly described by Paul in his first epistle to the Corinthians

I cannot do justice to her *laborious zeal.* She was willing "to spend and be spent." She lived not to herself. Her time ever seemed to be put at the disposal of others. She was ever active. Alike during the scorching heat of May, the rain of August, and the coolness of December she was busy, busy at work on tasks that were self-imposed, and benevolent, and noble in their nature. What is called the "missionary spirit," pre-eminently possessed and distinguished her. To such manifestations of it as fall most appropriately to the lot of men, she gave her warm sympathy, and within the sphere which she could becomingly occupy, she exerted a practical influence of the most valuable nature. She did not merely talk about missionary work, she did it; she not only drew others to labour, she herself set them the example by labouring up to the full measure of her time and strength. Since her return from England a year ago, she had devoted herself to native female education with unusual enthusiasm. Wisely providing by her energy and skill for the efficient instruction, under her own superintendence, of the native girls in her boarding school, she gave herself to the instruction of native ladies in their own dwellings, a department of labour which must be wisely and zealously occupied or the conversion of India will be indefinitely delayed. It is one demanding much tact, principle, prudence and zeal, and for such a sphere she was unusually fitted. It will sufficiently exhibit her devotedness when it is told that at the time of her death she had under her care four zenana morning schools, stretching over a distance of six miles, each of which she visited once a week; that there were other eleven zenanas which she visited in the afternoons; that she taught a class almost every day

in her own boarding school; had a Bible Class in the Cooly Bazar Sunday School, and employed what small amount of leisure she had left in writing a book for the instruction of native females.

I have but mentioned those more prominent features of her character, in which we as a Christian audience can have an interest. I might tell of her sunny cheerfulness, her childlike faith, her appreciative taste, her superior intelligence, her deep reverence for holy things, her sympathy with whatever was free, Christlike and heavenly. All this might be illustrated by a thousand incidents, and told in broad strong language which needed no qualification, but it must be mine to sketch an outline, and not to fill it with the fair colours and delicate limnings which alone would be worthy of it.

> "Her spirit, ere our fatal loss,
> Did ever rise from high to higher;
> As mounts the heavenward altar-fire,
> As flies the lighter thro' the gross."

II. IT OFTEN PLEASES GOD, UNEXPECTEDLY AND SUDDENLY, TO TAKE AWAY THOSE WHO ARE ENDOWED WITH SUCH SUNLIKE QUALITIES.

"One event happens to all;" "wise men die, likewise the fool and the brutish person perish." Yet how often does it seem, as if the most excellent and useful were taken first. It is perhaps the consciousness of loss only in their case which makes it appear so. Yet it is obvious that they can least be spared, and that looking alone at this world, the departure of the good is an actual loss, whilst the removal of the bad is a matter of indifference, and sometimes even a positive boon. But there is another state of being after this one is ended, and we can only arrive at just conclusions by taking it into account.

Do the good and noble depart sooner than the useless and the ignoble? There are some reasons why it should be so, and others which render it probable.

How often do they fall through their very nobleness and beneficence. Life to them is not the most precious thing. Duty is yet more precious; and so is honour; and so is the welfare of others; and so is the service of God. They fear failure more than they fear death; they desire to see their enterprizes consummated more than they wish to live, and therefore it is that they go onward with a grand self-obliviousness—a disdain of personal risk which tempts danger and ofttimes induces death. How many have thus fallen recently around us. Nicholson, Lawrence, Havelock and Wilson, all apparently might have lived, if their nobility of nature had not taught them that life

was but an instrument with which to perform great and heroic deeds.

And of God's most honoured children, these things may be said if they are suddenly taken away.—

Their probationary trial is ended. Like a rifle ball to its destination, they have sped onward to fixedness of principle and of heart. They have early arrived at such maturity and ripeness, that it is clear what they are and what they will be. With them the period of oscillation and of change has passed, and they have taken their stand for ever on the truth of God and near His throne. Then He takes them away in His complacent love, whilst the feeble and the unformed He leaves behind in pity, that they may have space to repent, or to grow strong.

And let it not be forgotten that they who are fittest for earth are also fittest for heaven; fittest not merely for its rest and happiness but for its service. Doubtless in a future state of being, there are great deeds to be accomplished, and mighty deliverances to be wrought out, and noble services to be rendered to others, and strange hazards to be encountered, and glorious triumphs to be won; and will it not be seen hereafter that when God called suddenly away from earth some faithful servant who was nobly fulfilling his task, it was that He might put upon him more abundant honour, by placing him in higher spheres of activity, mercy and love.

And the departure of the eminently good and useful is well fitted to teach us who remain most important lessons.

1. How strikingly does it illustrate the sovereignty of God. When we see human glory quenched in death, and bright hopes and anticipations suddenly extinguished, let us remember who it is that "destroyeth the hope of man."* It is not done by chance; nor is it that fate, with a blind, tremendous, undiscriminating power, lays low alike what is good and bad. It is done by the wisest, the greatest, the kindest and the happiest Being in the universe. *Why* He does it, ofttimes we cannot tell. It should suffice that *He* does it. It would be well if we rested more frequently in this great simple truth. We often miss our way, and lose the very benefits which God designs to give by asking too eagerly or at the wrong time, "why doeth he thus?" It is well that we should often search into His ways, yet frequently it is more becoming to ask no question, to perplex ourselves by no research, but meekly, silently and quietly say, "The Lord do that which seemeth Him good."†

Sometimes God does that which baffles all our reasonings and speculations. He does that very thing which we would

* Job xiv. 9. † 1 Sam. x. 12.

not have done, which we cannot comprehend, and which is of all things the most unwelcome. And do not His acts sometimes transcend our cognition, that we may *feel* and *adore* because reasoning is in vain!—That we may be led the more implicitly to acknowledge His Sovereignty, and bow down meekly before His throne with the reverent utterances of the king of Babylon upon our lips:—"I bless the Most High, and I praise and honor Him that liveth for ever, whose dominion is an everlasting dominion, and whose kingdom is from generation to generation. And all the inhabitants of the earth are reputed as nothing: and he doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His hand, or say unto Him, What doest Thou?"*

2. It is often necessary and expedient that our hopes should be disappointed.

How many of our personal wishes are purely selfish, corrupt, unwise, or inordinate! How often too we indulge hopes respecting others, which are too sanguine and in their influence destructive of our absolute trust in God. A great statesman comes to govern, and we look for the return of the golden age. A great commander leads our forces, and we dream only of victory. An eloquent minister becomes our pastor, and we think he must convert men, and then we forget the Spirit's work and cease to pray for his success. And all such confidence is liable to lead to forgetfulness of God and to a criminal obliviousness of His prerogatives. Is it then to be wondered at, that He blasts and withers the hopes which have not their root in Himself!

Besides dishonouring Him, they greatly injure those who indulge them. They lead us to over-estimate human wisdom, skill and courage. They weaken our habitual trust in the Providence and supremacy of God. They allure us to trust in an arm of flesh rather than in the living God. They obscure our conceptions of the frailty, weakness, and onesidedness of all that is mortal. Thus do we become tempted to forget the Rock of our salvation, and it is therefore in love and in pity as well as in righteousness, that He comes forth to confirm the lessons of His word:—"Put not your trust in princes: nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth: in that very day his thoughts perish. Happy is he that hath the God of Jacob for his help: whose hope is in the Lord our God."†

3. The absolute manner in which God disposes of all events, should lead us to moderate our expectations.

How vain are often our fondest hopes! Like the mirage

* Dan. iv. 34, 35. † Psalm cxlvi. 3—5.

of the desert which perishes of itself; like a dream which waking breaks; like a pile of snow which genial warmth dissolves; like the dew-drop which lives but till the morning; like the delicate beauty of flowers, which plucking mars. Like these are our hopes,—as fleeting, as airy and as unsubstantial. Even our expectations relating to great and momentous concerns, when we are apt to think that God must give His blessing, and permit His Providence specially to watch over a cause which perhaps seems especially His own, are often rudely dashed to the ground. A noble people struggling for freedom; a great right asserted, a reformation begun where superstition for ages has been dominant; a life given up to preach the truth in some great sphere where its place seems as if it could not be filled by another—all these we think must be preserved and consummate their great ends. Alas how often do they fail. Those of us who have traced the cause of native female education for several years, can remember repeated instances in which agencies admirably fitted to carry on the work, have been taken away mysteriously; and the removal of our beloved friend adds another to the long series of disasters which it has suffered. But why allude to individual instances? All life and all history seem like vast forests in autumn, strewn with the wrecks of their former beauty and vitality. Do not these things tell us as with the solemnity and infallibility of death to moderate all our earthly anticipations and only to hope undoubtingly when we trust in God! Hold then, with moderation, and not with too firm a grasp whatever you do hold, and let the words of the apostle be remembered whenever your expectations are becoming bright and sanguine:—"But this I say, brethren, the time is short. It remaineth, that both they that have wives, be as though they had none: and they that weep, as though they wept not: and they that rejoice, as though they rejoiced not: and they that buy as though they possessed not: and they that use this world, as not abusing it: for the fashion of this world passeth away."*

4. The frailty and uncertainty of all that is earthly should lead us the more implicitly to trust in God.

Surely this is the great lesson He designs us to learn from the mutability of all things around us, and may it not be that He so often darkens our prospects and confounds our hopes, because we cherish them so inordinately that we forget and dishonour Him! This we know, of all living beings in the universe He alone is immutable; all designs are contingent excepting His; all hopes are uncertain save such as are "set" in Him; and therefore it becomes us to hold all that is merely

* 1 Cor. vii. 29—31.

earthly in subordination to His will, and to rest alone in Him and in His Son with calm, full and childlike trust.

Our dear friend has been taken away in the midst of her days. "Her sun has gone down whilst it was yet day." In the summer of her womanhood, in the noon tide of her usefulness, she has left us suddenly. Her illness lasted but thirty hours, and they were spent in intense and uninterrupted pain, so that comparatively little can be said of her "life's last hours." Yet that little was just what might have been mexpected fro her. I doubt not, if God had permitted her to linger on a bed of sickness, that the light and music of heaven would have been around her. Death had no sting for her. I know well that she often wished to die, not that she was weary of earth, but that she longed for the higher life of heaven. And that pure world was seldom long absent from her thoughts. I have never known but one person whose conversation so frequently turned toward the rest, the purity, the employments and the happiness of heaven. But listen to the narrative of her last two days of life, drawn up by Miss Cowen who seldom left her side and loved her well.

"Those who knew Mrs. Mullens during her life, and saw her work of faith and labour of love, her earnest zeal in the cause to which she devoted her energies, rejoice that her last morning of health was spent in a way that ended most fittingly her life of consecration.

"On Wednesday morning, the 20th of November, she was occupied both before and after breakfast until a quarter to eleven with a book she was writing for native women. She then went to school, where she was engaged till past twelve with her daily classes, and taught each with her usual vivacity. We had tried to dissuade her from taking one of them, as she was anxious to get on with her writing; but she replied, 'I have just written in my book, that English ladies have much to occupy their time, but they do every thing without neglecting one duty for another. I *shall* neglect if I leave my class; so, pray, don't ask me. But if it will make you much happier, I promise faithfully I will take a holiday from the second class to-morrow, as I want to leave very early for zenanas.'

"She little knew how her words would be verified. The *next* day ended all earthly toil and pain, and commenced her eternity of rest.

"At the close of her school duties she again sat down to her writing saying, 'I wonder when I shall have any rest.' She wrote for about twenty minutes, and was laughing with some who were round her about the plot of her story, when she

suddenly said, 'I have such a pain, I must go.' This ended her work. Her last active hours were spent in her Master's service. Her last energies, physical and mental were employed, for the advancement of His kingdom. And her last thoughts, and plans were those of entire consecration to Him.

"In the morning she had remarked, 'I shan't have time to speak to any one to-day: every moment is engaged.' Her plan was, to be in school an hour and a half during the morning; between tiffin and dinner, she intended going to some of the Babu's houses she visited; and after dinner she had an engagement with a native woman; then she purposed going to see Mrs. Storrow. Besides all this, three pages of her book were to be written.

"The pain with which she was seized was as acute as it was sudden. It prostrated her at once, so that she was unable to speak much. During the afternoon she said very little beside expressing her wish to be patient, and frequently asked, 'Is this only since noon? it seems days to me.'

"About four o'clock when Miss Mullens returned from the zenana schools which *she* had purposed visiting, she enquired all about them, and was interested in hearing how they did without her.

"As evening approached the pain increased; which made her very restless. She looked beseechingly at those round her, and said 'Pray for me, *do you?*' And between the paroxysms she would fold her hands, and say 'Please, Heavenly Father, *please* help me.'

"On seeing one of us much affected by her suffering, she turned a loving glance towards us, and said 'Don't cry, darling, I shall be better soon.' And shortly after when she appeared a little easier, said, 'I like you to see me like this sometimes.' Her unselfishness which was so prominent during life, displayed itself most wonderfully at this time of trial.

"As the hours sped on, her agony increased. 'This is very hard to bear,' she said, 'but it is for my discipline. Yes, *that's* it —*that's* it. I was getting too self-opinionated—I haven't been sympathising enough—It's not to *die*—no, not for that—I need discipline.' After a short pause, during which she had evidently been thinking about it, she said 'But I *might die, I should like it,*' and immediately after 'No—no, it's not for me yet;—discipline—discipline—that's what it's sent for. Heavenly Father, teach me to feel for others.'

"She then said 'There remaineth therefore a—what?' 'Rest' was suggested. 'Yes a rest' she said, and repeated the word gently, and slowly about a dozen times; as though she was taking a nearer look into the Home she had loved to contem-

plate in health; and her spirit, by the sight, was soothed and quieted.

"She also repeated, 'There shall be no more pain,' in the same way and with the same effect.

"She appeared to think much of her little one, who was so early taken away from her and asked, 'Do you think baby could have suffered like this? I don't think she could, she would have cried more than she did. Now I see how right it was for her to go. I am glad she will never feel any more pain: *she* is safe, she will never suffer like this.'

"During the night she displayed wonderful resignation. On speaking of her pain to her husband she said, 'I don't look at second causes, I look at the First Great Cause from whom this has come. It is right.' She also repeatedly prayed for patience; and when the pain was very acute put her finger across her lips saying, 'Quiet, quiet—not a word.' After acute paroxysms she would turn to those around her, and say, 'It is very bad; don't think I make more of it than it is. I am so afraid of saying anything impatient—I hope I don't.'

"Before morning her restlessness had ceased, but not the pain. *She* said it was worse, but the doctor told her that if it had continued during the night as acute as it was in the evening, she would have gone before morning. She said it was more dispersed, so that what was relief before, only increased it then.

"DuringThursday she continued periodically to pray for help. And also that, if it were God's will, her suffering might soon leave her. She said, 'I don't care how long I am getting well, if this pain will but leave me.' She made no reference to the approach of death. Her only thought appeared to be to bear the rod in a way that would not dishonour her Saviour.

"Those who watched by her were much struck with the thoughtfulness which had characterized her life, displaying itself so prominently during her illness.

"She enquired how the school went on without her, and turned to one of her daughters saying, 'You must help in it now, darling.' 'I don't mean for always, darling: till I'm well: I'm strong you know, and shall get over this.' She again enquired about the zenana schools, and sent an affectionate message to a dear friend.

"As the evening drew on, shortness of breath prevented her from saying much, she constantly required raising up and letting down. In no posture could she find relief, but each time she was moved seemed to increase her agony.

"She turned to Miss Ramsay who was sitting by her, and said, 'My sufferings are very great. I think few can have

suffered as I do. But I do try to be patient; I try not to cry out; I know it's right; I do not wish it otherwise, *at least, you know.*' Those words of submission to a loving Father's will were almost her last.

"With the words, 'I can't breathe, I can't breathe—punkah, punkah,' her spirit passed away and joined the host of the redeemed.

"During her few hours of most intense agony many loving expressions to those around her fell from her lips. They will be treasured for ever as priceless gems in the hearts which burn with love to her. The wonderful patience, submission, unselfishness, and thoughtfulness of those last hours—a fit end to a life like hers—will remain a bright, and living testimony of one of the most faultless of Christians.

"Those only who watched her every-day life are privileged to know to what an extent self was conquered, and her Saviour glorified in all her actions. It was simply the entire resignation of her own will that made her think of getting better. She so longed to depart and be with Jesus that she imagined it was too rich and great a reward to have come thus early on life's journey. *She* has been promoted to higher work, and nobler service near her Master."

"Now rests her soul in Jesus' arms,
  Her body in the grave sleeps well,
His heart, her death-chill'd heart rewarms,
  And rest more deep than tongue can tell,—
Her few brief hours of conflict passed,—
She finds with Christ, her Friend, at last;
  She bathes in tranquil seas of peace,
God wipes away her tears, she feels
New life that all her languor heals,
  The glory of the Lamb she sees.

She hath escaped all danger now,
  Her pain and sighing all are fled;
The crown of joy is on her brow,
  Eternal glories o'er her shed,
In golden robes, a queen, a bride,
She standeth at her Sovereign's side,
  She sees His face unveiled and bright;
With joy and love He greets her soul,
She feels herself made inly whole,
  A lesser light amid His light.

The child hath now its Father seen,
  And feels what kindling love may be,
And knoweth what those words may mean,
  "Himself the Father loveth thee."
A shoreless ocean, an abyss
Unfathomed, fill'd with good and bliss,

Now breaks on her enraptured sight;
She sees God's face, she learneth there
What this shall be, to be His heir,
Joint heir with Christ her Lord, in light."

III. THE DEPARTURE OF THOSE WHOSE SUN GOES DOWN WHILE IT IS YET DAY, SUGGESTS TO US MANY LESSONS OF INSTRUCTION.

"Be ye therefore ready also, for in such an hour as ye think not, the Son of Man cometh," is the solemn warning pealed in our ears by these dispensations of the Providence of God. Blessed are they who take the warning and stand prepared.

But I wish to press on your attention, some lessons from the example of our sainted friend.

1. I would then that you should admire her character and revere her memory.

An appreciation of the true, the beautiful and the good you claim, and would deem it an offence if your claim were challenged. Granted then that you have it. You admire the beauty of colour and the melody of sound. You admire the symmetry of some creatures, the gracefulness of others, and the strength of others. You admire the glory of day and the majesty of night. You admire the beauty of flowers and the stateliness of trees. You admire the splendour of the sun and the magnificence of the heavens. You admire the loveliness of spring, the luxuriance of summer, the wealth of autumn, and the sternness of winter. You admire the grandeur of mountains and the spaciousness of plains. You admire the terribleness of the stormy sea, and the majestic flow of the noble river, and the pleasant music of the rippling stream. But how much more profound and impellant should be your admiration of moral and spiritual beauty. How should you appreciate self-sacrifice, humility and beneficence, purity and consecration to duties most exhausting, humbling and discouraging! Surely these should have our warmest sympathy and the contemplation of them should ever fill us with delight!*

2. But admiration is not sufficient, you should imitate her.

I might urge you to copy her character, knowing how much there was in it which it would be well for all of us to possess. Yet I feel how much more it is becoming, seeing that all human characters are imperfect, that I urge you to seek conformity to the mind of the all-perfect Saviour. Yet I do urge you with all the force of my will to follow her example. Oh what need is there in this land, where all that is good and pure and true is alien, weak and down-trodden, and where all that is false, impious and malignant is so dominant and strong, what need

* I am indebted to Dr. Duff for the form of thought expressed in this paragraph.

is there of workers, wise and loving and willing as she who now rests from her labours! And yet how few such there are, nay how few labourers of any kind! For the most part evil is allowed to sit enthroned, unchallenged; the curse of a hideous superstition is allowed to fall on the land, and rest there, and all the while we pass by on the other side, or give but our good wishes to those who are nobler than ourselves and who try to bring back the people to Him from whom they have so far departed. I am speaking to some who have as little religion as it is possible to have, without having none at all. I am speaking to others, who have given nothing to God's cause and to India's evangelization, save out of their abundance and wealth, and who know not therefore what the word sacrifice means. I am speaking to others, who have never given a day to earnest effort in behalf of one heathen soul. I am speaking to others, who are associated with not one single effort, with not one individual association, of the number which happily exist in this city for the spread of Christ's kingdom, for the vindication of God's honour. I am speaking to others, whose whole being is absorbed in dress, in chatter and in merest trifling. I am speaking to others, who if they were to die now, would leave not one vacancy in the ranks of that small but honoured band, who are struggling to make this bad world better than it is. I am speaking to others, who have not one single soul which they have been privileged to lead to Christ, and which might be as a jewel to deck their heavenly crown, or a palm branch to wave in happy triumph when their Lord shall appear. I am speaking to others, who if the Master were to come,—as come He will—and say—as say He will—"Give an account of thy stewardship, for thou mayest be no longer steward" would be overwhelmed with shame, remorse and grief by the thought that every talent had been allowed to lie waste, and fine opportunities of usefulness been suffered to pass away unimproved, and the very soul itself permitted to die. How unspeakably to be preferred is the life and destiny of her who has fallen asleep in Christ; whose sun shall no more go down, and whose moon shall never withdraw itself; because the Lord has become her everlasting light, and the days of her mourning are ended. God grant, that those of us who have fellowship with her in Christ, may be moved by her death to a fuller consecration of our powers to the service of the Almighty and the welfare of men, and that those who know not the living faith which transfigured and animated her, may be led to Him for life whom she so loved and served, and in whom she now rejoices.

VI.—*Protestant Missions in Southern India (the Madras Presidency). By the Rev. Robert B. Blyth, late Missionary at Madras.*

If any one, looking at the map of India, suppose an irregular line drawn across it, about the 17th degree of north latitude, that is, at the mouth of the Godavery, he will have a general idea of the Presidency of Madras. At some parts the river Krishna forms its boundary, but beyond this sacred stream the Northern Circars belongs to the Government of Fort St. George. Among the thirteen divisions which constitute this Presidency four tongues predominate. These, sometimes called the Drávidian languages, are the Tamil, Teloogoo, Malayalim, and Canarese. A strong family resemblance runs through them all, and though not free from an intermixture of Sanscrit, they are (especially the Tamil) more independent of it than the northern languages of India. Teloogoo and Tamil occupy the eastern coast, Malayalim the west, and Canarese is spoken on the upland plains in the centre. The earliest Protestant missions in India formed their cradle among the Tamulians; there the Bible was first translated into any of the Peninsular tongues, and there, by the blessing of God, is now the largest number of native Christians to be found in India.

Those who rejoice in the progress of the kingdom of Christ will regard the town of Tranquebar with peculiar interest, as the point where a series of noble and devoted efforts were made to invade the idolatry of Southern India. Centrally situated in the Delta of the Cauvery, this Danish settlement was formed in 1621, but for eighty years the merchants, though just and honourable in their transactions, cared nothing for the souls of the Hindus around them. In the beginning of the 18th century, Frederick IV. of Denmark, urged by one of his chaplains, resolved to provide for the conversion of his eastern subjects. Dr. Franck, of Halle, being applied to, found two young men who at once gave themselves to the work. Passing through Berlin and Copenhagen, Bartholomew Ziegenbalg and Henry Plutscho reached India in July 1706, and six days after their arrival began the study of Tamil. To this they added the acquisition of Portuguese, as many around them were familiar with it. Thus began a series of self-denying and earnest labours, such as do one good to contemplate. Not only the prejudices and idolatry of the Hindus, but immorality and opposition on the part of the Danes, persevering, subtle enmity from native Romanists, instigated by Jesuits, and deadly hatred from the Muhammadans, met them at every step. Nothing save strong faith and constraining love could have carried them through. But, strengthened from above, they pressed forward, and soon began to gather converts. It is well worthy of notice that these devoted men employed almost every means that have at any time been devised for carrying the gospel among the heathen people. Mastering the vernacular, they translated the Word of God, wrote tracts, catechisms, and treatises, and distributed them. Boarding and day schools, followed ere long by schools for *girls*, were established.

Preaching, teaching, conferences, discussions, tours, and classes for catechumens, occupied them, and, when an opportunity presented itself, medical missionaries were added to their staff. Ere long the progress of this good work attracted attention in England. First, Archbishop Tenison, and then Archbishop Wake showed their hearty interest in it. George I. wrote them a letter. Subscriptions were raised; and when Ziegenbalg, accompanied by a convert, Maleiappen, visited Europe in 1715, he met with such a reception in "generous England" as greatly encouraged the brethren and converts. Again and again, as we pursue the history of this mission, we find that the missionaries, who generally went in trios, first visited Copenhagen, then came to England, and, after a short season of Christian kindness there, sailed for India in a *Company's* vessel.

In the midst of his bright career, Ziegenbalg was called to the upper sanctuary in 1719, in the 36th year of his age, and after twelve years of unintermitting labour. He left behind him three hundred and fifty-five converts, a number of catechumens, a seminary and schools, the New Testament in Tamil, the Old Testament as far as Ruth, a Tamil dictionary, and many useful works in the same language. During the first sixty years of this mission's history there were 13,197 converts. Having extended its operations to Cuddalore and Madras in the north, to Nagapatam southwards, and to Tanjore and Trichinopoly in the west, it made the last-named places separate missions, and from about 1760 was restricted to the Danish possessions. Among the laborious successors of these apostolic men, the names of Grundler, Walther, Pressier, and Kohlhoff, shine conspicuous, while a bright lustre follows the lives of Aaron, Diego, Rajanaiken, Sinappeu, and Royappen, some of their native assistants. Two out of the thirty missionaries who came from Germany to take part in the Tranquebar mission must be selected for special mention. These are Schultze and Swartz, who respectively began the Madras and Tanjore missions, the two greatest branches of that at Tranquebar.

It was in 1716 that the Danish missionaries, with the sanction of the English, began a Tamil school at Madras. The devoted Schultze, when visiting it, preached to all classes in Portuguese, German, and Tamil. In those days it was not a difficult thing (in the way of distance) to pass from British territory into that of the Great Mogul. Schultze did so, walked great part of an evangelistic tour bare-foot, lacerated his feet, and dislocated one of his ankles, preaching as he went along. Between Pulicat, 20 miles north of Madras and Porto Nova, 120 miles to the south, he made known the gospel, during various journeys, in about a hundred places, for the first time. Much opposition was experienced from the Romanists; and, about 1732, a German being struck with the European appearance of a seeming Brahmin, the disguised Jesuit acknowledged that he was one of twelve sent out by the Pope to root out the Protestant faith in Tranquebar. Schultze was succeeded by Fabricius, Breithaupt, Hutteman, and Gericke, who, amid many troubles, patiently toiled on, adding, decade after decade, an average of five or six hundred converts. Not the least of the evils that came upon them were

occasioned by war. In 1745, Labourdonnais took Madras, and for three years Fabricius retired to Pulicat. In 1757, Lally's troopers plundered the mission premises at Vepery. Ten years afterwards the Mahrattas were sweeping on for the same purpose when the British drove them back. In 1780, columns of smoke near Madras told what Hyder Ali was doing. Many of the Vepery Christians fled, and even their defenders interfered with the work, the Bengal detachment being quartered in the mission premises. Finally, the approach of Tippoo Sultan filled Madras with consternation, only removed when Lord Cornwallis gained a victory and began the siege of Seringapatam. During these seventy years, besides their pastoral and other work in Madras, the missionaries preached in Conjeveram, Vellore, Arcot, and the intervening towns, while congregations were formed in Sadras and Pulicat, two Dutch settlements, one to the north and the other to the south of Madras.

It is at the beginning and end of this period that we first come in contact with the Teloogoos, who are described as more truthful and honest than the Tamulians, less addicted to caste, and of a more undaunted and independent character. In 1727, Schultze translated the New Testament into the mellifluous language of this people, and in 1730 he completed the whole Bible. No effort, however, was made to evangelize the Teloogoos out of Madras till 1798, when Mr. Paezold went to the Northern Circars, more, it is to be confessed, for the Europeans than the Hindus. This name, unhappily, brings us to the decline of the Vepery mission. Where Fabricius and Gericke had ruled by love, with all lowliness and meekness, contention now reigned, and the nineteenth century dawned drearily and darkly on this mission, into which nearly 5000 souls had been brought.

The mission at Cuddalore or Fort St. David, about 120 miles south of Madras, deserves but a brief notice. Commenced by Sartorius and Geister in 1737, it enjoyed the earnest ministrations of Breithaupt, Hutteman, Rajaspen, and Gericke, who neglected no opportunity of making Christ known to the heathen. The evils resulting from the surrender to the French in 1758 were gradually effaced; but from 1781, when with Hyder Ali they again took it, the work declined, till the Christian Knowledge Society suspended their efforts. The baptisms during its existence were 2104.

To the venerable Christian Frederick Swartz is to be traced the commencement of the Trinchinopoly and Tanjore missions, both of which were formed about 1777. Previous to that period, having met with a favourable opening in the former city, Swartz pursued his advantage, and gathered in a number of converts. In this work he obtained valuable assistance from three native agents, Nyanapragasm, Sattianathen, and Abisheganathen. After his departure to Tanjore, his successor, Mr. Pohle, labouring diligently, not only watched over and added to the church in Trichinopoly, but succeeded in forming Christian congregations in Madura and Dindigul, to the south-west of his peculiar post. It was in Madura that Dr. Claudius Buchanan thus wrote in 1806, after visiting several stations:—"I have conversed with many (converted) Hindus of the Brahmin and

other castes, who appear to be true members of Christ's body. I have seen in the feeble-minded native of Hindustan, truth, generosity, a spirit without guile, ardent zeal for the faith, and a love for those who love the Lord Jesus Christ in sincerity. I am satisfied that our Saviour hath a church here, and that in process of time all castes will come into it." But however energetic, one man was not sufficient for all the work, and to the aged Pohle's earnest calls for help no adequate response was made. Bishop Middleton, visiting the district in 1816, saw the danger of distant flocks being dispersed, and added his voice to that of the enfeebled missionary. Yet even in their depression, then unavoidable, he regarded the Tanjore and Trichinopoly missions as, "in a Christian point of view, the noblest memorial, perhaps, of British connexion with India."

Of the Tanjore mission and its founder there is the less need to speak in detail, that if one name more than another has enshrined itself in the affections of those who truly pray, "Thy kingdom come," it is that of Swartz. Did there exist a Protestant Calendar of saints, he would occupy a high place in it, as he unquestionably does in the roll of devoted missionaries. All may not have heard of his acquiring not only the Tamil, but the Persian and Mahratta languages, of the years which he spent in reading native authorities, so as to know Hinduism as represented by its adherents, or of the valuable dialogues which he composed in Tamil, and which are to this day eagerly learned and recited by vernacular pupils. But all who have read anything about missions in India know the confidence placed in him, alike by the Mahratta Rajah Tuljajee who sat on the throne of Tanjore, by Hyder Ali, the implacable enemy of the British, by the natives, and by the Directors of the East India Company. How the Rajah was almost persuaded to become a Christian, and when dying intrusted his adopted son to Swartz; how, when Hyder Ali Cawn refused to receive an embassy from Madras, he said, "Let them send me *the Christian;* he will not deceive me;" how, once and again, the natives around Tanjore, deaf to the commands of their king and his ministers, carted supplies of grain into the fort when the German missionary wrote that *he* would pay them; how, when besought by the Council at Madras, Swartz made two hazardous journeys to the Mysore, the first to confer with Hyder Ali, and the second with Tippoo Sultaun; and how, in 1798, there emanated from Leadenhall Street these words, "On no subject has the Court of Directors been more unanimous, than in their anxious desire to perpetuate the memory of this eminent person, and to excite in others an emulation of his great example;" these facts, or the majority of them, most of us have long known. Seldom has *one* man, not at the head of armies, or amid the councils of diplomatists, but humbly serving the Lord Jesus Christ as a missionary, been permitted to exercise such a wide and justly deserved influence. From a letter written by him when the native Christians were traduced by Mr. Montgomerie Campbell, we may quote some memorable words:—"One thing, however, I affirm, before God and man, that if Christianity, in its plain and undisguised form, were properly

promoted, the country would not suffer, but be benefited by it. If Christians were employed in some important offices, they should, if they misbehaved, be doubly punished; but to reject them entirely is not right, and discourageth. The knowledge of God, of his divine perfections, and of his mercy to mankind, may be abused; but there is no other method of reclaiming men than by instructing them well. To hope that the heathen will lead a good life without the knowledge of God is a chimæra. I am now on the brink of eternity; but to this moment I declare that I do not repent of having spent forty-three years here in the service of my divine Master."

With the life of Swartz the brightest day of the Tanjore mission went down. Dark clouds had begun to gather ere he died, and though Kohlhoff, Holzberg, and Horst continued the work with conscientious fidelity, it was in a declining state ere many years of the present century had passed. We read with satisfaction of four native ministers (Nyanapragasam, Atheikalam, Vethanayagam, and Abraham) being ordained by M. Kohlhoff, and of an increased number of communicants due to their exertions. This, however, was but temporary, and the Tanjore mission never has been what it was at the close of last century.

An adherence to chronology should now lead us to the Palamcottah branch of the Tranquebar mission. But as this formed the nucleus around which the Tinnevelly mission developed itself, and as that field is deemed worthy of a separate paper, we are not called upon to trace its progress.

Mention should here be made of an attempt to introduce English schools leavened with Christian teaching, forerunners, to a small extent, of that system which was begun in 1830, by Dr. Duff. The originator of this experiment, in 1784, was Mr. Sullivan, resident of Tanjore, with whom Swartz heartily co-operated. The plan having been approved of by Lord Macarthy, the Nabob of Arcot, the Rajah of Tanjore, and other native princes, it was entered upon and prosecuted for some years. In 1787, the Court of Directors authorized the payment of £100 per annum to each provincial school of this kind, and expressed the hope that the native princes in alliance with them would add further pecuniary assistance. The scholars were chiefly Brahmin and high-caste boys. We trace these useful institutions for a series of years, but have to conclude that they died out with Swartz himself.

And now there lies before us a task alike difficult and painful, that of indicating the causes which led to the decline of the early missions in the Carnatic. That they *did* decline towards the end of the last century cannot be denied. It is impossible within our limits to enlarge upon the reasons, but the following may be given with some degree of probability:—(1.) The removal of Danish power. (2.) The adverse influence of the British to missionary efforts. This was greatly intensified by the Parliamentary debates of 1793, when the charter was renewed; and it assumed a deadly form in 1795, when the Madras Government connected itself with idolatry. When temples were placed under the Company's patronage, idol-cars drag-

ged by multitudes at the command of civil functionaries, civilians compelled to present offerings to the idols, and the soldiery to fire salutes at their days of public appearance, no wonder if the hearts of the people were hardened, and their infatuation deepened. (3.) The infidel sentiments of England, the nascent theology of Germany, and the French War, diminished subscriptions, and thus prevented societies from supplying the places of those who fell on the field. These causes were external, the others existed in the native churches themselves. (4.) The non-development of a self-sustaining spirit among the converts. Many of them, it must be acknowledged, were poor, but even among those who had the means, the habit of contributing for the support of a native ministry, and other Christian objects, does not seem to have been cultivated. (5.) The retention of caste, and the sacred scalplock or koodoomy of the Hindus. It can never be too much regretted that the early missionaries tolerated the unchristian distinction of caste. Dr. John indeed melted down the two communion cups into one, but this was at too late a day. The customs which had taken root were plague-spots in days of peace, and when evil days came they proved bridges across which too many found it easy to pass when relapsing into heathenism.

Not unassociated with the temporary decline now depicted was the melancholy state of Madras at the beginning of this century. The metropolis of the Presidency, it then wielded a power for evil which by the rich mercy of God has been largely transmuted into a beneficent and Christian influence. The dark picture of irreligion which it then presented has been thus strikingly given by the indefatigable Mr. Hough. "The state of European society had for some time been waning to the lowest ebb of morals and religion. The Lord's day was so disregarded that few persons ever thought of attending the church. The only exceptions were Christmas and Easter days, when it was customary for most persons to go; and on these occasions the natives used to crowd into the fort to see the unusual sight. Every other Sabbath in the year was set apart as the great day of general amusement and dissipation. The most favourite diversion was billiards, at which many persons were accustomed to spend the whole day. Tennis also was a common game; and a pack of hounds was at one time kept at the Mount, with which parties frequently went out on this hallowed day to hunt jackals. In a word, the European society of India generally, high and low, was like the nation of Israel when without a king, 'Every man did that which was right in his own eyes.'" When the Vellore mutiny and massacre took place in 1806, the enemies of the gospel confidently ascribed this to exertions put forth for the conversion of the sepoys. The question having been submitted by the Court of Directors to General Hay M'Dowall, the commander-in-chief, he made a reply, which while refuting the false report, gives a sad account of the British. "It may," he says, "occasion some degree of surprise that the people of this country should be brought to believe that those who apparently conduct themselves with so much apathy in respect to what concerns religious worship, should have formed

any serious scheme for converting whole nations of different castes and persuasions to the Christian faith. None but the weakest and most superstitious could have been deluded by so improbable a tale."

Strange as it may seem, the East India Company had in 1798 assumed the position of religious exhorters. In a general letter of that year they write: "We are here naturally led to express an earnest hope that our servants high in station will set an example, to their inferiors and others, of a regular attendance on public worship on the Sabbath day. To preserve the ascendency which our national character has acquired over the minds of the natives of India must ever be of importance to the maintenance of the political power we possess in the East; and we are well persuaded that this end is not to be served, either by a disregard of the external ordinances of religion, or by any assimilations to eastern manners and opinions."

But better times were approaching. Institutions and men were raised up to give a different current to public opinion alike in India and England. From 1792 till 1808, when his Master summoned him away, the Rev. Dr. Kerr diffused around him in Madras a sacred influence, the effects of which have not passed, and we believe will never pass away. Not only by his own writings and sermons, but by the prize essays which he called forth, Dr. Claudius Buchanan awakened in the mind of Great Britain a new interest in the spiritual condition of the Hindus. As the result of his noble gift of £1650 to this cause, there were published between 1805 and 1808, *twenty-one* works on "the civilisation of the East." The subjects for the more important of these were:—1. "The probable design of the Divine Providence in subjecting so large a portion of Asia to the British dominion." 2. "The duty, the means, and the consequences of translating the Scriptures into the Oriental tongues, and of promoting Christian knowledge in Asia." 3. "A brief historic view of the progress of the gospel in different nations, since its first promulgation; illustrated by maps, showing its luminous tract throughout the world; with chronological notices of its duration in different places." Two great ends were thus accomplished. The reading and observant public, long familiar with the *wealth* of India, were now made acquainted with its people, informed of what had been done for them by missionary exertions, and enlightened as to the position assumed by the East India Company towards idolatry on the one hand, and towards efforts for its overthrow on the other. Then the churches were stirred up to pray for the multitudes who bowed before Vishnu and Siva, and to devise schemes for their conversion. As the result of these concurrent tendencies, and of laborious efforts put forth by Wilberforce, Grant, Babington, Buchanan, and others, nine hundred petitions poured into Parliament, and in 1813 the Legislature gave permission to missionaries to settle in India, "provided always that the authority of the local government respecting the intercourse of Europeans with the interior of the country be preserved, and that the principles of the British Government, on which the natives of India have hitherto relied for the free exercise of their religion, be inviolably maintained."

As the best means of tracing the course pursued by the different societies which have laboured in South India, the following table is introduced. The dates are those, not of the Societies' commencement, but when they first broke ground in this part of *India*:—

SOCIETIES.	Date.	Stations.	DISTRICTS.
Leipsic Mission Society, successor to the Danes.	1706	15	The *Carnatic.**
Society for the propagation of the Gospel in Foreign Parts.	1726	26	*Madras, Tinnevelly, Tanjore,* Bangalore, Cuddapah, Secunderabad.
London Missionary Society.	1805	18	*Madras, Mysore, Travancore, Malabar, Northern Circars.*
Church Mission Society.	1814	27	*Madras, Tinnevelly, Travancore, Northern Circars.*
Wesleyan Mission Society.	1814	9	The *Carnatic,* and *Mysore.*
American Board of Commissioners.	1816	16	Madras, *Madura.* [gheries.
Basle Mission Society.	1834	14	*Mysore, Coorg, Malabar,* Nil-
Free Church of Scotland.†	1837	8	*Madras,* Nellore, Conjeveram, Wallajabad, Chingleput, Tiruvaloor.
American Baptist Mission.	1840	1	Nellore.
Established Church of Scotland.	1844	2	Madras, Vellore, Terivatoor. [dry.
American Lutheran Mission.	1845	3	Guntoor, Palnaud, Rajahmun-
American Reformed Protestant Dutch Church.	1851	5	*Arcot,* and the Nilgherries.

The course now before us is naturally the chronological one of taking up each mission successively.

The Leipsic Mission Society has served itself heir to the Tranquebar work of Ziegenbalg, Plutscho, and their successors. Unfortunately, the agents of this Society occupy the unenviable position of permitting caste and the heathen *Koodoomy* to remain among the members of their churches. That the Church of Rome should pander, and has pandered, to such unchristian customs, need not surprise us; but that a body of men bearing the honoured name of Luther should perpetuate such distinctions, and form a harbour of refuge for those members of other missions who have not been purged of this old leaven, may well excite both surprise and pain.

Though the Gospel Propagation Society formed a connexion with the labourers of Tranquebar in 1726, by far the larger number of its stations have been begun during the present century. In the three circles where its operations are carried on, there are 32 European and 6 native missionaries, 17,000 baptized converts, and nearly 6000 catechumens. The Madras, Vediarpooram, and Sauyerpoorum seminaries, dedicated to the training of Christian youths

* Words printed in italics indicate districts or centres of districts where several stations exist.

† What is now the Free Church Mission was originally that of the Established Church of Scotland. The change took place in 1843.

alike for mission employ and secular situations, furnish an average of about 120 students. In the department of literature, Fabricius's Tamil Hymn-book, and translation of the Bible, Rottler's Tamil Dictionary, and a number of other works edited by Mr. Caemmeru, have proved valuable contributions from this Society. Itinerating work among the heathen is actively conducted in several stations.

The London Missionary Society prosecutes its work in all the four Dravidian languages. A commencement was made in Madras by Messrs. Cran and Desgranges in 1805, and they have been followed by a succession of faithful labourers. Gradually a native church, Tamil schools for boys, a girls' boarding-school, and in 1852, a large English and vernacular school, have been added, while the staff of missionaries now amounts to four. Four hundred miles to the north of Madras there stand, on the sea-coast, Vizagapatam, Vizianagram, and Chicacole. In the first of these towns, the earliest Teloogoo mission was begun by the agents of this Society. The solemn fact is recorded in its history, that for *thirty* years not one convert was made. Much successful effort has been expended here on the translation of the Scriptures. Another Teloogoo station was opened at Cuddapah in 1822, and during late years, several hundreds, chiefly of the weaver and agricultural castes, have been baptized. From the extreme north we now pass to the extreme south of the Madras Presidency, and find that the Travancore mission was begun in 1806 by the laborious but eccentric Ringeltaube. Since then it has gradually progressed, till now it has 175 congregations, and nearly 15,000 adherents, of whom about 9000 are adults. These converts are almost exclusively from the humbler and slave-castes,—"the proud Brahmins, the covetous Muhammadans, and the worldly, covetous man," continuing to reject the gospel. A most successful effort to enlist medical skill in the gospel service was mournfully cut short by the early death of Mr. Lietch in 1854.

In juxtaposition with the preceding, another branch of the London Mission operations is carried on in Quilon and Trevandrum, the language employed being Malayalim. Great difficulties have been experienced, from the absence of marriage among the heathen population, from a strong tide of Brahminical influence, and from the fact that the territory is presided over by a Hindu rajah. Though still wedded to his ancestral faith, this prince has founded and supports an English school, in which the Bible is taught twice a week, and whence converts have issued. Persecution of the Christians at one time reached such a height that, in 1854, a poor man was taken into the fort, and so tortured that he died. There are at present above 1500 adherents, for whom thirteen chapels and some smaller places of worship have been erected.

In the early years of the work, begun in 1810, in Mysore, where Canarese is the vernacular, it is strange to learn that the tracts used were multiplied by means of copyists, and that at Bellary the Government refused permission to employ a printing-press. Schools, itinerancy, the distribution of Christian literature, and the training of native agents, have occupied a succession of missionaries; but the

fruits have not been numerous. An imposing English and vernacular college was at one time contemplated for Bangalore, but the project failed. In that which now exists, the plan is adopted of prescribing to the students a series of questions on the English lectures and scriptural expositions to which they have listened. The answers are written in Canarese, and subjected to public criticism in the class.

The two stations of this Society at Salem and Coimbatore occupy outposts amid a mighty mass of heathenism. That at Salem, begun in 1827, has for many years been in the hands of Mr. Lechler. Tamil schools were at one time largely used, but had to be given up, the heathen teachers proving unfaithful. An industrial school, however, for carpentry, smith-work, and bricklaying, continues. Itinerant preaching is largely practised, but the Government care of temple-funds is found a mournful obstacle to the reception of the gospel by the people. The Coimbatore mission was of later formation. Around the centre, a series of vernacular schools afford good preaching places. The scholars number between seven and eight hundred. The native flock increased till it contained several hundreds, and it has at various times supplied members to other congregations.

The earliest agents of the Church Missionary Society in Madras were Messrs. Rhenius and Schnarré, the former of whom remained from 1814 till 1820, when he went to Tinnevelly. Schnarré was sent to Tranquebar soon after he came. With the energy and resolution which characterized him, Rhenius acquired the Tamil language, established schools, opened out-stations, and preached assiduously. Amidst discouragements and griefs he toiled on and was beginning to see the mission take shape when he was sent to Tinnevelly. From that date till now the supply of European agents has been scanty, seldom more than one or two being on the field, till within recent years. Female education among low-caste girls was begun from the first, and continues to be prosecuted. Bishop Corrie's grammar school and other institutions have been carried on, and in 1855 a separate effort was begun for the Muhammadan population. The agents of this Society have, however, given themselves chiefly to vernacular work. With the native congregation which passed into their hands from those of the venerable Dr. Rottler, they received the sad inheritance of a caste element. Thrice the Church members who adhered to this heathen badge gave rise to painful struggles; but the missionaries, helped of God, opposed them, and though the leaven is not altogether removed, it meets with no countenance from them.

The Malayalim mission conducted by this Society presents us with a remarkable episode. In 1816, the Rev. Messrs. Norton and Bailey proceeded to Travancore with the view of reviving the Syrian churches which have been there from an early period of the Christian era. They consisted of 11,972 families, with 45 churches. In the census of 1836 they numbered 118,382, while the Romano-Syrians were 56,184. The religious teachers, named catanars, were found to be uneducated and licentious, unacquainted with the Bible, and conducting the services with external ceremonies unaccompanied by preaching. Aided by Colonel Munro, the Resident at the Court of Travancore,

who originated this effort, the missionaries began a college, and afterwards both male and female schools at Cottyam. An excellent education was given, but without sufficient prominence being assigned to theology. As conversion was not regarded as a pre-requisite for studies intended to prepare for the ministry, many disappointments occurred. In 1818, an effort, largely successful, was made to abolish the celibacy of the catanars. As years passed, several valuable translations in Malayalim issued from the press. After twenty years' labour, however, no reformation, no revival had taken place; and when Bishop Wilson, in 1835, urged the metrans and clergy to return to their own ancient cannons, an unworthy Syrian bishop, who had ordained *children* and ignorant youths on the receipt of money, secured a majority, overbore the reforming section, and dissolved all connexion with the Church Mission. Since then the Syrians have been urged to leave their own communion for that of the Church of England. Besides converts of this kind, some Brahmins, Sudras, and increasing bodies of the slave Poláries have been gathered in. The Cottyam College educates about sixty youths, and to the nine congregations are attached some 6000 adherents.

The two languages in which the Wesleyan Missions are conducted are the Tamil and Canarese. On the Coromandel coast four stations are maintained, the principal of which is in Madras. As an important addition to Tamil preaching, an Anglo-vernacular institution was commenced a few years ago, where an excelleut education, pervaded by divine truth, is given. From a boarding-school for girls of the humbler classes, which has been in operation since 1849, a goodly number of members have been added to the native church. The first fruits of the Canarese Mission, begun in 1821, were not gathered till 1843. Since then converts have been added, though slowly, at the various stations, the two chief of which are Bangalore and Mysore. In both of these, Anglo-vernacular schools are in operation, the natives themselves contributing above £200 for this purpose in the latter city. In the former, a printing-press established in 1840, sent forth, in 1857, 16,000 portions of Scriptures, 44,000 tracts, and 16,000 school books.

The American Mission in Madura was begun in 1834, and in its twenty-two churches numbers 5327 adherents, old and young. Its history is peculiar in the *school* department. First, vernacular schools were multiplied till the pupils, in 1845, amounted to 4000. In 1853, they were relinquished. Boarding schools for boys were, in like manner, conducted for some years, but given up in 1857. A mission seminary, having for its chief object the raising up of a qualified native agency, was almost entirely shattered by caste. "Its distinctions had never been countenanced by the mission, no separate seats in church were allowed; all communicants partook of the sacred emblems of the Lord's death from the same cup, as well as from the same bread, and all distinctions of caste among native Christians in their social intercourse with each other were discountenanced. Still, it was evident that caste was cherished." The struggle came in 1847; many catechists left the mission, and from that period till

now "the renunciation of caste in every form and place, in social life as well as in public, is a *sine quâ non* of admittance to the church." Two years after the opening at Madura, the Rev. Miriam Winslow, and the Rev. John Scudder, M.D., came to Madras from Ceylon. The work here was designed to comprehend not only a mission, but a book-making establishment, and such it has proved. To a printing and binding establishment a type-foundry was added, and in the various languages, especially Tamil, Teloogoo, and Hindustani, there have been executed more than 300,000,000 of pages. Schools are carried on, two native churches exist, and not only in *zayats*, but at heathen festivals, repeated efforts have been made to teach the Hindus by vernacular preaching.

About seventy or eighty miles west from Madras are found several towns, the names of which have found a place in history. These are Arcot, celebrated for its siege-defence under Lord Clive; Chittoor, in its beautiful valley, where Hyder Ali died; Vellore, where the mutiny caused by Tippoo Sahib's son and grandsons was perpetrated; and Arnee, noted alike for its prominence in the Mysore war, and for its muslins. Here has been planted a mission, the off-shoot of that delineated above, and conducted by the five sons of the late Dr. Scudder. Singularly enough, these missionaries have inherited congregations from *three* different sources. In Chittoor, Mrs. Groves, widow of the devoted man whose labours in Persia and Southern India are not unknown to the Church of Christ, placed her little flock under them. In the same town, and at Vellore, they have had transferred to them the stations of the Gospel Propagation Society; and on the Nilgherry hills a congregation of sixteen or twenty, gathered by the Rev. P. P. Schaffter, has, under their care, increased to between one and two hundred. This is purely a *vernacular* mission, and its work is fourfold—1st, Ministering to their native flocks; 2nd, Preaching to the heathen during systematic tours, along with native helpers; 3rd, The preparation and extensive diffusion of vernacular tracts and books; and 4th, The education of Christian children, from among whom the best scholars are transferred to a seminary where the branches of a scientific education (still in the Tamil,) theology, Sanscrit, and music are taught. The anachronism of noticing this mission, formed in 1851, before others of an earlier date, must be pardoned, in consideration of its being historically connected with the *American* mission in Madras.

Twice we have gone to the western coast of India, in this summary; the histories of the London Missionary and Gospel Propagation Societies conducting us to Travancore. As the traveller along the southern slopes of the Western Ghauts proceeds further north, he passes from Malabar into Canara, and not far from the line which divides the Madras from the Bombay Presidency, finds himself among the Mahrattas. When the charter of 1833 opened India to foreign as well as British settlers, the *Basle Missionary Society* felt and answered the call. Few efforts have been more fully supplied with agents, sixty-six having come from Europe between 1834 and 1858. At the latter date, forty of these, with two native pastors,

assisted by seventy-one catechists and Christian teachers, were at work. Leaving out of sight the Mahratta mission, as being beyond our province, we find that the chief cities along the coast, Calicut, Tellicherry, Cannanore and Mangalore, have been occupied by these enterprising Germans, the majority of whom are from Wirtemburg. In South Canara they have encountered the peculiar difficulty of requiring to learn Tulu, Canarese, Koukanee, and Hindustani, in order to converse freely with all classes of the people. No men, however, are better able to cope with this than our German brethren, and with sanctified energy they have given themselves heartily to the arduous task. In Udapi, the centre of Tulu Brahmanism, first the mission-house, and then the church, was destroyed by fire. The Tulu converts had been admitted with too much laxity, by one who cared more for numbers than spiritual life, and of late years they have had to undergo a sifting process, which for a year or two lessened their numbers.

A peculiar feature of this mission, like that of the London Missionary Society at Salem, is its *industrial* department. Experiments were first made, and failures encountered, in making sugar out of toddy (the produce of the date-palm) and in coffee cultivation. Carpentry, smith-work, and watch-making had also to be abandoned. But in printing, lithographic press-work, bookbinding, silk-growing and weaving, success has been met, and many of the native Christians support themselves in these ways. Schools, both English and vernacular, receive a large measure of attention from these labourers in Canara.

In the adjoining districts of Malabar and Coorg, native churches have been raised up as the fruit of prayer and pains during a succession of years. The name of Hebich, at Cannanore, has been made known of God both in Europe and India as that of a remarkable man, much honoured in serving Christ. In 1847, the three Malayalim stations, then numbering 404 native Christians, were visited in an unusal manner by the spirit of repentance and prayer. The fruits of this revival continue to the present day, alike in converted souls, and in the spiritual life of these localities. In 1852, a pathway for the gospel was opened up among the mountains of Coorg, a little principality whose name has been made familiar to the English public by its princess, at whose baptism our beloved Queen stood sponsor. Mr. Moegling has given himself to this field. Previous to the last-mentioned date the resort of an invalided brother to the Nilgherries, and the aid of a pious civilian, led to the commencement of a mission among the Badagas there. On these hills, a trapezoid of 50 miles long, and 20 miles broad, five or six distinct tribes exist, the *Badagas* (16,000) being the most numerous. For ten long years the missionaries prayed and laboured, till at last the day of grace came to two men in 1858, who thus formed the nucleus of an infant church. The number of those baptized in all the Bale missions (exclusive of the Mahratta converts) amounted a few years ago to 1950.

That which is now the Mission of the Free Church of Scotland was begun in 1837 by the Rev. John Anderson, who was joined in

the course of a few years by the Rev. Messrs. Johnston and Braidwood. The system pursued was that introduced into Bengal by Dr. Duff in 1830. It aimed at reaching high-caste Hindus by a good English education, leavened with the Word of God, and at training up native preachers and teachers from among those who should be converted, in order to spread the gospel among their fellow-countrymen. The most noticeable points in the history of this mission are the caste-struggle, the earliest distinct missionary effort among the Muhammadans, a series of trials before the Supreme Court, arising from conversions, the education of caste-females, and a medical mission. When a school revolt took place in 1838, because two *Pariah* boys had been admitted among Brahmans and Sudras, Mr. Anderson stood firm. The painful result was the loss of many fine pupils, but he laboured on in God's strength till the school was again filled: Ere long it was felt that something should be done for the seventy thousand Muhammadans who reside near the palace of the late Nabob of the Carnatic. A school was opened specially for them, and though Hindu pupils were afterwards admitted, it continues to be attended by a goodly proportion of the sons of Islam. When the first conversions, both male and female, took place, at the baptism of a Brahman, and on several other occasions, the idolatrous society of Madras was deeply shaken, force was partially resorted to, and the law-courts were brought into play to check the progress of the gospel. But all in vain. While, however, noble openings were found among caste Hindu youths, nothing had as yet been done for girls of the same class. This great work was begun in 1843, and the number of Hindu and Muhammadan girls has now increased to *eight hundred.* Besides the happy fruits of direct conversions, the subjects of which have enjoyed a full Christian training in a boarding-school, this movement has led educated Hindus to appreciate female education, and induced them to open various seminaries, where some of their daughters receive useful secular instruction. In 1856, a new direction of evangelistic effort was opened up by the arrival of a medical missionary from Scotland. Annually an average of above 5000 patients have enjoyed his aid year by year, also nearly two hundred native houses, inhabited not only by native Christians, but by Hindus and Muhammadans, have opened their doors to him; and daily at the dispensary a congregation (sometimes numbering fifty or seventy), has heard the Word of Life. In Madras and around it this mission has seven stations, at all of which important schools are conducted, while some of them are special centres of evangelistic effort in the Tamil and Telugu languages. It is in this department that the greatest recent growth has taken place, multitudes being reached from week to week by the sound of the preached gospel.

The mission now described was originally that of the ESTABLISHED CHURCH OF SCOTLAND, but ceased to be so in 1843. In the following year, the Rev. William Grant was sent out to conduct a mission school on the same plan as that delineated above. Suitable premises having been secured in Black Town, operations were commenced, and have been perseveringly pursued. Hundreds of Hindu youths have

thus received a scriptural education year after year, and a large number of girls, chiefly from the humbler classes, have been reached in the same way. Nor have these endeavours been without fruit. In both departments converts have been gained, and are now occupying useful positions alike in the church, and as members of Christian families. Preaching in Tamil has, for a considerable number of years, been regularly conducted, and colporteurs have been employed to go out into the villages. These agents carry with them portions of Scripture and religious books, a large number of which now exist in the Tamil language.* As the work progressed, a branch station was opened at Tirivatoor, a sacred shrine near Madras, which enjoys the dark reputation of having been the scene of human sacrifices till the British flag waved over the Carnatic. More recently a native agent has been placed in Vellore, where he successfully conducts a school, and labours among his fellow-countrymen

In 1843-44, the AMERICAN EVANGELICAL LUTHERAN MISSION broke ground among the Telugus, not far from the borders of Orissa, darkened under the gloomy shade of Juggurnauth. Three stations, Guntoor, Palnaud, and Rajahmundry have successively been occupied, and have, to a certain extent, become centres of light to the surrounding districts. Sickness has often invaded the ranks of the labourers, but toiling on, they have been cheered by a measure of success. Above *four hundred* baptisms have taken place, and schools are maintained for the young.

It is much to be regretted that the necessity of following each Society, alike geographically and chronologically, has made this paper present a disjointed aspect. Probably the best *résumé* that can be given is that afforded by the following table, drawn up by the South India Conference of Missionaries, which met at Ootacamund, on the Nilgherry Hills, in 1858. As great care was taken to obtain returns in the most trustworthy manner, full reliance may be placed in the numbers here given.

Languages.	Population.	European, East Indian, and native Missionaries.	Adherents.	Baptized.	Communicants.	Scholars and Students in schools and institutions.
Telugu,†	7,224,764	26	3,664	2,117	357	2,874
Canarese,.....	7,506,338	46	2,612	2,132	901	3,787
Malayalim, ...	2,584,096	29	8,958	6,936	1,833	4,115
Talim, ...	11,327,228	115	75,645	45,803	12,894	26,965
Total,....	28,642,426	216	90,879	56,988	15,985	37,741

* In this connexion, it should be stated that all missions in South India have for the last *thirty* years enjoyed invaluable aid from the Madras Bible and Tract Societies, in the management of which missionaries of every Society participate.

† This refers to those Telugus alone who are under the British Government. The entire number of this people in India is very much greater. Among the millions in the Nizam's territories there are but one or two missionaries.—*News of the Churches.*

VII.—*A Straying Testament.*

I want to show you how the Bible is making its way into the heart of the Turkish empire. Let us visit Sivas, a city perched among the mountains of Asia Minor. There are no railroads, or steamboats, or coaches, or trains of any description in that country. You must clamber over their rough roads on horse or muleback, carrying your goods and luggage in saddle-bags.

Very odd-looking villages you go through. The houses are built of earth, with only two rooms and one outside door. One room is for the donkeys, cows, and dogs, while the family live in the other on very sociable terms with these animals. Almost every village has a "guest-house," built by some pious Turk for the accommodation of travellers. Here you will find fire to warm you, and food to eat.

Sivas is a large inland city about eighteen hours from Tocat. And how far is eighteen hours? you will ask. Eighteen hours is about fifty miles, which makes comfortable travelling about three miles an hour, rather slow going for a Western. It has fifty thousand inhabitants, Turks, Greeks, and Armenians. Within two or three years, Bible Christianity has taken root there; and the Scriptures are kept publicly for sale in four different parts of the city. These are in the Turkish and Greek languages. An agent of the American Bible Society paid a visit to this city a few months ago, and held a Bible meeting in the little mission chapel. In the afternoon, two of the Koozelbesh Koords from a village twelve hours distant called upon him. The Koords, you know, are mountain men, and one of the fiercest tribes in Asia. One of them was the son of a sheik, or chief man of the village. They said they wanted to become Gospel Christians. "Why do you want to change your religion?" asked the agent. "We once worshipped a cane or staff," they said, "with which the sheik beat us, to drive away our sins. We used to meet once a week to receive this beating. Then we confessed our sins, and yearly offered a sacrifice of sheep to our cane. We no longer believe this will save us. Akitab" (good book) "taught us better."

"Where did you get the book?" asked the missionary. "We don't know where it came from," they answered; "but it teaches us that Christ is alive, and the other prophets are dead. It teaches us to love our enemies, and to pray for them. It is ten years since we began to learn these truths." "What is the name of the book?" "We call it Boyusook" (book of command), they said. "A khojah, or teacher, reads to us from this book, the sheik explains it, and then we pray to God, through Christ, as the book teaches."

Then the missionary told them he called it "Ingil," the Gospel of salvation, and how many copies of this book there were in the world. They wished very much to have a missionary come and comfort and teach them, for the savage Koords were very angry with them for loving the book; and they often beat and robbed them of their flocks, because they would not worship as they used to. They also said there were hundreds more ready to receive the Gospel, but for the fear of their enemies.

The missionary said they should keep up a good heart, for God would stand by those who put their trust in Him. "Go back," said the missionary, "to your native village, and boldly preach the Gospel of love and salvation to your cruel persecutors."

"Insha. God be praised, they became reformed."

Such was the influence of a stray copy of the Testament, which found its solitary way through the intricate passes of Asia Minor, teaching the Koords the folly of their worship, and leading them to the "Lamb of God, who taketh away the sins of the world."—*Evangelical Magazine.*

VIII.—*The Late Captain H. E. Harington, V. C.*

But a few years have gone by since the idea prevailed very generally, that true valour and true piety were incompatible the one with the other. Happily, that opinion has, of late, given place to one almost the opposite, and we are prepared by such instances as Sir Henry Lawrence, Sir Henry Havelock, Captain Vicars, and many others, both high and low, to acknowledge the fact, that the most devoted gallantry is often coupled with equally devoted piety.

Still, there are some who have not altogether cast off the old traditional notion, and there are many who hold back because they doubt their own ability to reach so high a standard. It is well, therefore, that, from time to time, fresh examples should be brought forward to shew that godliness of life is quite consistent with the able and zealous performance of military duty, whether in the routine of garrison occupations, or in the stir of the tented field.

We would illustrate the above remarks by giving a sketch of the short, but brilliant career of Captain Hastings Edward Harington, of H. M.'s Royal Bengal Artillery, who recently fell a victim to cholera, at Agra, North India, as noticed in the *Homeward Mail*, of September 16th. The extract from the above paper runs thus:—

"In the late Captain Hastings Edward Harington, V. C., Bengal Artillery, whose death from cholera, at Agra, we reported in our last, the army has lost a brave, zealous, and efficient soldier, and a truly self-denying and consistent Christian. His military career commenced on the 12th June, 1852, when he was commissioned as a 2nd lieutenant in the Bengal Artillery. At the time of the Indian mutiny he served first with Brigadier-General Nicholson's force, and was severely wounded at Trimmoo Ghat. He was present throughout the siege of Delhi, and after the fall of the city he proceeded with Greathed's column, towards Cawnpore, taking an active part in the engagements at Maligurh Fort, Allygurh, and Agra. He was present at the relief of the garrison at Lucknow, where his distinguished courage gained him the Cross of valour, for which he was elected by the vote of his brother officers. During these operations he was most dangerously wounded. He was afterwards present at the siege and capture of Lucknow, and joined in the pursuit of the rebels towards Rohilcund,

until he was severely wounded at Rooyah. This last wound compelled him to go to the Himalayas to recruit his health; but deriving only a temporary relief, and still being troubled by the bullet which remained in his back, he was obliged to come home, and, after undergoing a painful operation, the bullet was extracted. His health being partially restored, he returned to his duty in October, 1860. Shortly after his arrival in India he proceeded on service with the Sikkim Field Force, and was afterwards appointed Adjutant 6th Battalion Bengal Artillery, at Agra, where he died of cholera, on the 20th July."

We propose to give, in due order, the testimony of an officer of his own regiment, under whom he served, both in cantonment and in the field, as to the manner and spirit in which he fulfilled the expectations raised by his early diligence and consistency of character. In the meantime, a few additional details, and some extracts from Captain Harington's own letters may not be without interest, nor, it is hoped, without profit, shewing that he who serves faithfully his Heavenly King, is best fitted to render good service to his earthly Sovereign and to his country.

After a careful, prayerful home-training, under the eye of a pious father, Hastings Harington entered the Military College at Addiscombe, at the age of 17.

Exposed for the first time to various temptations, he was enabled to stand his ground, and quietly and resolutely to act out the Christian principles in which he had been trained.

While striving to "remember the Sabbath-day to keep it holy," he gladly availed himself of the additional service provided by the chaplain, and gratefully appreciated the efforts made by one of the professors—who has long since entered into his rest—to win, by his kind earnestness, those young soldiers to enlist themselves as "soldiers of the cross." God's book was honoured, as well as his day, and some portion regularly perused. His anxious parent expressing a fear lest this home-habit should be laid aside, the reply was, almost with a start, "Do you think I could pass *a day* without reading the Bible?" "How, then," he was asked, "do you manage this?" "I always rise," said he, "an hour before bugle, and I get quiet time for my prayers and Bible, before the others are up." Thus "ruling himself after God's word," he passed the terms, at Addiscombe, without one "extra drill"—and the *unvarying* Monthly Report sent to his parents was, for "In study," and "Out of study," "Exemplary," and "Very correct," respectively. At the same time he entered with hearty enjoyment into all the manly games and exercises of the place; and his affectionate heart commenced there, friendships—some of which will prove lasting as eternity. At the close of two years he came out 3rd in Artillery, and with 2nd Latin and Hindustani prizes. We cannot forbear extracting from a letter, not addressed to his family, the following testimony of a former companion, personally unknown to them.

"——— has just been talking of an officer out in India, saying, 'The very look of the man told you he was upright, in the Bible

sense of the word: so brave, too—he won the Victoria Cross—he won the respect and love of us all. I was with him at Addiscombe, and even there he kept himself undefiled. I wish all Christians were like him—he was on a grand and noble scale.' He did not mention his name till I asked for it. 'Hastings Harington,' he said. 'Ah,' he added, 'I saw his father once at the Paddington station. I and some other young fellows were talking about Addiscombe, and he came and asked us if we knew his son. I was glad to see the father of such a son.'"

In September, 1852, Hastings Harington left his native shores for India, as 2nd lieutenant in the Bengal Artillery. The next few years were characterized by faithful, pains-taking attention to the duties of his profession, and by marked and blessed progress in his heavenly course. "Then shall we know, if we follow on to know the Lord;" and, "If any man will do His will, he shall know of the doctrine," are promises that were, indeed, fulfilled in his case.

This period was passed mainly at Peshawur and Sealkote, and lovingly were his steps led on, and largely was his heart refreshed by intercourse with Christian friends, of deeper and longer experience than himself, in "the things of the kingdom." One of these thus wrote of him, to a friend, after leaving Peshawur for Sealkote:—"His departure was a sad loss to us, but his charming letters may well rejoice the hearts of all who love him. Such holy consistency of character is rare at any age, most of all in one so young, and surrounded with snares." The Sunday was, as before, a day which he sought to hallow, from a sense of *duty*, and now he was learning to taste the *blessedness* of serving the Lord, and honouring Him in His ways. The following passage occurs in one of his letters home, about this time,—"I wonder if, when the Saturday evening of *my life* comes, I shall be able to 'watch for the morning' of the eternal Sabbath, with the same calm, longing expectation which I now feel as each dear Sunday comes round!"

Previously to this, on his first march up country from Dum-Dum to the Punjaub, halting at Delhi for the Sunday rest, he remarked, in writing home, that he should greatly have enjoyed exploring a city of which he had read so much, but that, being Sunday, "of course," he did not walk about to inspect it, and he could only hope he might some day have the chance of seeing Delhi again. That day came with a terrible meaning; but during all the horrors of the siege (when he next saw Delhi) the Lord hid His faithful servant in the "hollow of His hand," and though taking an active part in the assault and capture, he passed unscathed through all. The time passed at Sealkote was truly valuable to him, the constant round of military duties preparing him for the severe test of the mutiny, and the flood of spiritual light, that now burst upon his soul, warming as well as illumining it, and causing it to glow with love to God and love to man. A few extracts from his letters at this time will best illustrate this. But we must first remark that the death of a dear young sister whom he tenderly loved, had tended, while at Peshawur, to draw his heart heavenwards. And now, later in his course, a

month's visit to a most dear friend of "lang syne," and brother officer, had proved, it is believed, a *sealing-time* to his soul, when he found the *best* of friends to be "his beloved and his friend," "the chief among ten thousand, and altogether lovely."

We now give the extracts alluded to :—

You little thought what a tender chord you had touched, when you mentioned the little prayer—"O, Lord Jesus, teach me, &c."* I have long loved and used it, and have one of your dear, large copies always on my table. In looking out the references I haven't got beyond the "Guide me," but even that is such a green pasture that I feel inclined to lie down in it, and not go any farther. Another coincidence—when, one day, our Heavenly Father and we 'have fellowship one with another,' through the sweet medium of His dear Son, who is 'the light,' (1 John i. 7,) we shan't have, or want, these flashings of coincidences, for it will be all one blaze of glory, and we shall *know all*, from beginning to end—was your mentioning 'Jesus, lover of my soul.' I have long ago learned it, and often sing it by its own tune to myself, either in my house or walks, or hum it when at stable duty. I haven't got a Cottage Hymn Book yet but, oh, I wish you were by me that I could tell you a few such. Ryle's Spiritual Songs is full of such, so I can't pick out any. O, yes, one I'll recommend to you as it suits what I've been writing about, it is 'No condemnation, O, my soul.' One of my favourite hymns is 'Come, ye sinners poor and wretched,' also, 'When I survey the wondrous Cross,' 'When heaves with sighs my anxious breast,' 'Jesus, and can it ever be,' 'My God, and is thy table spread,' Anne Boleyn's hymn, Charles Wesley's 'Come, O thou traveller unknown,' 'My sins are blotted out,' (then they can't come up again against me).

'There all the ship's company meet
Who sailed with the Saviour beneath ;
With shouting each other they greet,
And triumph o'er trouble and death!

The voyage of life's at an end,
The mortal affliction is *past* ;
The age that *in heaven they spend*
For ever and ever *shall last*.'

What a fascinating metre that is!

'We'll sing of Christ, *no matter who*
Should disapprove *the theme* ;
When he is precious to our view,
We can't but sing of Him.'

'But 'tis enough that Christ knows all.' Here are *a few* of my favourites.

To give a specimen of one of his busy, not to say laborious, days: —"Practice is going on furiously, and we are really very hard-worked. We only began firing on the 5th, and are, I believe, to finish by the 30th, doing in less than a month what generally is the work of two. We have mounted exercise every morning, with curtain practice with light guns, and the heavy battery practice every afternoon. This morning I rose at five, and, after my only certainly undisturbed hour alone, went down at half-past six to mounted exercise, and was in the saddle till past nine; then stable duty, then accounts at mess till half-past ten. I galloped home, hoping to secure my breakfast, but found too much to do, and had to be in battery at eleven to get and cut fuses for the afternoon. I was thus employed for an hour in

* The prayer referred to is the following, which has been useful in many quarters :—"O, Lord Jesus, Teach me! Guide me! Lead me! Help me! Keep me! Save me! Leave me never, never, never! He hath said, 'I will never leave thee, nor forsake thee!'"

the sun, and only by one o'clock succeeded in changing my uniform for mufti, and getting breakfast. At three we went down again for an hour and a-half, and every spare minute almost I have to give to my mess-work, which has fallen unavoidably in arrears. At half-past six I have again to mount and go through the same routine that I have mentioned."

"I feel, sometimes, quite bewildered, and don't know which way to turn, but there is a text, somewhere, to the effect, 'When my spirit was overwhelmed within me,' (man's extremity) 'Thou knewest my path,' (God's opportunity), and it is sweet, when almost giving up in despair, to *rest*, and let *Him* work. The Sunday is a precious day to me; body and mind, no less than soul, require it; and, come what will, or however much in arrears my work may be, I rejoice to lay it aside, and for twenty-four hours to forget it entirely. No, not entirely, for Satan sometimes drives in a throng of worldly thoughts upon me. . . . . My labours with my servants were resumed yesterday, and as M. has lent me a Hindustani Old Testament, I couldn't pass by the mention of the 'Passover' in the New without going back to Exodus, and explaining its institution. Those deep and blessed words, "When I see the blood, I will *pass over* you," made me keep them an hour and a-half, and I would fain have gone on for the same time again, it seemed such a rich and inexhaustible theme.

"Just now the greatest outward refreshment I can have is to step over to M.'s house and have a good talk on the *one* topic, Jesus. This 'much doctrine' that I battle for is, that the Lord Jesus Christ is to be the beginning and the ending, the first and the last, the sum and substance of all, in a word, *all in all*."—*Christian Sentinel or Soldiers' Magazine.*

Poetry.

THE ADVENT.

Among innumerous worlds
  There moved a little star,
Sin had shadowed o'er its light
That dew-like on the web of night
  Gleamed tremulously far;—
    To that a God came down,
    Quenching his Godhead's crown,
Wrapping life-giving light in mean mortality.

When sang the morning stars
  The infant skies among,
Watching old Chaos flung away
From the lifted eyes of new-born Day,

Heaven shook to the loud song:
But when a Saviour's birth
Was heralded on earth
Up rose a thrilling hymn, piercing eternity.

Over the shadowy plain
Startling abstracted Night
It swept,—the mercy-singing choir
Woke echoes never to expire,
"Endless as heaven's own light,"
Echoes of hope that smiled
Upon man sin-defiled,
And rose through all the earth at that strange melody.

Rapt prophets through past time
Had sighed that hour to see,
Perhaps their spirits sang the song
That scared the timorous shepherd throng,
And sounded distantly.
E'en where the city slept,
And the child Jesus wept
The first unconscious tears of his humility.

There is a stream that flows—
That flowed ere Time began,
Gladdening God's city—and for ever
The waves of this undying river
Murmur "Good-will to man"
And sitting on its shore
Angels sing evermore
How the eternal Mind, dwelt with humanity.

When weary time goes down
Behind Oblivion's sea,
And hides his grey forsaken head,
Trembling at the coming tread
Of young Eternity,
That song of joy shall sound
Heavens echoing confines round
Making of love divine, a deathless memory.—*Cgl. Mag.*

Religious Intelligence.

1.—Arrival of Missionaries.

We have to report the arrival of four Missionaries of the London Missionary Society by the *Blenheim*, on the 14th December. The Rev. John Hewlett and Mrs. Hewlett, to be stationed at Benares; the Rev. T. R. Asbury, B. A. and Mrs. Asbury, the Rev. F. J. Bright and Mrs. Bright at Mirzapore, and the Rev. T. Lessell at Calcutta.

2.—Brahmism.

We are glad to state that the valuable article recently published in our pages on "Brahmic Intuition," is now republished, and may be had at the Religious Tract Society's Rooms. We hope it will be extensively put into the hands of young men inclined to scepticism.

3.—Departure of Missionaries.

The Rev. J. Anderson and Mrs. Anderson of the Baptist Missionary Society, Jessore, left Calcutta for England on the 20th December, in the *Hotspur*.

4.—Italy.

The refusal of the Emperor Napoleon to end the Roman question this year seems to have inspired the Italian people with a determination to get rid of the Papacy by other means, *i. e.* by a schism in the Church. The Italian Church must declare itself independent of the Pope. The means, it is said, for such a movement, are at hand. In the diocese of Como, the whole body of the clergy are Italian in feeling. In Cremona, the bishop, and many of his clergy, are opposed to the Papacy. In Lombardy, all prelates hostile to the people have been driven out. It is believed that a synodal vote against the Papal power in these dioceses, followed by another from the universities, would be obeyed throughout Italy, where the majority of the clergy, it is affirmed, would continue to conduct services even if the Pope excommunicated them. A proposal of this kind will probably be submitted to the Italian Parliament, and find favour even in Naples, where preachers hold forth publicly against the temporal power. A great stream of emigrants is pouring from Genoa to Buenos Ayres.

5.—Expected Schism in the Eastern Greek Church.

A letter from Constantinople asserts that a great schism is expected to take place in the Eastern Greek Church,—a large portion of the Greek clergy endeavouring to bring about a union with the Romish Church on the condition of the preservation of the Greek ceremonial.

6.—Hindu Pusillanimity.

Moral courage would seem to be far more difficult to the Hindu than physical. The *Bombay Gazette* tells us that Mahiputram Rupram, the Deputy Educational Inspector, who recently visited England, though a Brahman, after long holding out against the social persecution of his fellows, has at last humiliated himself to apply for re-admission to caste. Amid other disgraceful acts of penance he swallowed a disgusting pill composed of the five products of the cow. Worse still, the leading men of his caste, thinking that a man of so little decision of character and self-respect, would be no great credit to them, resolved that, as the Shastras require repentance as well as atonement in such a case, and as the professing penitent still continued to pride himself on his travels, he could not be restored.

Lady Denison recently presided at the examination of the native Girls' Schools attached to the Free Church Mission, Madras. The success has been so great that it is intended to double and in some classes quadruple the fees.—*Friend of India.*

How strong is the hold of superstition on the mind when enforced by the power of social custom! Babus Prosunno Coomar Tagore, and Rama Prosad Roy are the ablest of the English speaking natives of Bengal. Their relatives, Dwarknauth Tagore and Rammohun Roy, both broke caste by

visiting England. The son of the former is a Christian and the Professor of Hindu Law in University College, London. He himself is Assistant Clerk in the Legislative Council and will doubtless have a seat in the Bengal legislature, while Rama Prosad Roy is acting as Legal Remembrancer and may sit on the bench of the High Court of Bengal. Yet the latter recently returned to orthodoxy by squandering thousands of rupees on a *shradh*. And the correspondent of a native paper tells us that Prosunno has also gone back to "caste." His family, though high Brahmans, was polluted by an ancestor of theirs who served a Nawab, "and having smelt the Musalmán's dinner" was degraded. Prosunno has recently taken advantage of the marriage of his granddaughter to invite, and load with gifts, the leading Brahmanical families. "On the day of the marriage, hundreds of *ghuttucks* and Kulin lords, with their respective *dols*, repaired to the Babu's house, and waited till the marriage was formally completed." What can we expect of a community with such leaders, admirable in all respects save the most important—moral courage?—*Friend of India.*

7.—Missions in Upper India.

We see from the proceedings of the Church Missionary Society in London that Sir Herbert Edwardes attended the Committee to bring before them a letter from Colonel Reynell Tayler, Commissioner of the Trans-Sutlej States, earnestly pleading for the commencement of a new Mission at two or three of the great towns on the Upper Indus, offering 1,000*l.* on its establishment and enclosing a letter of cordial encouragement from Sir Robert Montgomery, in which he promises a further donation of 300*l.* Sir H. Edwardes brought graphically before the Committee the vigorous and energetic character of the travelling merchant tribes—Lohanis, Beluchis, and others, who would thus be reached, whose *kafilas* penetrate from Bokhara to Calcutta; and pointed out how they might become itinerant Christians. O si sic omnes!—*Ibid.*

8.—The Expenses of Public Worship in France.

The expenses of public worship have considerably increased since the Restoration. They were 21,000,000f.; in 1818, 35,000,000f.; in 1819, 39,000,000f.; in 1847, and for 1862 they are estimated at 49,869,936f. All forms of worship are tolerated in France, but only three are paid by the State—the Roman Catholic, the Protestant, and the Jewish, and the latter has only been so since 1831. In the Roman Catholic Church there are 81 prelates; 16 of them archbishops, of whom one, that of Paris, receives 50,000f. a year, the others 20,000f.; and 65 bishops who are allowed 15,000f. each. An addition of 10,000f. is given to six of the prelates, on account of their being cardinals; and as in the quality of cardinals they are senators *ex officio*, they receive a further of 30,000f. a-year; 30,243 other priests receive from 900f. to 1200f. according to their age. The total expenses for Roman Catholic worship amount to 47,000,000f. The Protestant clergy consist of 814 ministers, who receive from 1500f. to 3000f. each, and of 2 assistant ministers, who are paid 700f. to 750f. The total outlay for Protestant worship is 1,493,436f. In the Jewish community there are 10 chief rabbis, paid from 3500f. to 7000f., 51 communal rabbis; from 800f. to 1500f., and 62 officiating priests, from 500f. to 2000f.—*Galignani.*

9.—Funeral Sermon.

The Funeral Sermon for Mrs. Mullens printed in this number of the Observer, has been republished, and may be had of Messrs. Hay and Co., at eight annas a copy.

THE

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I.—*A Brief Account of the Rev. Thos. Boaz, LL. D.*

The perfect beauty of that sphere,
No mortal tongue may speak,
We have no likeness for it here,
Our words are far too weak;
And we must wait till we behold
The hour of judgment true
That to the soul shall all unfold
What God is, and can do.

And he will lead the white-robed throng,
To His fair Paradise,
Where from the marriage-feast the song
Of endless praise shall rise.
And from His fathomless abyss
Of perfect love and truth,
Shall flow perpetual joy and bliss,
In never-ending youth.

How well fitted are such conceptions to soothe our hearts when we think of the righteous dead and mourn their loss; nay even to cause us to break out with the utterance of the text, "Blessed are the dead which die in the Lord, from henceforth, yea, saith the Spirit that they may rest from their labours, and their works do follow them." How blessed must we deem them, if we think of the great exchange which gives them heaven for earth, and knowledge instead of ignorance, and holiness instead of sin, and safety for danger, and joy for sorrow, and rest for labour, and perfectness for defect, and immortality instead of weakness, frailty and death? Think, for example, of him whose departure we this night lament. His last few years of life if not anguished with pain, were darkened by anxiety and oppressed with weakness. His work seemed ended ere his life was closed. Relatively he had much for which

to desire to live, personally but little. How much then has he gained by dying!

Yet his life was not an unhappy one. Though the last four years of it were spent in weakness and debility, it was, viewed as a whole, exempt from much care and sorrow. Dr. Boaz possessed a robust and healthy frame; he presided over a Church which treated him with unusual kindness; he moved in a sphere where all his predilections could readily be cultivated and exercised; and the cares of the world, until very recently, never pressed heavily on his thoughts. But it is becoming that I speak more definitely of him.

Dr. Boaz arrived in India at the close of 1834. The Church assembling in Union Chapel was then without a pastor, and he was invited to accept the vacant office. He had left England that he might preach the Gospel to the heathen, and the sphere of labour now offered him he had not thought of, but it seemed good to him and to his brethren in the Mission that he should occupy it. It was a post compassed with heavy responsibility and requiring much tact and wisdom. A year before the Rev. J. Hill had resigned after a ministry of ten years, leaving behind him a brilliant reputation as a preacher, and a flourishing Church and congregation. Shortly after his departure, questions arose, touching not in the slightest degree the doctrine or discipline of the Church, but greatly affecting its peace, Dr. Boaz had, therefore, to bear comparison with a predecessor of acknowledged reputation, and to unite again the diverging elements of which the Church was composed, These were no slight tasks for a young man of twenty-five to undertake; and it speaks much for his judgment and prudence that he succeeded so well.

He continued almost uninterruptedly to discharge his pastoral duties until the beginning of 1847, when he visited England. It was partly on account of his health and partly for relaxation that he did this, but chiefly that he might collect funds for the erection of buildings at the Mission station at Bhowanipore. To consummate this design he laboured with unremitting zeal. It was a task demanding much toil, self-denial, humiliation and skill, and it redounds greatly to his honour that he finally accomplished all which he had undertaken.

After an absence of three years he returned to Calcutta in January 1850, and immediately resumed the duties of his pastorate. It was about five years after this that his health, which had hitherto been unusually good, began to decline, and this cause as well as the illness of Mrs. Boaz rendered it incumbent on him to leave again for England at the commencement of 1859. The change unfortunately was not beneficial to him, and disease

gradually wore down his naturally robust frame. It became apparent in a few months that he could not resume his charge, he therefore resigned the pastorate of the Church in July 1860, and from that date has been engaged in pleading the cause of Missions whenever he was able. Though to the practised eye, he has seemed to be near the gates of death for a long period, his removal appeared to be sudden. He had been on a three months' tour in Yorkshire, on behalf of the London Missionary Society, and returned home on Friday the 11th October, after a severe attack of hemorrhage. He complained of being ill but exhibited no symptoms that were unusually alarming, and uttered not one word to indicate that he supposed his death was near. He lay quietly and peacefully, exhibiting his usual trust in God, but so ordinary were his symptoms that no friend was called to watch by his side, and when, but thirty hours after he returned home, his spirit passed to God, it was so gently and silently that she who attended him so faithfully and well, hardly knew that he had gone.

> So fades a summer cloud away;
> So sinks the gale when storms are o'er
> So gently shuts the eye of day;
> So dies a wave along the shore.

Dr. Boaz has large claims on our respect and grateful remembrance. Until disease made heavy inroads into his health he was a very active man, and his energies were devoted to consummate a great variety of objects, almost all of them of a benevolent or religious nature. The sole pastorate of a Church like this is alone a heavy task; and, whilst delicacy forbids that I should estimate his labours here, it may be said that it is no slight thing in a climate like this; that for twenty-four years he secured the peace of this Church, and substantially maintained its numbers and efficiency.

The London Missionary Society owes much to him. He never ceased to press its claims. It was his ambition and his pride to have his Church imbued with a missionary spirit. Besides raising for its funds annually, a sum of money which very few congregations in England equal; he gave his time willingly to promote its interests. His greatest service to the Mission, and indeed, the greatest act of his life, was the prominent part he took in the erection of our noble Institution, and its affiliated buildings, for though others gave their aid, it is to him that we are primarily indebted for their existence; and they constitute his strongest claim to honour and to gratitude.

It was also through his exertions mainly, that the convenient

English Chapel at Cooly Bazar, which preceded the present one, was erected.

But his labours were not restricted to his own Church and Mission. He took an active part for some years in the management of many of those Societies which exist in Calcutta for the diffusion of the Truth, and the relief of distress. It was, however, to the Seamen's Friend Society that he gave his warmest and most faithful services. More than any one else, he took an interest in all its plans, and did more than others to give them effect.

He did much in behalf of his principles as a Nonconformist. Believing them to be important, he maintained them firmly and fought when necessary for their vindication. He originated the *Christian Advocate*, and conducted it for many years, using it as the channel for communicating not only his own ecclesiastical views, but for defending and expounding those great principles which are dear to every Protestant. Nor should his co-religionists forget that they are mainly indebted to him for the law which renders their marriages legal throughout India; and for the cemetery in Calcutta in which their dead repose.

I need not attempt a portraiture or an analysis of his character before those who knew him so well, yet is it becoming that I briefly call to mind those qualities of his nature which formed the basis of his usefulness.

His *laboriousness* I have more than once hinted at. He was physically so constituted, that activity was more pleasant to him than quiescence, if indeed it was not a necessity of his nature. To be doing something; to be originating some new movement, or carrying out some old one, was his delight. This indeed sometimes carried him too far by making his efforts either too diffusive or desultory, and if he had attempted less he would probably have accomplished more. The very imperfect sketch I have just now given, sufficiently proves that his life was neither an indolent nor an useless one.

Dr. Boaz was a man of *much benevolence*. Pain, distress, poverty and calamity affected him deeply. I do not think he could ever view them unmoved. He was indeed far more influenced by the adversity of his friends than by their prosperity. The latter perhaps did not affect him, the former always did; and it was this which led him so habitually to give his influence to any effort which arose in the community to meet the necessities of the unfortunate and the poor. But his private efforts to serve others were chiefly illustrative of the kindly feelings of his nature. How many alienated families did he reconcile! How many poor persons did he relieve! How many subscriptions did he originate for the necessitous! How

many widows and orphans did he weep over! For how many persons did he obtain situations! Truly was he one who did many "works" which follow him as benisons.

His sympathies were very strong and tender. He "rejoiced with them that did rejoice, and wept with them that wept," and the *latter* he did as readily as the former. His emotions of love, pity, tenderness and gladness were soon excited. I need not remind you how readily he threw himself into the circumstances of others, and became a child with a child, a mourner with the bereaved, a sufferer with the tried, an adviser with the perplexed. His ready tears and his changing features told that his emotions were strong, deep and varied: and especially did they gush forth like a fountain when bereavement and sorrow touched the homes or the hearts of his friends.

He was emphatically a man of peace. The quarrels of others always pained him; his own he could not bear to perpetuate. Whenever, indeed he felt himself approaching the whirlpool of strife, he drew back in abhorrence and dread. Such were the main features of his moral character, and they were directed and sanctified by the religious influence which dwelt in him. This is not the time to analyse its extent or to trace its effects to their utmost limits, yet happily it was so clearly revealed, that no one who knew him doubted of its existence, or failed to mark its power over his conscience, his heart and his life.*

II.—*Popery and Protestantism in Ireland.*

There is a kind of emigration going on in Ireland that one can contemplate with feelings of unmixed satisfaction—the emigration of paupers from the workhouses into the field of industry. In 1851, there were no less than 250,611 paupers in the Irish workhouses, besides the paupers in hospitals, who numbered 42,474; making the total number of paupers in Ireland in 1851 to be 293,085. On the 7th of April last there were but 50,570 persons in the Irish workhouses, being a decrease of no less than 242,515 since 1851. In the year 1851, the paupers in Ireland were in the proportion of 1 to every 22⅓ of the entire population, while in 1861, they are in the proportion of 1 to every 114. At the present time there are fewer paupers, or persons supported by public charity, in Ireland, in proportion to its population, than in either England or Scotland. Regarding the population of Ireland, it had been steadily increasing up to 1846—the year of the potato blight—when it reached its highest figure, and might be set down in round numbers at eight millions and a quarter. Since that time there has been a great and steady decrease.

* From a funeral sermon preached in Union Chapel, Dec. 8th, by the Rev. E. Storrow.

The population has sunk 2,019,992 since 1831, and 2,410,581 since 1841.

The census of 1834, was denominational, and was taken according to the archiepiscopal provinces and dioceses of the Established Church, and not according to the civil divisions of the country. In it the numbers of the three leading denominations stand thus:—

Archiepiscopal Diocese of	R. Catholics.	Episcopalians.	Presbyterians.
Armagh, ...	1,955,123	517,722	638,073
Dublin, ...	1,063,681	177,930	2,517
Cashel, ...	2,220,340	111,813	966
Tuam, ...	1,188,568	44,599	800
Total	6,427,712	852,064	642,356
Leinster, ...	1,246,253	171,234	10,911
Ulster, ...	963,687	390,130	511,371
Connaught, ...	864,472	40,605	3,025
Munster, ...	1,416,171	76,692	3,682

On the 7th of April, 1861, the population of Ireland, arranged denominationally, was as follows:—

Roman Catholics, ...	4,490,583
Episcopalians, ...	678,661
Presbyterians, ...	528,992
Methodists, ...	44,532
Independents, ...	5,062
Baptists, ...	4,165
Society of Friends, ...	3,812
All other persuasions, including Protestant Dissenters, Reformed Presbyterians, Covenanters, Separatists, Seceders, Christian Brethern, Unitarians, Moravians, &c.	8,414
Jews, ...	322
Total	5,764,543

In the four provinces the number of the three leading denominations are:—

	Roman Catholics.	Episcopalians.	Presbyterians.
Ulster, ...	963,687	390,193	511,371
Leinster, ...	1,246,253	171,243	10,911
Munster, ...	1,416,171	76,692	3,685
Connaught, ...	864,472	40,605	3,025
Total, ...	4,490,583	678,661	528,992

It thus appears that, since 1834, the three leading denominations have lost as follows:—

Roman Catholics, ...	1,937,129
Episcopalians, ...	173,400
Presbyterians, ...	113,364

From the difference in the mode of taking the census of 1834 and 1861, it is not easy to give a detailed view of the comparative increase or decrease of the different denominations in each of the provinces. But the general result is as follows:—Roman Catholics have decreased nearly one-third in Ulster, above one-fourth in Leinster, above one-third in Munster, and nearly one-third in Connaught; Episcopalians have decreased nearly one-fourth in Ulster, nearly one-third in Munster, and above one-twelfth in Connaught, while they have increased above one-twentieth in Leinster; Presbyterians have decreased nearly one-fifth in Ulster, but they have increased three-fold in Leinster, and nearly fourfold in both Munster and Connaught.

The Roman Catholics bear, in regard to the Protestants of all denominations in the four provinces, the following proportions:—In Ulster they have a small majority, in Leinster they are 6 to 1, Munster 16 to 1, and Connaught 18 to 1. In 1834, they were as 4 to 1 to all the Protestants in Ireland; now they are 3½ to 1. O'Connell, while following his trade of agitator, used to boast, "We are eight millions!" If that was true, three millions and a half are gone! Even at the lowest calculation, they have lost above two millions and a quarter since 1846, or above one-third of their entire number.

The Romanists, it is thus obvious, have very little cause left for boasting. But, somehow, they can turn defeat into victory, and songs of woe into strains of mirth. Even arithmetic obeys their behests, multiplication and reduction at their pleasure change places. The matter, however, reads, a severe lesson to Protestants. After having existed in Ireland more than two centuries, such is their numerical position.—*The British Banner.*

III.—*Notes of an Itinerancy.*

The period between the 19th of December and the 12th of February was devoted to itinerating labours. On leaving Berhampore we crossed the Bhagirathi at Radhughat, and proceeded southwestward in the direction of Kandi, where we encamped thirteen days. Our stay was longer than usual owing to the annual fair being then held, in which we had large and attentive congregations every day. The mela was established in honour of Radha Bullobh Je, the beloved of Radha, one of the designations of the god Krishna, and, like other Hindu festivals, had a marvellous origin. It is said that a brahman who came from the west, erected a house on the site of the present palace, where he always performed the worship of Radha Bullobh Je. One morning Babu Gunga Gobin, the founder of the family of the Raja of Kandi, who was then a small landed proprietor and lived in the immediate neighbourhood, saw the image which the priest daily worshipped

lying at his own door, and on inquiry was informed that the priest had left the place and could nowhere be found. Being greatly alarmed he sent for another brahman to take up the image, who on his arrival brought the idol into the house of the landlord, and there went through the usual sacred rites. One night the god appeared to the landlord in a dream, and thus addressed him, "If you will make due provision for presenting the appointed offerings I shall be pleased and will bless you. The Babu hearkened to the divine intimation, and from that period oblations consisting of milk, rice, and sweetmeats, have been daily presented. On account of the honour in which Radha Bullobh Je was held, gifts of pools, gardens, and farms were made at his shrine, and these passing into the possession of the Babu, he was raised to wealth and greatness and became a titular king. His descendant, Narain Singh, established the fair about thirty years ago in honour of the above named god. It commences at the full moon in Kartik comprising part of October and November, and lasts a month. This mela, like others, has a secular and religious character. It contains every article which natives require, so that many visit it to make provision for their household wants, others attend for amusement or pleasure, and more than a few revel in gross iniquity, but some go depressed with the burden of sin, and in the hope of obtaining salvation.

From Kandi we proceeded to Panch Thopee, the village is large and stands in the centre of many others, but for a distance of three miles there was no cart road to it, and it had to be reached by crossing ploughed fields, ditches and pools, and getting over these last three miles occupied four hours. Thence we travelled to Gonatea, where we encamped on the right bank of the Mori, from that place we proceeded south-eastward in the direction of Banwarigunj, where we re-crossed the Bhagirathi, and by Kulbaria and Berwa returned to Berhampore.

We made eight encampments, at an average distance from each other of eleven miles, and the period of our stay, which was regulated by circumstances, varied from four to thirteen days. We preached in all the surrounding villages several times, and our congregations were large or small according to the denseness or thinness of the population. The people generally heard us in a favourable spirit, and some manifested a strong desire to become acquainted with the sacred scriptures, acknowledged they had no faith in their own religion because it was contradictory, that the gods were vile and examples of every crime, and therefore unworthy of the solemnities of worship. Sometimes they said, we know more respecting their

wickedness than you can tell us: say no more about them, but rather speak to us concerning the Christian religion, your own sacred writings, the character of your God, and the manner in which He requires to be served. In several villages we found nearly all the people of one mind as to the falsity of Hinduism, the common arguments for the Shastras being inspired they did not urge, and admitted them to be frivolous, but mentioned the foretelling of eclipses as a proof of their books being divine. When, however, it was explained how eclipses were foretold, and that this knowledge had no connexion with religion, they appeared to be satisfied, and listened attentively to an exposition of Christian doctrines. Not knowing the object for which we had visited them, the people in some villages were at first afraid, and kept in their houses, but gradually one after another came to us, and in the course of half an hour, nearly every person in the place was present. Reluctance to receive Christian books was occasionally manifested, but, after a little conversation, it disappeared, and was succeeded by great eagerness to obtain them. In the village of Manikdi one man, however, showed an indisposition to hear, which we had great difficulty to overcome. He said, "Whatever you may advance in favour of the Christian religion, I shall not receive it, but shall still adhere to the religion of my ancestors." When reminded he was already far advanced in life, and it would be well to consider the matter carefully while time and opportunity were afforded him, he replied "I am aged, it is true, but I shall pass the evening of my days as I have passed the morning. With you of course is all truth, and we are all in error, and shall doubtless become wise by hearkening to your words: we are thankful for being privileged to receive your instructions. Our forefathers were not so highly favoured." This effusion of irony created uproarious laughter, but when it subsided, we obtained a hearing, and on leaving the place the old Brahman himself, who had sat listening to every word that was said, though as dogged as ever, spoke to us with less asperity.

On the 20th of January in the village of Sonarundi we saw two individuals who were believed to be possessed. That the bodies of human beings may be actually inhabited by ghosts, demons, and gods, is still a part of the native creed which but few have yet discarded. Tinkari the son of Ramotonu was one day wild in his talk, and his father asked, Why are you thus? The spirit from within spoke and said, Give me a place here and perform my worship, or next Tuesday all the males in the village shall die, and I will take away your son Tinkari. Then the father burning incense in honour of the spirit said, Tell us

who you are, for if we do not know who you are, how can we perform the rites of your worship? On which there came from the mouth of the possessed these words: I am Kali. Next Tuesday before the dawn, taking the sacred pitcher filled with water and the mangoe twigs in it, place it at the south-eastern corner of the king's pool which is situated in the western part of the village, and there I will reveal myself to you. After hearing these words, all the men and women of the village relinquished their work, and when we saw them, had been six days waiting for the promised revelation.

Tinkari was possessed two or three times a day, and while under the mysterious influence, gave utterance to dark sayings and trembled in every limb. Two days after Tinkari was possessed, Sorosoti, who is about seventeen years of age and whose father's name is Sam, was affected in a similar way. Hearing, while taking her dinner, of the state of Tinkari, she rose from her meal, and with her right hand unwashed, the hand with which the natives eat, went to see him, and on arriving at his house bowed her head to the ground. A few minutes after her return home, she exhibited all the external manifestations of being possessed. Her father being greatly amazed, ran to Tinkari and asked, Can you tell me what has happened to my daughter? Being divine and consequently knowing what had taken place, the goddess from within him said, Sorosoti came hither with unwashed hand, and on her return the matted-haired ghost that resides in the bale tree near your dwelling possessed her. On a subsequent day, her father visited Tinkari, while under the influence of Kali, and inquired what he must do. The goddess spoke and said, Go, and procure an exorcist, and he will cast out the spirit and she will be well.

When we arrived, the village had been a week in a state of great excitement, during which period no work had been done, the people had given themselves up to music, dancing, drinking, and worshipping Kali. An awful fear of the vengeance of this terrible goddess seemed to fill every mind. We spoke to them respecting the apprehensions under which they laboured, and told Tinkari and Sorosoti it was exceedingly wicked to pretend to be possessed, and hoped, that when we came on the morrow, we should see no more of such foolery. Next day we went to the village and found the possessed restored to their right minds, and all the people following their usual avocations. As soon as we made our appearance they informed us of the state of things and gave expression to their thanks, saying they had lost much by refraining from labour so long, and should have lost more had it not been for our visit. They

listened attentively to the Gospel, and the two or three among them that could read, purchased Christian books.

While travelling, I annually meet persons who were formerly pupils of Missionary seminaries in Calcutta and other localities. They have all renounced Hinduism, many regard the Bible as a revelation from heaven, some daily peruse its pages and live under its hallowing influence. Whatever may be the method adopted for propagating the Gospel, it will readily be admitted that we should not lose sight of those who have been educated in its doctrines, when the avocations of life lead them to parts of the country distant from the metropolis and near no Christian minister. Scattering them over the land may be one of those arrangements by which Providence intends to strengthen our Government, and diffuse our faith, but in their present state are they capable of greatly aiding the designs contemplated by their dispersion, and must not the day of their usefulness be long deferred, if no means be employed to improve their condition? It often happens that they are ten, twenty, or thirty miles from a pious European or Native, with whom they might have profitable intercourse, and be stimulated to attend to the work of mental, moral and religious culture, and entertaining opinions with which their unenlightened countrymen around them do not sympathize, they are almost completely isolated, alone in the midst of multitudes. Little correspondence is held with their schoolfellows, or with the Missionaries who instructed them, of whom they always speak with esteem and often with affection. The consequence is, as might naturally be expected, some rather retrograde than advance in knowledge, others fall into sinful courses, a few struggle with the difficulties of their position, and, though cut off from the society of kindred minds, are kept by a divine hand from the evils of the world. The influx of educated youths into the interior is yearly augmenting, several hundreds annually leave our colleges to enter on the duties of life, and many of these depart for the country, where among other positions they occupy the following, those of clerks, record-keepers, teachers and inspectors of schools, postmasters and Post Office inspectors, superintendents of police, pleaders, subordinate magistrates, collectors and judges, merchants, stewards of estates, and landed proprietors. While it would be impossible for the conductors of each institution to correspond with all their scholars that settle in the provinces, might not a Committee of Christian gentlemen, composed of Europeans and Natives, be formed to maintain a periodical intercourse with them. It has suggested itself to my own mind that papers containing questions on all subjects, except those of a

political character, might be circulated among them quarterly or half-yearly, soliciting them to give their opinions briefly or at large, just as they felt disposed and able. In this way much valuable information would be collected, but the amount of correct, varied and well-digested intelligence thus obtained, however great, would be only a small recommendation of the measure, compared with the beneficial influence it would probably exert on the men themselves. Presenting an opportunity for the exercise of their talents, the monotony of their existence would be broken, much leisure which is now wasted be well spent, and contribute, by the blessing of God, not only to their intellectual and moral progress, but to the advancement of the welfare of their souls. Impregnated with the spirit of the Gospel, the good they would be enabled to do in the diversified spheres in which Providence has placed them would be very great, and perhaps far exceed what is accomplished by the labours of a hundred Missionaries.

More correct views about the position which women ought to occupy in Society are gradually being formed by Hindu gentlemen. An interesting proof of this which came under our notice I may here mention. A landed proprietor who visited us while encamped on one of his estates, and who in conjunction with others has formed a flourishing boys' school, is anxious to establish a female school, and asked me to inquire for a Christian teacher:—he wished her to be a Christian. He would provide a School house, and give twenty rupees a month himself towards her salary, he did not think the other gentlemen of the place would contribute much, but might render a little pecuniary aid. When the advisableness of the teacher being a married person was pointed out, and he was asked if he would have any objection to her husband being a catechist and labouring in that and the surrounding villages as a preacher of the Gospel, he replied, none whatever, but should be glad if such a person would come and live among them. Fifty girls, he said, could be obtained at once for the school, and more in the course of time, for he and other residents of the place were very desirous of having their daughters educated. He traced most of the evils which have befallen his countrymen to ignorance and immorality, and thought there was material in them to make an excellent people, if instructed and freed from the trammels of superstition. I informed him that we were in want of a female teacher at Berhampore, that the same want was experienced at several other stations, and, therefore, did not think a suitable person could be obtained for his village, but still he begged that I would inquire, for in his opinion no real improvement could take place, no reforms of

any importance be effected, while the mental and moral culture of their wives and daughters was neglected. Though this presents a dark view of the condition of native women, it is doubtless a correct one. Of the ignorance and immorality which pervade most Hindoo homes, it is difficult to form an adequate conception, and not till the light and purity of the Gospel penetrate those homes, will there be any real change for the better in male society. Men, who are indifferent to the degraded state of their mothers, sisters, wives and daughters, will never have the spirit of reformers, and the essays they may write and the speeches they may make on the subject of civilization, will prove them to be only well instructed hypocrites.

Nearly every where the people were courteous, and paid us all those little attentions which betoken a spirit of kindness. As soon as we made our appearance seats were furnished, and varied according to the circumstances of the owners, being chairs, stools, rice-mortars, mats, or grain-bags. To the catechists, who are smokers, the pipe, the national sign of welcome, was offered, and sometimes accompanied with an invitation to take refreshment. Their manner of listening to the Gospel, the questions asked respecting its doctrines, laws and worship, and the way in which tracts and portions of the Bible were received and read, would have led us to infer that many were really concerned about the state of their souls and anxious to obtain salvation, but past experience enabled us to avoid the error of drawing hasty conclusions. To be favoured, however, in almost every part of the land with congregations that listen with more or less interest to the tale of the cross, and treat the messengers of the Gospel with courtesy and kindness, is encouraging, and a call to the Church to augment the number of the agents. Vast tracts of country containing several millions of souls, owing to the paucity of labourers, can be visited only now and then, and many thousands it is to be feared leave the world without having had a single opportunity of learning the way to heaven.

JAMES BRADBURY.

Berhampore.

IV.—*Bengal Branch of the Christian Vernacular Education Society for India.*

The three objects contemplated by the Society are the training of vernacular teachers, the supply of Christian literature for children, and the support of schools. The following is a brief notice of the Society's operations in Bengal.

In the *Training Department* the first efforts have been directed to the improvement of Mission vernacular teachers, who numbered about 250 at the close of 1860. To stimulate them to study, rewards, equal to two months' pay, were offered to all who passed, in December, 1861, satisfactory examinations on the following subjects:

1. Gospel of St. Luke.
2. Geography, Bhúgol Brittánta, pp. 1—35.
3. Arithmetic: Four Simple and Compound Rules, Ganit Sár, pp. 1—50.
4. Pamphlet on Education. Subjects: Nature of Education, School Discipline, Questioning, on Teaching Reading, Spelling, and Dictation.
5. The teacher to read a passage from a school book and to write it from dictation; to give a Reading Lesson to a class, to examine upon it, and to give a Dictation Lesson.

The course at first was made very low, as the teachers had enjoyed few advantages, and a high standard would have prevented all hope of success.

Circulars were issued in English and Bengali, explaining the proposal, and the necessary books were offered gratis to all Missionaries who applied for them on behalf of their teachers. Several Missionaries entered into the design with considerable spirit. One Missionary had forty teachers under instruction, another had twenty-five; there were also smaller classes and even individual teachers who studied the subjects.

The discontinuance of a number of vernacular schools, and the many changes incident to a tropical country, caused only a small proportion of the original candidates to come forward. Still, it is so far satisfactory, that seventeen teachers passed the examination prescribed. Among them were five female teachers, under the Rev. S. Hasell, Chapra, who acquitted themselves very creditably.

The following are specimens of the questions: What parable particularly condemns caste and shows that we ought to do good to all? Describe the zones of the earth. What sum must be divided among 187 men, so that each may receive Rs. 5-13-11? What means should be employed in securing discipline?

Even in England when a considerable annual augmentation of salary was offered by Government to teachers who obtained certificates, in the first year, 1847, only 83 passed, though the number in 1858 increased to 2,257. It is proposed, therefore, to have another examination of Mission vernacular teachers in December, 1862, when it is hoped that many more candidates will come forward than on the first occasion.

The subjects are as follows:

1. Acts of the Apostles.
2. Geography of Asia and History of India. Bhúgol Brittánta, pp. 36—71.
3. Arithmetic. Proportion and Practice. Ganít Sár, pp. 51—73. Mental Arithmetic.
4. Pamphlet on Education: Religious Instruction and Moral Training.
5. The teacher to give a Scripture Lesson on an historical subject.

Teachers who have not passed the first examination, will be examined in arithmetic only on the four simple and compound rules as contained in Ganit Sár, pp. 1—50. Both classes, however, must be familiar with the arithmetical tables taught in indigenous schools. Instruction in this branch is much valued by the people, and one great reason why Christian teachers require to have heathen teachers associated with them is, that the former are often unacquainted with native arithmetic.

The *extension* of Christian vernacular education must be kept in view as well as its *improvement*. It is a melancholy fact that notwithstanding the rapid progress of secular education in Bengal, there are now fewer children under Christian instruction than there were ten years ago. It is proposed that Missionaries wishing to establish schools should select suitable native Christians, who, after having received some training, may be employed as teachers under the superintendence of the Missionaries, but supported by the Christian Vernacular Education Society.

A commencement has been made in the *Publication Department*. A small illustrated monthly Magazine for the young, styled "The Lamp of Truth," has been published in Bengali. The Society is deeply indebted to the Rev. E. Storrow for his kindness in selecting appropriate articles. The price was fixed very low to promote sales. The circulation is encouraging. It extends to Orissa, Behar, and even Lahore, as numerous Bengalis are now scattered over the country beyond their native Province. The total number of copies printed during the year was 34,448; the issues amounted to 26,360. Sets bound in

volumes are now obtainable. They will be found very suitable as rewards and presents.

The first part of a Treatise on Education has been published, to afford some advice to teachers in the management of their schools. The portion issued, treats of the nature of education, shows how discipline may be secured, and explains the best mode of teaching reading, examining classes, &c. The edition consisted of 600 copies. The second part now in preparation, includes religious instruction and moral training.

A Map of Palestine, with Bengali names, has been published by the Home Committee. The drawing is by Mr. William Hughes, who prepared the maps for Stanley's Palestine. The execution of the Map is very beautiful.

The Home Committee voted £100 to aid in providing Bengali Christian Literature. The native press in Bengal is much more active than in any other part of India. The progress during the last few years is very remarkable. It is much to be regretted, however, that there has been no corresponding increase in the supply of Christian literature. The law passed against obscene books and the many beneficial influences now at work, are gradually raising the tone of the native press. Indeed, imitations of English books have been published, depicting characters truly amiable, but *ignoring Christianity*. It is proposed, therefore, to issue a series of small cheap works of an interesting character, with numerous illustrative woodcuts. To secure readers, they must contain some articles not directly religious, but the tone will be Christian, while select Scripture extracts will be interspersed. They will supply reading of a healthy character for the numerous youth now receiving instruction, and an effort will be made to introduce them into zenanas.

The *Colportage system* will be adopted as far as practicable. The experience of the Vernacular Literature Society shows, that as much energy must be devoted to securing a *circulation* for publications as is expended in their *preparation*, or they will lie as lumber on the shelves.* There are hundreds of book-hawkers in Calcutta, selling the publications of the native presses, but with the exception of some colporteurs employed by the Bible Society, there is not a single agent of this description engaged in disseminating Christian truth. When an adequate supply of publications has been printed, an effort will be made to circulate them in the manner above mentioned.

The total number of publications printed by the Bengal Branch, since its formation two years ago, amounts to 73,048, containing 1,463,560 pages. The circulation amounts to 59,266.

* Report for 1856-7.

No appeal has been made in Bengal for funds; but the following sums have been received from Glasgow: John Henderson, Esq. of Park, Rs. 484-14-4. Members of Wellington Street Congregation, Rs. 257-10-0, collected by Mrs. Alexander, Rs. 150, sales, &c. amount to Rs. 216-15-0. Total income, Rs. 1,109-7-4; expenditure, Rs. 1,033-3-9.

The Society has five branches in India and in Ceylon. Rewards are offered to all Mission vernacular teachers in the Bengal and Bombay Presidencies and in Ceylon, who pass certain examinations; means have been taken to establish a Training Institution on an efficient scale in the Madras Presidency. The Society's lists contain ninety-one publications, including nine periodicals, in twelve languages. Though the income is still small, it is gradually increasing.

V.—*American Board of Foreign Missions.*

The American Board of Foreign Missions held its fifty-first annual meeting at Cleveland, Ohio, on Tuesday, October 1st. Judge Strong, of Pennsylvania, was called upon to preside, and there was a large attendance of ministers and subscribers. The friends assembled under depressing forebodings, the Board having quite expected that they would be obliged to withdraw their missionaries from many stations from the falling off in receipts caused by the trying circumstances of the country, but they went away encouraged and rejoicing. The receipts for the year, or rather for thirteen months, ending August 31st, 1861, have been 341,988 dols., and the expenditure 369,874 dols., leaving a debt of 27,895 dols., which is far less than was anticipated two months ago. A report on "Retrenchment in Foreign Missions" having been read by Dr. Anderson, was referred to a select committee, and they recommended a series of resolutions, of which the following are the principal:—

"That we discover no valid reason for discouragement in the present condition of our country, being fully persuaded, from the ability which the churches still possess, viewed in connection with the free and generous spirit with which all classes are responding to the appeals of patriotism, that we may hope for a cheerful acknowledgment of the claims of Him who is the Prince of the kings of the earth, and whose dominion embraces, sustains, and controls all others.

"That in order to this, our churches need to be more deeply impressed with the magnitude and sacredness of the enterprise, and the exceeding desirableness of a thorough and efficient organization, inasmuch as, without the former the best machinery, and without the latter the best intentions, will fail of their legitimate results."

After a long and animated debate these resolutions were adopted unanimously. The speakers all seemed to be animated with a spirit of self-denial and enthusiasm. Some reductions in the Home Department were agreed to.

A preamble and resolutions suggesting some action of the Board in respect to the national crisis, having been placed in the hands of the Business Committee, they presented in their stead the following resolutions:—

"That we sympathise with our national Government in its struggle with rebellion, which threatens its very existence and imperils the success of the Missionary Board, and we fervently implore the God of nations so to overrule the conflict that the rebellion may be crushed, Slavery, its prime cause, removed, and that peace, prosperity, and righteousness may be permamently established throughout the whole land.

"That we not only thus pray for deliverance from our present national distress, but also that the nation, having been purified in the furnace of affliction and made meet for the Master's service, shall hereafter render the same devotedness to the cause of Christ and Christian Missions as is now put forth for the preservation of our beloved country."

These were passed, and among the other resolutions adopted we find the following:—

"That the Board would express their deep and grateful sense of the interest taken in an important department of their work by the Turkish Missions Aid Society in Great Britain. While important aid has thus been afforded us at a time of unusual solicitude, we are reminded afresh of that band of brotherhood which, in the great work of the world's salvation, binds together, without respect to denominational or geographical distinctions, all the followers of the Lord Jesus Christ."

The Treasurer's Report—which extended to thirteen months, thus bringing the account down one month nearer to the time of the meeting of the Board, which is now held in October instead of September—showed that the receipts of the Board for the year had been 341,988 dols. 75 cents; while its expenditure had been 369,874 dols. 29 cents, leaving a balance of debt, on August 31st, of 27,875 dols. 54 cents. The annual report stated that six persons have entered upon the missionary work for the first time within the year, and seven have returned to the fields which they had previously occupied. Eleven persons are under appointment. The number of missions was 20; stations 113; out-stations, 171. Number of ordained missionaries, (seven being physicians) 152; physicians not ordained, 5; other male assistants, 7; female assistants 171; whole number of labourers sent from America, 335; number of native pastors, 29; native preachers, 218; native helpers, 406; whole number of labourers connected with the Missions, 988. Number of printing establishments, 4; pages printed last year, as far as reported, 33,003,079; from the beginning, 1,264,106,926. Number of churches (including all at the Sandwich Islands), 161; church members (do. do.) so far as reported, 24,456; added during the year (do. do.), 1944. Number of seminaries, 9; other boarding-schools, 10; free schools (omitting those at Sandwich Islands), 298; pupils in free schools (omitting those at Sandwich Islands), 8115: seminaries, 276; boarding-schools,

236; whole number in seminaries and schools, 8630. The Report contained encouraging notices of the different mission fields. The next annual meeting of the Board is to be held at Springfield, Mass. —*Patriot.*

VI.—*Vernacular Tracts.**

We have often wondered at the comparatively little active interest which is taken by the great body of Christians in this country in Missions. By Christians, we mean not those who are nominally such, nor the ordinary attendants on public worship, but the members of our churches, our communicants, those who have a personal interest in the Saviour's redeeming work, and who are striving to follow the Lord Jesus by faith and prayer and life. There are some noble exceptions to the rule; but the truth is, that beyond the gift of money and possibly the offering of daily prayer for the coming of Christ's kingdom in heathen lands, (we hope we may say that this is not also excepted) the pious members of our communions do next to nothing for the dissemination of gospel truth among the heathen around them. This fact would be incredible to the members of our churches in Great Britain. Hundreds and thousands of our Christian brethren at home would rejoice at possessing the opportunities the Lord's people here possess of endeavouring to teach, impress and influence the minds of ignorant idolators, or of those who being no longer ignorant, are yet afraid to avow themselves as disbelievers in the vanities which their fathers held, and at the same time believers in the Lord Jesus Christ.

One illustration and proof of this inactivity to which we have alluded, is found in the reports of our Religious Tract Societies. For many years, the Annual Report of the Calcutta Christian Tract and Book Society has contained a tabular statement, showing each year the number of tracts which have been distributed gratuitously, and by what agency distributed, and in what languages the tracts were printed. From these tables, it appears that for the last twelve years the average yearly circulation of Vernacular tracts in Bengal, chiefly by the Calcutta Society, has been a little less than 60,000. By whom has this distribution been made? almost exclusively by Missionaries and their native assistants. Of these 60,000 tracts probably not more than four thousand are distributed in Calcutta and its suburbs. We cannot avoid the

* English translations of select tracts published in India, with an Introduction containing lists of the tracts in each language. Edited by John Murdoch.

thought that such a circulation is miserably small for the population. Within a circle of five miles from Government House, there cannot be less than one million of immortal beings both Hindus and Musalmans, and amongst these, three or four thousand tracts are scattered yearly. One tract for 250 persons. But the rest of Bengal is worse off by far than this. If there were a larger number of earnest, zealous and prayerful tract distributors, this state of things would soon be changed. More interest would also be felt in the operations of our Tract Societies. Few of the members of our English Churches beside the Missionaries ever give away a Vernacular tract. In England and Scotland what a different state of things exists. There the most devoted and energetic tract distributors are private Christians, who rejoice in the aid which the little messengers of mercy afford them in seeking to do good to their fellow men. The bashful tongue-tied man even, is enabled by their means to bear witness for Christ, and to preach the Gospel in fitting language, and at the same time to support that preaching, by the personal influence he exercises in the act of giving the little book, accompanied possibly, by a courteous word to the receiver, and by an earnest and secret prayer to Him who can make, as He has often done, the simplest instrumentalities by which the gospel is preached, the power of God unto salvation. How is it that so little of this sort of work is done by private Christians among the heathen of this land? In the mofussil English residents are few, and alas! still fewer are serving God with a perfect heart, therefore little more than is done, can be attempted away from the English towns, but yet if the hearts of God's people were directed to this matter, something more would surely be done by many of them in different stations in the country. But it is chiefly of such places as Calcutta and Howrah, that we write. In those places there are many humble and earnest Christians, numbers of whom were in Britain active and zealous in different ways to bring to Christ, the ignorant and careless around them. But in this land they do little or nothing personally for the wretched heathen. If we look for the causes of this, we shall soon find them: one or two only we mention here. The contemptuous way in which natives are spoken of in common conversation in many quarters tends to deaden the sympathy which Christians on first coming to India are disposed to exercise towards its inhabitants, and to this must be added the disgust and revulsion of feeling which a British-born Christian cannot help experiencing, when he sees the foolish, senseless and hateful heathenish customs which prevail. Too commonly this disgust is transferred in a little time to

the people themselves. With the destruction of sympathy with the people, care for their spiritual good is also destroyed. Then again, there are few examples of lay activity and zeal, to stimulate and direct new comers to this land, or young converts, in methods of Christian effort for the conversion of the heathen. And further, many who would willingly do something for Christ among the heathen, feel that they are powerless, because they do not understand the language of the people. Thus almost all the activity of the members of our English churches, is directed for the benefit of the European population and their descendants. We shall not be suspected of undervaluing such labours: we rejoice in them, and are glad to be permitted to take a part in them. We hail cheerfully every sign of freshness and vigour in connection with that department of the Lord's work. May God give to those labours His effectual blessing, and make the labourers a thousand fold more happy and holy in their work. But yet we should be glad to see Christian activity flowing in an additional channel. There ought to be zeal and activity enough and to spare for every holy work which God employs His people in prosecuting. Up to a certain limit the more men do, the more they can do; and no one will pretend to say that the limit of Christian devotedness and toil, has been reached by more than a very few of God's servants in India. Every Christian in this country may directly labour in disseminating Christian truth among the Heathen and Muhammadan population. All Christians ought to do so. It is not enough that they give money. It is not enough that they pray. They *must work* if they would meet and discharge all the responsibilities of duty which rest on them. Every Christian who wishes to do something in this way, may do it by means of the Vernacular tracts. All have to do with natives, in some way or other, and are bound to seek to give them an impression of the paramount importance of the religion of Christ to men. We think it probable that many a Christian, if he knew more of the contents of the tracts, would feel greater interest in giving them to Natives. We are, therefore, glad to see that a step has been taken towards supplying such information by the issue of a small volume of "English translations of select tracts published in India;" the work in question was published last year in Madras, and is edited by the indefatigable travelling agent of the Vernacular Education Society. Some of the most useful and interesting tracts in the different languages of India, are here brought together, and it would be well if all the Vernacular tracts of India, were easily obtainable in the same form. Then those not acquainted with the language, would yet

be able to inform themselves of the character of the tracts they gave away, and would be able to make a selection according to what might be the supposed, or known, circumstances and disposition of the person whose welfare was sought.

The volume before us will partially render this service to those who, though not knowing any Oriental language, yet wish to do something towards scattering the seeds of divine truth in this land, and we hope that many of our readers will avail themselves of it. The tracts in their English form make no pretension to beauty or chasteness of style and diction, they will not be purchased or read for that; but they are yet very interesting, and the reading of them will be calculated we think, to stir many true Christian hearts to make some endeavours to put the important truths they read into the hands of many of the heathen at their doors. We shall be glad to learn that this work is put to such a use, and that Mr. Murdoch receives sufficient encouragement to induce him to send forth to the public another similar volume.

We must say, however, that it does not appear from the Editor's preface, that the work was published with a view to the accomplishment of the end, which has been mentioned above as the one we think may be attained by it. We think the end we have indicated as likely to be gained, is of far more importance than that which is aimed at by the respected Editor of this little book. But we will let him speak for himself and the reader will judge. "During the last fifty years many able and devoted Missionaries in India as Rhenius, Pearce, Mundy, Pettitt, Nesbit, Clarkson and others, have prepared valuable tracts in the Vernacular languages, but hitherto in the majority of cases they have been confined to the presidences in which they originally appeared—thus much circumscribing their usefulness; English translations will not only enable them to be more easily reproduced in other languages, but will give valuable hints as to the mode in which such men repel objections, present the truth and guide enquirers—the present volume has been published for the above objects." The attainment of the objects here mentioned may possibly be promoted by the publication before us, but we scarcely think that this book was needed for such objects in the present day. Missions are now firmly established in every province of India. Tracts, thoroughly good tracts too, have been written in nearly every language, so that a Missionary or any other person learning a native language, will have no difficulty in acquiring the valuable hints he may need, as to the way in which he should carry out the work in hand. And we find now, that most of the best tracts have already become common Mission property, and so it will always be,

we doubt not. The book is one which most Missionaries, newly arrived in this country, would like to get hold of and read, and to such persons it will afford both interest and profit.

That part of the book which pleases us least is the Introduction, happily the greater part of it consists of lists of tracts in the various languages of India, compiled from the latest reports of the Societies. These lists are interesting, because they show the great activity and thought which have been expended in this branch of evangelical work. Had our Editor stopped with these lists, we should have been better content. But he indulges in some remarks respecting the preparation of tracts, which might have been spared; and the more so, that, so far as we are aware, Mr. Murdoch has not distinguished himself in any way as a writer of tracts. Certainly the remarks made are not, so far as they are true, marked by any great depth or originality. Thus we are told in conspicuous type, "Tracts should be adapted to India." Must we thank the Editor of this book for such a discovery? We hope not, for from the first tract writer to the last, we imagine the endeavour has been made to supply tracts adapted to India. And all who attempt to prepare tracts will, unless they are daft, do the same. But according to our teacher, this sentence is one which needs to stare us in the face, for he proceeds to say "The confession must be made that not a few of them (i. e. the tracts) are little adapted to produce any impression on their intended readers." If this statement be true, it is high time for the Committees of Tract Societies and for tract writers to consider their ways. We cannot think that this statement is true. What were the Committees of the Tract Societies thinking of, when they spent the public money in printing tracts "*little adapted to produce any impression on their intended readers?*" What were our Missionary Committees about, when they sent out and continued to support in the Mission field, men who were so foolish and inefficient as to write and publish tracts "little adapted to produce any impression." Think how the public have been gulled and deceived! The Christian public have been accustomed to regard the religious tracts as a proof that something tangible is being done in bringing the truth of God home to the people of this country. Had it been said that *some* of the tracts issued, are not so well adapted to the desired end as others, we should have had nothing to say on the matter. Such a remark might have paired for originality and truth, with that first axiom of tract-making, with which we are favoured by the Editor of this book, "tracts should be adapted to India" alas! alas! why was not our friend born fifty years earlier, that he

might have given his immortal rule to the world half a century ago? Every one knows that there is great variety in the character and suitability of tracts. It is so of the tracts published by all Societies. It frequently occurs that some tracts are dropped out of circulation, and give place to newer and perhaps more suitable ones, but an admission like this is very different from the sweeping charge which is made against a large number of the tracts of our Indian Tract Societies. We should not have called attention to this statement, respecting the character of Vernacular tracts, but that we have seen a disposition in certain quarters, to depreciate and undervalue the devoted and self-denying labours of men, who have done, and are doing their best, and who would gladly follow the fault-finders, if they would but show in *deed* a more excellent way.

Gimel.

VII.—*Calcutta Police Report for* 1860-61.

We have much pleasure in reviewing the Police Report for 1860-61. We would have noticed it earlier but for unavoidable circumstances.

The Report, dated 31st August, 1861, is spread over nine pages of foolscap, followed by an appendix, which (1) details the murders committed during the year, (2) manslaughter, (3) it gives a comparative statement of crimes during the years 1859-60 and 1860-61; (4) an abstract statement of heinous crimes during 1860-61 only, and lastly, a long list of miscellaneous cases tried by the magistrates.

A letter from the Bengal Government approving the Report is also annexed.

There have been during the last year, five cases of murder, seven of manslaughter, five of cutting and wounding, two of shooting with intent to kill; only one case (not substantiated) of administering poison, three of highway robbery, thirty-nine of burglary and 2,617 of petty theft. Number of fires—twenty-five; seven pucca, two hundred and eighty-five tiled, and twenty-five thatched houses have been destroyed. Not a single ship was burnt during the year, but only eleven boats and hay and straw heaps.

12,713 Hindus and 5,319 Muhammadans died during the year. A sum of Rs. 14,342-0-8 (all in bank notes) was found in the streets by several persons who made them over to the police. Nearly the whole of this large sum has been delivered to the owners. Rs. 3,054 has been paid by Government as rewards to the police for good service and useful information.

The Report concludes with noticing the excellent services rendered by the Deputy Commissioner Roberts, and Superin-

tendents Younan, Mylan and Percy. It also testifies to the faithfulness of some high caste native constables.

Some of the points call for remark; of these in their order.

(*a*) Manslaughter has been much on the increase. It will be found on a comparison of the last year's list with that of the previous year, that the percentage of increase is no less than seventy-five. This is sad. But in this respect there is no just cause for blaming the police, it only reflects upon the people.

(*b*) We congratulate the police for success in preventing drunken brawls. In looking at the comparative list of cutting and wounding of the last two years, it will be seen, that, whereas in 1859-60 there were twelve such cases, only five have occurred in 1860-61.

A very curious case is recorded in this head. "A lad named *Meade* stabbed and attempted to murder an elderly woman named Mrs. Jones with whom he lived in Cooley Bazar. He was arrested with some difficulty two days afterwards, committed, and sentenced to four years' penal servitude. The object of this youth was robbery, and his mind had evidently been worked up to this disgraceful affair by reading a number of abominable novels in which perpetrators of successful crimes are held up as heroes rather than as criminals." The vice of novel reading has so much increased of late, that we are afraid we shall hear many more cases of like demoralization.

(*c*) We understand that not a single person has been poisoned throughout the whole of the last year. The alleged case has not been proved. This certainly is encouraging. But in justice to the public, we must say that the credit is not due to the police for it.

(*d*) Though the number of highway robbery cases has ostensibly increased, yet we do not see how the police can have any fault in the matter; on the contrary, they deserve our approbation for having arrested all the robbers of last year. We need not say that there are *mydan* robberies by low Europeans. We understand that their number has much swelled of late. The hope of railway employment has tempted many to leave England. As usual some have not been provided for; consequently robbery has been on the increase. We hope the arrestive power of the police will prove a strong argument to these adventurers against dishonest living in future.

(*e*) Burglary, properly speaking, has been much checked. Excepting by the notorious Hawkins of America, who has been sentenced to ten years' penal servitude, there has been none of consequence.

(*f*) Petty theft has also been slightly reduced. Mr. Wauchope remarks on this point, "It is very surprising to me that more heavy thefts in the European part of the town do not occur. The houses are quite unprotected, the doors and windows are open all night, and there is nothing in fact to prevent a thief walking in and removing anything he chooses to lay his hands on. Some houses literally invite the visits of thieves. I have seen myself ladders leading up from the streets into verandahs, and yet Hawkins is the only man within the range of my experience, who has taken advantage of the opportunities afforded him and others." However clever Bengali thieves may be in the estimation of Mr. W. (as we gather from his remark elsewhere) they as a class are very timid. Englishmen are a dread to them. If the educated are afraid of sahebs, what must not be the feelings of the ignorant. It is fear then, which prevents Bengali thieves from entering into the houses of Europeans, not want of tact or professional skill. Make them bold and you fairly run the chance of losing your property, if you continue to be careless. It is, however, the reverse with domestic servants. Mr. W. in another paragraph complains of gentlemen sending the whole retinue to the police, in the event of a theft. If you cannot discover the thief, do not disgrace all your servants; for all of them surely cannot have stolen your things. You rather lose than gain by so doing. The servants on acquittal get annoyed with you, and ten chances to one, they will either trouble you, or desert you. The best plan is, under such circumstances, always to make your suspicion pointed: say, that so and so, most probably has purloined your watch or silver spoon. Then the police get data enough to proceed, and perhaps the thief will be discovered.

(*g*) In the 15th paragraph of his Report Mr. W. alludes to the non-existence of the *detective police* as a class; and assigns reasons for having abolished the service some years ago. We are very sorry to learn that the state of the city will not admit of an efficient detective police being organized. The detective police is very necessary, without them only a moiety of what is required of a police, will be done. Though not formally, yet practically, the police must be detective as well as protective. But the skill, the pluck, and the information indispensible in tracing out a criminal, do most emphatically demonstrate the necessity of appointing a particular class of men to the duty. We would therefore advise the worthy Commissioner to devise some plan of effectuating the re-establishment of the service with efficiency. We are aware of the difficulties in his way. Nevertheless we feel certain, that some arrange-

ment of the kind might be made. It may not be as successful as in London. It may be subject to modification. It may not be a regular organization either, but still it will be an apology for it; something for the time being.

(*h*) Mr. W. remarks that he has "found by experience that the natives of Lower Bengal in the neighbourhood of Calcutta, do not, as a rule, make efficient policemen. They have neither strength nor courage for this purpose. The Hindus, who constitute about two-thirds of the Calcutta police force, are chiefly up-country men, and a very large proportion of the Muhammadans are from the Furreedpore District." Though this has much truth in it, yet we must say that *strong* Bengalis will always prove better constables and better chowkeedars, than strong Hindustanis, and our reason is simply this, that a Bengali is naturally more shrewd than an up-country man. At any rate Bengali chowkeedars are superior to Chittagong or Furreedpore Muhammadans.

(*i*) Mr. W. in the 20th paragraph says, "The number of native police who have resigned or were discharged from the force during the year is very great. This is attributable to the low pay of the inferior grades. The best behaved, who have a chance of promotion, remain, while those who have no such hope, seek some other employment, where they are as well or better paid, and have less to do. Since the close of the year, the number of constables has been reduced by eighty, and four hundred and eighty men have each received an additional rupee per mensem. I have no doubt this will cause an improvement." Though "penny saves pound," yet we must not be "penny wise but pound foolish." We are prompted to make this remark on account of the short-sighted policy of Government. It is not merely in this, but in a thousand other things, we observe that it has swallowed the camel and strained at a gnat.

But mere temporal advancement will not improve the police. It is principle that they need. Give them moral training, and you shall have what you aspire for.

(*j*) The Municipal Commissioners deserve the best thanks of the public for considerably reducing the number of fires. This is owing principally to the wise step they took during the year, in putting a stop to the construction of thatched houses. But cannot the Police improve the management of fire-engines? It is generally after the fire is out, that the engine-drivers leave for help; and not unfrequently are the hose out of order and the bheesties missing.

(*k*) Mr. W. says that "during the year, 280 accidents from carriages and horses were reported to the police, and in these,

19 lives were lost. This number does not include all or anything like the number of those that occur, but only cases in which persons have been seriously hurt." Is there no remedy for this growing evil? Furious and heedless driving is truly on the increase.

(*l*) The Obituary of the metropolis of British India cannot fail to be interesting, but we must not forget that Calcutta presents insuperable difficulties in the way of the statistician in this respect. We quote the following paragraph in full, as we are certain our readers will sympathize with its sentiment:

"The total number of bodies of natives burnt or buried, are noted in the margin. I cannot consider this to be anything like a correct return of deaths, but I give it as reported. It has been frequently suggested that correct statistics of the births and deaths in Calcutta, should be prepared, as in cities and countries in Europe. But I would submit that this is impossible. Correct returns of this nature are obtained in Europe and elsewhere from the registers of births and burials, which are compulsory. It is self-evident that in the present generation, it is quite impracticable to attempt to carry out anything of the kind, however desirable it may be."

	Hindus.	*Muhammadans.*
Small Pox, ...	34	17
Cholera, ...	4,424	2,613
Other Diseases, ...	6,256	2,451
From the Hospitals, ...	1,999	238
Total, .	12,713	5,319

Lastly, let us not suppose that the Report gives us anything like correct statistics of crime committed in Calcutta. So far as it goes, it is reliable; but a great deal is concealed behind the screen, a great deal is beyond the power of the police to detect or discover. The Report under review might perhaps have been made more interesting than it is. For instance, we might have been told the kind, caste and age of criminals.

When will the Bengal Government introduce a good constabulary system? We expected to hear something to that effect last year. Surely it is practicable now. They have already tried it in other presidencies with tolerable success.

Cannot the Commissioner concoct some means of effectually checking the oppressions of the chowkeedars towards the poor? There is much room for improvement on this score. Again, seldom is the chowkeedar at his duty; especially in Bengali quarters.

We trust the next year's Report may be superior to this one. Yet upon the whole, the one before us is satisfactory.

VIII.—*Mission to the Red Karens.*

The oral traditions of wild tribes are often discordant with each other. It would be remarkable were it otherwise, when the written records of ancient nations are full of contradictions. In the traditions of the Red Karens, amid much that is fabulous, are occasional touches of truth, which must have come, in some way or other, from the Bible.

God, they say, was before all things, and the first object He created was heaven, a dwelling-place for Himself. After this He formed the earth; but the earth was mixed with water and there was no solid ground. Then, in almost the exact language of the Bible, it is said: "God divided the land from the water and made the water to gather itself together in one place, in the great Ocean, when the dry land appeared."

There is also a Scriptural idea hidden in the following myth: "The ancients say, there was once a man who held converse with the dead; and he directed the soul of the dead man to follow the road he pointed out to him, saying: "Pursue the road till you find it divide into two. At that part of the road you will see a book. Open it, and observe what it says. When you continue your journey, follow the road which branches off to the right eye, not by the left. Though the road is a narrow one, there is unalloyed happiness at the end. The road on the left, though large and wide, has no happiness at the end, but on the contrary, it terminates in unmixed wretchedness and suffering."

The Red Karens, like all the other Karen tribes, have the idea that they are suffering poverty and degradation in consequence of their disobedience. They say:

"Once on a time, God called all nations to him to learn to read, and all went and studied. The Karens, however, were lazy, never mastered the first lesson, soon ran away, and hid themselves in the forests. When the other nations were returning home, having learned to read, and were carrying away their books, the Karens intercepted them in the road, and seeing the books, asked for one, but were refused with the remark: 'Go to God and ask Him for one.' So they went and said: 'O Lord, give us something.' God replied: 'I wished to make you, Karens, great and wealthy;' but when I said you should be rich and great, you answered: 'No, no, we will not be rich: we prefer to be poor, to be poor.' When I said: 'Be it so; you shall be poor;' then you answered: 'No, no, we want to be rich.' When I would give you life; you cried: 'No, no, we will die, we will die, we will die.'"

Like all the other Karen tribes, the Red Karens consider themselves as strangers in the country which they now inhabit. They represent themselves as emigrants from a more northern region. When in the Tenasserim provinces, I found the Karens with traditions of having come down from the Yuneselon and Toungoo. At Toungoo, I find satisfactory evidence of the accuracy of this historical tradition; and here the Karens have traditions of coming from regions still farther north. The Bghais and Red Karens consider themselves as originally the same tribe. The only name the Red Karens have among the Bghais is *Bghai-muhtay* or Eastern Bghai.

Baman is an ancient Burmese city on the Irrawaddy, in latitude 24° 20′, from one hundred and fifty to two hundred miles above Ava. Now in old Bghai poetry, I frequently find the name occurring as the name of a large Burmese city, near which their ancestors formerly dwelt, but of which the present generation has no knowledge. One of their songs says:

"Go, buy a large cleaver in Baman;
Return, buy a large axe in Baman;"

An old myth represents Yiva, when about to die, sending the Tupaia to call the Burmese from Baman to receive dying gifts. They reached his couch before the Karens, who had also been sent for through the monkey-tiger, and received horses and elephants, oxen and buffaloes, ability to raise three crops of rice a year, and skill to weave cloth as beautifully variegated as the serpent's skin. After receiving their gifts, the legend states, they took their horses, elephants and cattle, and returned to Baman. These extracts prove conclusively that the Bghais were formerly located in the vicinity of Baman.

The Red Karens say, that they formerly inhabited the country in which Ava is now located, but they were driven away by the Burmese sixteen generations ago; when they came down to this country in which they now dwell. They found there a spare population of Shans, whom they conquered, destroying their principal towns, whose sites are now shown.

Sixteen generations, at an average of from twenty-eight to thirty years to a generation, would carry us back to the close of the fourteenth, or the commencement of the fifteenth century, and by a singular coincidence, adapted to make the truth of the Red Karen tradition probable, Burmese history represents Ava as founded at this very period. A Burman history that I read said, Ava was built A. D. 1364; but another history, procured by Col. Burney, spoke of the first king as reigning in A. D. 1412. Either date is sufficiently near the Red Karen tradition to offer a striking coincidence.

The chief who led the fugitives from Ava, and conquered and first occupied the present Red Karen country was Than-krie, and his family reigned over the country eight generations. In the eighth generation, the people were joined by Kha-ma, the descendant of the brother of Than-krie.

In tracing genealogies, they say: "Kha-ma begat Rie-men, and Rie-men begat Phan-bya." Formerly the Red Karens had no Sau-bwa, but were governed by chiefs and elders. This Phan-bya, however, neither eat rice nor drank spirits. He lived on yams and roots, and fruits; and assumed the character of one possessed of miraculous powers. He represented that he could see into the invisible world, was skilled in dreams, understood deep things, and could prophesy events to come. So the people made him their Sau-bwa.

"Phan-bya begat Tho-ray;" and Tho-ray eat rice; so he was not made Sau-bwa.

"Tho-ray begat Bu-phan, and Phan-bya." Neither of these brethren eat rice, like their grandfather Phan-bya; and both were made Sau-bwas. Bu-phan died without issue, but

"Phan-bya begat Bu-ray." In the days of Bu-ray, there was no Sau-bwa again, for he eat and drank like ordinary people.

"Bu-ray begat Ya-yan;" and Ya-yan did not eat rice, so he was made a Sau-bwa.

"Ya-yan begat Rie-ray," who was a rice-eater; so there was no Sau-bwa again in his days.

"Rie-ray begat Phan-bya," and Phan-bya eat no rice, so became Sau-bwa; but he died young, and did not reign long.

This Phan-bya was contemporary with Ke-pho, the present Sau-bwa, who succeeded him. Ke-pho did not begin to qualify himself for a Sau-bwa till he was upwards of twenty years of age. Since that period, he has eaten neither rice, nor fish, nor flesh, nor drank spirits. He lives principally on yams, and is now more than ninety years of age.

The above genealogy was furnished by Ke-pho's dependants, and how he thrust out the royal family, and became the prince of the people is not related. It seems probable that he was a usurper. He claims to be a descendant of Than-krie, the first chief, but he has no genealogy forthcoming to confirm the claim.

The Red Karens are now divided into two states; the eastern and the western. The division first occurred, according to the authority I am now following, in the eleventh generation. At this period, a member of the Burmese royal family at Ava fell into disgrace, and was banished by the king, when he took refuge among the Red Karens. He studied their customs, learned the way their Sau-bwas attained the dignity,

conciliated the people, and founded a new government in the district where he dwelt. The name of this Burman was Mau-pheu, and "Mau-pheu begat Meu-kay; and Meu-kay begat Bu-pha."

Bu-pha did not eat rice, nor drink spirits, and assumed the possession of super-human powers; so the people in his section made him Sau-bwa.

"Bu-pha begat Hto-ray, and Hto-ray begat Tau-ya, and Tau-ya begat Ya-hta," the present ruler; but none of the family have been Sau-bwas since Bu-pha.

The genealogy exhibited at one view, stands thus:

1.	Than-krie.	His brother.	Burmese race.
2.			
3.			
4.			
5.			
6.			
7.			
8.		Kha-ma.	
9.		Rie-mèn.	
10.		Phan-bya.	
11.		Tho-ray.	Mau-pheu.
12.		Bu-phau, and Phan-bya.	Meu-kay.
13.		Bu-ray.	Bu-pha.
14.		Ya-yan.	Hto-ray.
15.		Rie-ray.	Tau-ya.
16.	Ke-pho.	Phan-bya.	Ya-hta.

The Red Karen country, originally a part of the Shan States, occupies the apex of the triangle of the high table land, pointing to the south. There is perhaps no country on the globe so well entitled to the cognomen of a den of theives and robbers as Karenee. The location is eminently favourable to their vocation. It is almost inaccessible except by one natural road, practicable for ponies and oxen, which descends from the southern point, and down which the Shan traders have long been in the habit of going to Martaban and Maulmain, to Toungoo, Swagyen and Rangoon. They have always had to pay black mail to the Red Karens, to be allowed to pass; but of late years, not contented with that, the caravans have been so often robbed, and so many of their men murdered, that the trade has been almost broken up altogether.

The universal prevalence of slavery in the nations around them, has led the Red Karens to do a large business in plundering the tribes in their vicinity and carrying off the women and children to sell into slavery. They have no regard for

nations. Any town or village too weak to defend itself, is considered lawful prey. Sgaus, Bghais, Toungthus, Tarus, Shans, and Burmese are from time to time among their captives. They exhibit considerable tact in the disposition of their wares. The Shans they sell to the Burmese, and the Burmese to the Shans; while the Karens are a more general article of sale, and are offered to any other tribe.

It may be thought singular that a people so powerful as the Burmese are reputed to be, should allow such a nuisance as these Red Karens are, on their borders; but, in truth, they are not powerful enough to remove it. Some years ago, they overran a considerable portion of Kepho's country, but they had to return, after accomplishing little more than the destruction of a few deserted villages, which were rebuilt in a month. When the Burmese occupied Toungoo, the government was so inefficient, that the Red Karens came down from time to time, and plundered the villages on the hills which throw their shadows over the city.

Of the captives which they take, they retain for themselves a sufficiently large share to do their most servile work; and perhaps a third of the inhabitants are slaves. It is but justice, however, to say, that slavery exists among them in its mildest form. They make wives of the women they take, and the captive children are brought up with their own, without much apparent distinction. It is a rule with them never to bring men away in their forays. They have no confidence in their ability to domesticate them, as they can women and children; and they apprehend "servile insurrections" from men who have known the sweets of freedom up to adult age.

When there is no plundering to be done abroad, they often steal each other's ponies or oxen; and then quarrel and fight, and sometimes kill each other in the affray. They seem to have little or no sense of guilt for committing homicide; and theft, if skilfully done, is as creditable with them, as it was with the Spartans. I have introduced quinine among them, and they have been quick to learn its value; so they recently stole the quinine bottle of one of the assistants stationed there, and when he pointed out the thief to "the authorities," the people only laughed at him, because the thing was done cleverly.

"Kepho, the Sau-bwa, is feared in proportion to the vicinity of the people to his village. At the extremities of his little kingdom, the chiefs pay little more than a nominal subjection, but he is very jealous of his authority. A few months ago, he sent for a man from another village, but for some reason or other, he delayed coming. When he did come, Kepho put him to death, for what he said, was "the same as

rebellion," in not yielding immediate obedience. Within the last year, he has put as many as six men to death, for no crime, but that of belonging to Eastern Karenee and being found in his territories.

The cultivation is principally performed by women and slaves. The assistants inform me, that the women do much more work in the fields than the men. All the "smart" young men seek an education under the teachings of the old robbers, who hold a high social position, as having fought their way to distinction, and are entitled to the highest honors the state can confer.

The commerce of the sexes is such as cannot be described. Kepho regards himself as a great moralist, and has a kind of "code" to guide him in his judicial decisions; and, according to this "code," rape is always punished by a fine of six rupees; but fornication and adultery, where both parties are consenting, by the same "code," go for nothing. I have not been able to learn whether incest is punishable or not, but I am credibly informed that it is practised; and is occasionally committed between parents and children.

The Red Karens are characterised by great untruthfulness. They are utterly untrustworthy. They abide by no agreements, observe no treaties, perform no promises, and practice the most unblushing impositions. Within the present year, the son and heir of Kepho came to Toungoo, deputed by his father, with a list of sixteen villages, that had just been plundered and burned by Men-long, a noted freebooter, protected in Eastern Karenee. He had the names of the villages written down with every inflection perfectly accurate, and gave such a graphic and dolorous a description of the sufferings of the inhabitants, that the Deputy Commissioner sent twenty men from the local corps, two small swivels, and a plentiful supply of ammunition to protect the inhabitants. I suspected a great exaggeration, but supposed there was some basis of truth, and sought accurate information from our assistants. It was not long before I learned that the whole story was an unmitigated falsehood from beginning to end. Not a single village had been attacked, nor had Men-long ventured to enter Kepho's country.

While practicing these impositions on Government, Kepho was writing me the kindest, and fairest-appearing letters possible. In one of his communications about this time, he writes:

"My dear brother teacher Mason in Toungoo, may great grace from God be with thee!

"My dear teacher, I, San-bwa Kepho, beseech thee to bear

with me, and speak a word to the Commissioner for me, for I hear that the Commissioner himself will visit my country, and I rejoice exceedingly. If he comes, let him bring ten white soldiers with him; and for their eatables and drinkables, I will see to it, that they have enough.

"Moreover, if the Commissioner comes, I wish him to question me, and consult with me, and mark out the boundaries of my country accurately. Have I done wrong? Have others done wrong? After he has questioned and decided, if I have done wrong; let me bear the blame; if others have done wrong, let them bear the blame. At present, the Deputy Commissioners who have visited me, seem to think that I am in the wrong, and are dissatisfied with me; so, my dear teacher, I feel aggrieved, and my heart is greatly troubled.

"I have entered into treaty with the English Government, and I will keep it faithfully down to the generations of my children and grandchildren. That in which I am deficient, or unable to accomplish, let the English help me; and that in which they are deficient, or unable to perform, I will help them: I do not break my treaty.

"Tell the Commissioner, and intercede for me, that he may watch over me, and aid me against my enemies, that my country may be at rest, my dear brother and teacher!"

It would have been well had Kepho had better representatives of English truth and righteousness, than their Burmese agent, and the local corps which they maintained at his court, afforded; but the English Government constantly suffers in India through its corrupt native representatives. Here is an incident illustrative of the character of the men the British rulers sent to Karenee to maintain order. I give it as related to me by one of our intelligent and trustworthy assistants who was on the ground.

Some of the local, or police corps before enlisting had been teak-cutters, and while idling at Kepho's village, they remembered that some Sgau Karens, living near the Salwen, had made them pay money for the wood they cut. This is a common practice. Thirty or forty rupees is usually demanded by the owners of the land, as they call themselves, for the privilege of cutting down the teak. They further stated, that they had left some things behind them, and they asked leave of Kepho, to go and demand the price of these things. Kepho refused to give them permission to go; but soon after, a considerable number went off privately without Kepho's knowledge.

They proceeded to the place they had in view, attacked the village, shot one woman, brought away a boy and a girl, two elephants, and a gonng. The boy got away, but the girl, of

eight or nine years of age, with the other property, was brought to Kepho's village.

The goung was offered to Kepho, but he refused to receive it, and the whole of the plunder, including the girl, was taken possession of by the British agent. The girl was brought at first to the school taught by our assistant, but after being there a few days, the agent took her to a Shan, and sold her to him in such a clandestine way, that legal proof of the sale could not be brought.

The two elephants were brought to town by a Burman, that was formerly in the police corps. One of them was said to have splendid tusks, and it sold for a thousand rupees; and the proceeds of both were paid into the hands of the relatives of the British agent in Toungoo. The whole proceedings were managed so artfully, that nothing could be brought home to him in a suit at law; yet all the natives, cognizant of the circumstances, fully believe that he and the Shan officer who headed the marauding party, shared the gains.

Now all that the rustics of the Red Karen country, and the Yuneselon valley know of the English Government, are deeds like these. Soldiers under English pay, destroying their villages, shooting down their women, kidnapping their children, and carrying off their property; and then, when the soldiers have done their part, the British agent, the representative of the English Government, takes up the work. He sells the children into slavery, disposes of the other property, and shares the plunder with the robbers.

Kepho sees all this, and sees that all this high-handed villainy goes unpunished. Is it remarkable then that he should try to impose upon a Government that allows itself to be imposed upon in such a flagrant manner by its own agents? It should be added, however, in justice to the Government, that more recently, every practicable effort has been made to obtain an honest man to reside as British agent in Karenee, and a Karen Christian has been appointed.

Low as the Red Karens are in the moral scale, they are not so low, but the gospel has power to raise them. When I visited the country, I was kindly received everywhere, and Kepho expressed a desire to have all his people learn to read Christian books; promising at the same time, that when they could read and understand them, they would throw aside all their old customs of offering to evil spirits, and do as the Bible teaches.

With other assistants, I sent out Shapau, one of our ordained preachers, as a temporary arrangement. Kepho was much pleased with him, and wrote:

"You have sent teacher Shapau to me, and I rejoice exceedingly. As the Pakus support their teachers so will I, and furnish him with his food. Teacher! Shapau is now my teacher. If I eat, he will eat; if I starve, he will starve. You have sent him to me, and I have received him. Have no anxiety for him.

"When you were here, I promised to build you a zayat; and I have been faithful to my word. I feel rather ashamed when I see it without you in it.

"Do not be anxious about the people learning to read. I will most certainly have my children and grandchildren learn. At present they are very busy in their fields, but after harvest, they shall study in earnest, and, even now, they attend school whenever they can command leisure.

"When the dry season comes, I wish very much that you and the teachers would come out here. You came once, and my people said: 'The teacher is a good man.' You are the man to suit me. If you come, let me know the time and we will come out to meet you. And when you come, do not trouble yourself about eatables. I will provide you with food. To the teacher you have sent, I gave seventeen Rupees at one time, four at another; and he shall have more hereafter.

"Pray for me that I may become a Christian. May God bless the teacher with happiness!"

We had great difficulty at the outset with their language, which, although, decidedly on a Karen basis, differs so widely from any of the cultivated dialects, that neither Sgau, Pwo, nor Bghai books could be at all understood. I therefore told the assistants, that we must bend our energies to the language, and get out an elementary book or two in it. Last year we succeeded in preparing a little catechism such as we have for our First book in Burmese and Karen, and it was printed at Maulmain, at the expense of the American Tract Society.

In reducing the language to writing I had to adopt several new characters. Languages, like persons are affected by their associates. The Red Karens living amid Shans, have adopted, unconsciously, many Shan tones in their pronunciation; and words manifestly from Karen roots, have often the letters which constitute them of a peculiar Shan combination. There are curious systematic changes too from the other Karen dialects, which have analogies in western languages.

For instance, the *w* of all the other Karen dialects passes into *v* in Red Karen, as regularly as it does in the mouth of a cockney; and there is a peculiar sound, known in England as the "Northumberland *r*," and which is very common in Sgau and Pwo, but in Red Karen it is unknown, while the common

English *r* supplies its place. Thus in Sgau, the word signifying *root* has for its consonant basis this "Northumberland *r*," but in Red Karen, the word is *wee;* and the word for *red,* following the same analogy, is *ro* in Red Karen.

A few have learned to read the catechism, and I have a portion of Scripture in preparation, which will be ready for press when required; but, at present, Kepho stands in the way of our further progress. He writes me kind letters, and says he wants his people to learn to read, but they will not, while the truth is quite the reverse. Many would attend school but Kepho prevents them. At one time there was considerable religious interest among the people, but Kepho stopped it. At that time, one of the assistants wrote me, "The people who come to study now, seem to study in earnest, and the mind of one man has become enlightened, for he no longer takes pleasure in the customs of Satan. He has thrown them away, and received the words of God in sincerity. I rejoice therefore exceedingly. Others says: 'We will look on,' if nothing happens to him or his family; if they retain their health, we also will abandon our customs.

"Pray fervently for this man who is the first fruits, that the power of God may be displayed in him, and others also believe God is now really at work. We rejoice, and hope that the kingdom of God is now about to be established in truth. God has laid the foundation and He will carry on the work to a completion."

At a subsequent date, he adds as a postscript:

"Two men have now abandoned Satan's customs; and God, who has made a beginning will finish what He has begun."

Kepho is an absolute monarch in his own dominion, and thinks nothing of taking life; so that the people dare not go contrary to his wishes; which are unmistakeably opposed to Christianity. We bide our time. The old man is upwards of ninety years of age, and some change for the better we trust will occur before long. So we keep sowing the seed, labouring in hope to reap the harvest ere long.

"*Always abounding in the work of the Lord,*" is the motto I give the assistants, "forasmuch as ye know that your labour is not in vain in the Lord."

F. MASON.

Toungoo, November 29th, 1861.

IX.—*The Late Captain H. E. Harington, V. C.*

(Continued from page 45.)

"Not slothful in business; fervent in spirit, serving the Lord." might well have been taken as the motto for this young soldier of the cross. While studying for the examination in languages, he gave four hours a day to this duty, whenever he could command the time, and, for some time, rose daily at 3 A. M., ever jealous to secure the precious season for early communion with his God. His daily habit was to retire also at mid-day, or earlier, as his duties allowed; and the Psalmist's words were verified in his case—"Morning and evening, and at noon, will I pray and call aloud." His little Bible, the gift of a dear relative on parting with him for India, in 1852, was his pocket companion, and truly "the man of his counsel" during the whole period of his Indian life, and while his little all of worldly possessions became the prey of the mutineers at Sealkote, this "precious Bible" was safe; it came home with him to England, returned to India as his bosom friend, and will now be restored as an invaluable relic to his weeping, rejoicing friends. We may say the same of the Prayer Book given at the same time. In parting with her son, his mother begged him, if deprived at any time of the public means of grace, to make conscience of reading the Service alone. This holy home-link was faithfully kept, with rare exceptions from some severe outward pressure—"True to the kindred points of heaven and home." Another of these links was the use of a text as a motto for each day, selected for this purpose ere he left England, and daily used by each member of his family. We again refer to the letters.

"Have you any fixed method of reading your Bible, or do you read just according to your frame of mind? I used to do that, and fancied (I am afraid I didn't think seriously enough about it) that it was more profitable than a regular course. I dare say the true reason was that it was less trouble, for there are many chapters which it is much more easy to meditate on and get good from than others. I am now, however, trying the plan of reading the Bible through regularly in a year; that is, by beginning on 1st January at the first chapter of Genesis, in the morning; the 1st of Chronicles, at mid-day; and the New Testament at night. I find some chapters very dry at first, but, by a little earnest thought and meditation, I can generally find a number of heads of prayer; and perhaps the one which we have thus to dig out, is more valuable than what lies just on the surface."

At a previous time he writes—

"I have to-day finished reading St. John's Gospel with Barnes' Notes, and generally read the Greek Testament. I am not certain which to take next. I so enjoyed the last portion, about Peter and John, and 'Lord, what shall this man do?'

Whenever I turn over my blot-book for a bit of paper, my eye catches the sweet words—

> 'When the shore is won at last,
> Who will count the billows past?'

written on a scrap of paper, in my dear mother's handwriting, and it is very very cheering when I am hard at work. . . . How consoling it is for us to think that 'Truth' is one of the attributes of a covenant-keeping God, and that its twin sister is 'Mercy.' They are almost invariably mentioned together in the Bible. But we must not forget that in this 'Truth' is implied the satisfaction of 'Justice,' and that there is *but one* way of reconciling sinful man with a sinless God. How true religion endears all the relations of life; and how do friendships deepen and increase in value when they can bear to be tried by this test.

"What a glorious chapter is that (xxxiii. Deuteronomy)! and inasmuch as 'they which are of faith, the same are the children of Abraham,' we, too, can read our own portion in it, and can say of 'the God of Jeshurun,' 'this God is our God for *ever* and *ever*.'

"I was interrupted, I won't say unprofitably, by a visit from a very intelligent and superior Pundit, who, from time to time, has formed one of my audience on Sundays, and for the last week has had in his possession a Nágri copy of John's Gospel, which I lent him. Two or three days ago he came, and I was quite unable to see him, and yesterday, when he never made his appearance, I was very disappointed, and feared he had been hurt. I therefore could not to-day turn him away, and he has now left me after about four hours stay. . . . . In pleading for the religion of Jesus, you can't think what a sure and solid basis I have to go upon in the literal word for word, interpretation of the Bible. That simple 'It is written,' is a mighty weapon, which neither subtle argument, nor carnal reasoning, nor worldly philosophy, can gainsay nor resist.

"I won't believe that the thinking constantly of these things *need* involve a forgetfulness of, or indifference to the duties of common life, and I think that they may very much sweeten them. It is the *half-and-half* work, which misses present enjoyment and usefulness, and at the same time misses grasping anything beyond.

"All your kind regrets at my leaving dear old Peshawur, and your hopes for me have touched a very tender chord. Though I would jump at the idea of going across the Indus again to-morrow, yet I somehow seem as much *at-home* in Sealkote as if I had never been anywhere else. Ought not I to be very grateful to God that it is so? I think I am thankful, but not enough; at least, I fear I take my mercies *too quietly*, and as *a matter of course*.

"I can't take a step in any direction without finding cause to bless the Lord, 'who *daily loadeth* me with benefits.' This seems an especially new and happy year in comparison with those that have gone before. 'Old things have passed away.'

"I don't know how to write letters of condolence, for I don't know how to feel really sorry when I hear of this and that one having arrived at '*Home*' at last.

"Last Sunday I was too unwell to go to church in the evening, but our church service was not forgotten. This morning I got a quiet seat in the corner of the church; and was able to enjoy communion of spirit with you all in the morning prayers."

He painfully felt the compulsory attendance with his men at the R. C. Chapel on alternate Sunday mornings, and, after alluding to it, says—

"I read our own morning prayers to myself when I got home; and, in the evening, enjoyed the service at the church."

"In the face of these several details, will any soldier, will any man say *he has not time* to be religious?"

And now, having traced the subject of his sketch thus far, we approach that awful period when India seemed about to become the prey of demons in human form, who stalked through the land, marking their course by bloodshed and the most atrocious crimes. As yet, however, only the first faint mutterings of the coming storm had been heard, awakening thoughtful minds to the consciousness of what might be. We have seen the young soldier in the time of peace, and have now to follow him through scenes of conflict and danger, where his powers and his principles would be tried to the uttermost; and it seems to us here a fitting place to introduce the testimony borne since his death by the officer previously alluded to, who had himself won early laurels on the battle-field, and, better still, had long been fighting under the banner of the King of kings.

"When I heard of his death," he writes, I scarcely knew whether to rejoice or mourn, knowing how surely our loss is his unspeakable gain; and feeling at the same time that his removal cannot fail, with God's blessing, to be blessed to many who, having been witnesses of his Christian consistency and marked gallantry in every hour of danger, may be led to examine into the principles by which he was so habitually actuated.

"While rejoicing in his gain, I cannot but feel that his regiment and the Service have lost in him a most promising officer. His conduct as such was always marked by intelligence, decision, and punctuality, while as a Christian, he was humble and gentle, yet unflinching.*

"Still he was, in a measure, untried, and it remained to be seen what amount of reality would be found in the hour of trial under the form of his outward profession. As you are aware, he was among the first in the field on the terrible outbreak of 1857. His Battery (No. 17) formed part of the Punjaub Moveable Column, commanded first by Brigadier-General Chamberlain, and afterwards by the gallant Nicholson. This was just the occasion required to test his capabilities, and his character as a brave, undaunted young officer was at once established. Those who disliked his uncompromising piety in cantonment life, candidly acknowledged this. Just in proportion as dangers and difficulties increased, his cheerfulness was wont to display itself. He appeared ready for every emergency, for any service, however arduous, however perilous; and at this I was not surprised, knowing as I did the source of his strength. His peace was made; his assurance was firm. He leaned ever on the almighty arm of

* A brother officer, who knew him intimately, said of him "He was the most humble-minded man I ever knew."

Him, who proved his Shield and Deliverer. His 'mind being stayed on God,' He fulfilled to him the promise of his Word, and 'kept him in perfect peace.' Having come to Jesus, he had found him 'all in all,' and knew that he was safe for time and for eternity. Nor did he omit to ascribe all this calmness, and give all the glory to Him to whom all was due."

We will add here another testimony from a brother officer, who wrote to express his deep sympathy on seeing the notice of his friend's death in the papers.

" * * * I mourn the loss of one of my greatest friends * * * I knew your lamented son intimately; and a kinder friend, a more gallant soldier, I never met. He was, as you know, a true disciple of the Lord Jesus. I joined the battery in which your son was then a subaltern, after the capture of Delhi; and on several occasions, we were detached together, with half the battery—I remember particularly at Bolundshuhur, after a shot from the enemy had disabled one of the guns of the other half battery, we were sent on in advance, under a heavy fire, and, as usual, his coolness and gallantry were conspicuous. He was prepared to meet his God, we all knew. I was also with him when he so distinguished himself and won the Victoria Cross. When he was so dangerously wounded, and hardly expected to live, all the men were constantly telling us of his gallantry under fire. The regiment has lost one of its best members. I lived with your son at Simla for three months, when he was suffering so dreadfully from his third wound. His patience was remarked by us all; only those that lived with him had any idea of what he suffered. I heard only a month ago from him; one of his kind letters—always breathing that peace which cometh from God. He was then in health, and alluded to the time he spent with his family at home, with such gratitude to God for that blessing, and also for his restored health. I regret I cannot give you any account of his last hours, as I have only seen his death in the papers. His end was peace, I am quite sure. May God in his mercy give you all that peace and consolation in your affliction which he alone can give, is the earnest prayer, &c., &c."

Subsequent details, will shew how far this testimony is correct. Up to the month of April, 1857, no "leave" had been claimed by Lieut. H., and often had he been doubly-worked, by doing duty for some absent friend. At one time he wrote—

"Every day since my last letter went off, has brought increasing employment and labour; and I have been, and am, very unwell. But I don't like shirking duty by going on the sick-list, when there are so few here." At another " ——— goes, if all's well, to Cashmere and the hills, from the middle of this month to the beginning of September, so I have the prospect of a nice five months' grind at 'duty.' My willingness to take all this, was one stipulation for his getting 'leave' at all, and I am very glad to do it. My own time will come some day, I've no doubt."

It came at last—but short indeed was his respite. Availing himself of the General Order issued in April, 1857, sanctioning sixty

days' consecutive leave, without loss of pay or "service," he started May 1st on a trip to Cashmere, and reached the capital, Sirinagar, on the 16th, (Saturday.) Sunday was spent in quiet, the service being read over to himself, as usual when there was no service.

On Monday he explored the city, little thinking his hard-earned "leave" was so soon to expire. He writes on Tuesday, May 19th—

"My visit to Cashmere has been suddenly brought to a close. . . . This morning, hearing that Major W. had come, I went down to see him. He said that an order was out for every officer not on sick leave to rejoin his regiment. I am quite in the dark as to news, and only hear reports, but it seems the mutinous and disaffected spirit is spreading fearfully among our native troops, and the European regiments are all that can be depended on. I have to rejoin Bourchier's Battery as soon as possible, and set out on my return to-morrow. I fear the difficulties I encountered before* are little likely to be lessened during the short time, but I must take the shortest route. My tatt† has not yet arrived, so I must go on foot, with one or two men and a coolie to carry a little bedding; and the rest of my traps I shall leave to follow by the longer Pooneh route. I mean, the Lord willing, to go double marches through Rajaivir to Bhimber, which is in the plains; and I have written to D. to lay a doolie dawk from there to Sealkote for me. I can't take anything more than what I have on my back, and I shall have a little hardship and exposure. But I half expected this when I left Sealkote, and my case is not so bad as that of those who looked forward to a comfortable six months' leave. It is a time of much distraction and everything to unsettle me. I know not what is before me; but Christ does, and that is enough. I am very thankful to have had this recreation and holiday; but still I am always half taking my daily blessings and mercies, as *matters of course.* It is sweet to pray for each other. Dear old Rutherford says 'In making an errand to the Throne of Grace for others, we seldom fail to bring away something for ourselves.'"

The next news of Lieutenant H. is dated Camp Gujaranwala, May 29th, and we extract the record of dates and distances. Those who know Cashmere, will best understand the fatigue of these self-imposed "forced marches."

"My duty is not to lose a moment. I left Sirinagar as I intended, on the morning of the 20th, accompanied only by my kidmatgar and another servant. On that day walked thirty miles, and rode on by nightfall the remaining six, to Hirpur on country tats. 21st. Walked three marches, thirty-six miles, over Pur Pinjal Pass to Baramgalla. 22nd. Walked over Ruttum Rir Pass, and rode on to Rajauri, twenty-four miles. 23rd Walked two marches, twenty-four miles to Nowshera, by a difficult but beautiful road. Here I was completely done up, footsore, and my boots worn out, and was obliged next morning with my two companions to take country ponies, and spent nearly the whole of Sunday (24th), in trotting over the remaining two long marches, about twenty-four miles to Bhimber,

* In the mountain passes

† Which was following him from Sealkote to Cashmere.

which led over a couple of cruel ranges of hills. I was two days sooner than I expected to be, and therefore found no dawk laid for me. They managed, however, to run up a kind of crib, about four feet square; and about ten at night I doubled myself up in this, and leaving my two servants behind set out for Sealkote, taking my chance of being able to secure bearers at the different stages. Next morning (25th) I reached Jalilpkur, meaning to go on to Sealkote by the direct ferry over the Chenab at Kolowal. I found, however, that all the boats had been ordered down to Wuzeerabad, and that there was no possible means of crossing it except by going round by that place. I passed a wretched day cramped up in my little crib, with no shelter against the sun, and as I hoped to be in Cantonments early I had no provisions with me, and was quite unprepared for the extra thirty miles. The Chenab was like a sea, three miles in width, owing to the melting of the snows, and it was a tedious operation getting over. Towards evening I found myself on the road from Wuzeerabad to Sealkote, and it seemed like getting near home again; and I was rejoicing in visions of sweet repose at last, when about half-way I met a chit for me from D., saying that the Sealkote Artillery were just going to march towards Wuzeerabad; and soon after the doolie came in sight, being on the way out to Bhimber for me. I gladly got into it and left my crib to follow."

He reached cantonments about midnight, having accomplished one hundred and eighty-six miles during the six days, *i. e.* on an average thirty-one miles a day. Hoping to make up a small kit, he made his way to his old quarters, but found them deserted.

"Presently," he continues, "a tremendous dust-storm came on, which forced me to lie out in the garden for an hour with my head under a pillow, and nearly smothered with dust and small stones. In this horrid plight I dropped asleep, now and then waking to the consciousness that the storm was still going on and that I must stay where I was; and meanwhile having fitful dreams and nightmares of losing my way among ravines and torrents. A little before two the storm abated sufficiently to let me stand up, and having collected the terrified doolie-bearers, I groped my way ahead of them, helped by gleams of lightning to our mess-house, we routed up the mess-bearer, and thankful at last to have a substantial roof over my head, I threw my begrimed and wearied self on the floor and slept soundly till morning. The station seemed all deserted, and I was making a hurried attempt at a kind of wash in the verandah, when G. came by, and I found that two of Dawe's guns and 200 men of the 52nd had been left, and, that I might find my camel-trunks and clothes in the Magazine, where everybody had been collecting their superfluous property ere leaving. I hobbled down there, got out my sword, pistol, and a shirt or two, but hunted in vain for a particular chest, which had my boots and shoes, and some necessaries, which I had put by for an emergency. I then found my way over to Dr. M 's, who I heard was going out to join the column in the course of the day, and got the promise of a lift in his buggy. We got out to camp in time for dinner, and found B. had brought on my horse and tent,

but both had gone on to Wuzeerabad. We all got some hours' sleep, and at eleven at night marched again. I fell into my old place in the battery in a nondescript kind of costume of odds and ends, which was anything but *uniform*, and mounted on a spare battery horse, already loaded with no end of harness and gear. We reached Wuzeerabad early next morning, and now belong to the moveable column, which has been rapidly formed and put under command of the best man that could be picked out, Neville Chamberlain, who has the temporary rank of Brigadier General. . . . . We are in the middle of the hot weather and the heat in the tents is fearful, varying between 100° and 120°, but we are all, thank God, in good spirits, and ready for anything. I am writing in D.'s tent. He is so kind to me, and a splendid fellow to be in service with. I have hardly anything with me, and have borrowed pencil and paper; the ink is dried up. It is hard amid all this wear and tear of strength, little sleep at night, and broiling, walking days, to read or pray, or do anything, yet I feel I am 'kept.'"

A few weeks later, General Nicholson, who had command of the column, hearing of the outbreak at Sealkote, made a forty-four miles' forced march, to intercept the rebels on their way to Delhi. He came upon them at Trimmoo Ghat, and here, early in the action, Lieut. H. received a bullet through the right foot. Just after, as he writes,—

"When the smoke of our first round or two had cleared away, we found some of their cavalry among our guns. One of them, as he passed me, hit me over the back, but his sword turned as he did it, and it did no harm, and B. shot him just behind me with his revolver." His horse being shot in the chest, "I took my place," he says, "in the team, on a horse that was wounded in the legs," and thus joined in the pursuit of the rebels to the river bank. When evening came on, he with difficulty reached the camp, partly on one of the team horses, partly on a bullock waggon, and then, and not till then, had his foot dressed. He made light of the wound, and wrote—

"There is hardly any inflammation, which the doctors say is owing to my extremely temperate habits." (He drank only water.) "I can manage splendidly with a crutch, and I think I can manage to ride well enough, if need be, without using my leg. You will with me praise our Heavenly Father that I am safe and well. It is a sweet thought, 'preserved in Christ Jesus,' and safe in him, despite all shortcomings and infirmities, and unfaithfulness to him and one's best interests. I hear a report that 150 men have returned for plunder, and that there is a chance of four guns going after them. I shall go, if we can get leave. We are so short of hands, it is everything for the men to have their own officers with them, if possible. I write this scrawl on my back, and it is nearly dark."

We will give a later extract:—

"We are within sound of the Delhi guns, and one side or the other keep it up, at intervals, pretty well all day. There are almost daily scrimmages. I trust dear C. H. will be spared, but I am not

anxious about him. 'We know whom we have believed,' and now it is

'Sweet to lie passive in his hands,
And know no will but his.'

Do not misunderstand me when I say I have lately found much comfort in the words, 'Having our hearts sprinkled from an evil conscience.' It is totally distinct from the 'conscience void of offence' (which I would I could more constantly feel), but forcibly suggests the fulness and efficacy of the blood of Jesus, and the 'perfect peace' which follows sins for ever blotted out. I have half feared sometimes to realize all that is contained in this text, and it is now as if the Comforter were at hand, whispering, 'Let not your heart be troubled, neither let it be afraid.' I am still looking anxiously for the home budget of the middle of June, which has not yet turned up, and am driven much into myself and to my best Friend for want of so many who are now separated from me both in England and India."

Let us here turn aside from the "wars and rumours of wars," and follow the wearied soldier into one of those "green pastures" in which he was permitted from time to time to "lie down." The column halting at Umritsur, June 13th, he thus writes—

"Amid all these tumults and disturbances, it is indeed pleasant to be able to tell you of a few hours' delightful intercourse I had last night with our friend Keene (the missionary) and his wife. We are halted here for a day or so, and he most kindly asked over to tea those of our little Sealkote band who are with the moveable column. These are D., K., F., and K. To myself, who had been knocking about since May 1st, deprived *of almost all the public means of grace*, I can't tell you what a *refreshment it was to join once more as we* were wont in *praise and prayer. I find the incessant bustle and* numberless distractions *of a camp life very deadening, and the weary* body seems *so to claim every opportunity of quiet and refreshment,* that the heart is *prone to get hard and cold from neglect. Oh, dear* ——! what a blessed *privilege it is at a season like this to rest on the finished* work of Jesus and His present intercession. The only other of our party was Keene's fellow-labourer, Mr. Strawbridge, who directed the family prayer after tea He read Philippians iv. and beautifully applied in the extempore prayer with which he concluded. We are still safe and at peace as long as it is in the Lord that we can 'rejoice alway;' and can with confidence feel that it is not in vain for us to say, 'Say unto my soul, I am thy salvation.'

"Among others it is said that dear Hunter and his wife are among the murdered ones. Their missionary course has been a short one, but they have now the higher privilege of seeing their Saviour as He is. . . . I had some delightful intercourse with the Keenes and Strawbridge at Umritsur. The Sunday we arrived there the latter gave us a little service in his tent. It was under difficulties—in a horrid dust storm, which almost prevented our speaking, and at last put prayer books out of the question. Mr. S. asked D. if he would mind his praying extempore; and I trust we were all warmed and refreshed by the result, and by a beautiful commentary he gave us on part of the

Second Lesson (Col. i.) I much regretted not seeing any of the native Christians. They all live in the city. While officers and men are shutting themselves up in the Fort at Umritsur, these two missionaries have remained at their post."

Again—

"*Camp before Delhi, September 11th*, 1857.

"At such a season as this, home letters are, if possible, more precious than ever, and I would I were more thankful that you are all spared to write and I to receive them, while so many other happy families must be bowed down with sorrow. All have helped either to cheer, or calm, or sober me. Indeed, my spirits are sometimes so high that I am half forgetting how solemn a time this is, or ought to be, to all of us. Worldly plans and possessions, &c. seem just now, more than ever, unstable and transitory; and while, on the one hand, this makes our inheritance, which is nothing less than the 'fulness of God' Himself, seem doubly rich and goodly, I feel there is a danger sometimes of my being led into indifference to many social and other duties. Pray for grace for me to *live*, no less than to die, *unto the Lord*. Do you remember what dear old Baxter says?

"'If life be long, then I am glad,
That I may long obey;
If short, then wherefore am I sad,
That shall have the same pay?'

* * * *

"'Thou wilt keep him in perfect peace, whose mind his stayed on thee.' Oh!——it is indeed sweet to feel safe and at rest in Jesus, and leaning on him to be able to dismiss all care and give all one's energies to our profession; and if death does come, there is nothing left but to die and awake in glory. Last night C. happened to be off duty for a little while, his two tent companions being in the trenches, and we had a delightful half hour of reading and prayer. I love to get with some one who knows the language of Canaan."

(To be continued.)

Religious Intelligence.

1.—Munificent Donation to the Baptist Missionary Society.

We are glad to be able to mention that at the meeting of the committee of the Baptist Missionary Society on Tuesday, a very gratifying announcement was made. It was that an unknown friend had paid to the account of the Society, at its bankers, the sum of 2000*l.* as a "thank-offering." We have no doubt that the committeee will be only too thankful to devote this sum, for which they are grateful to the Lord of all mercies, either to extending the mission in China, or to reinforcing that of India.—*Freeman.*

2.—The Jews and the New Testament.

A well-informed correspondent of the *Dublin Evening Mail* states most positively that the Jews have an agent in Italy employed for the sole purpose of circulating the New Testament. Such a proceeding, so much at variance with all their views and springs of action, they justify in this manner:—"The Protestants," they say, "wherever we find them, treat us on the whole well, and have no political interest opposed to our return to power. The Roman Catholic Church, on the contrary, by the countries which submit to its dictation, is enabled to exercise, and does actually exert, a very strong influence in a direction entirely contrary to our desires. The only argument which we have ever found that Church unable to answer is the New Testament. Let us, therefore, spread it over her own peculiar soil."—*Patriot.*

3.—Bibles.

It has been computed that the whole number of copies of the Scriptures in existence in the world before the present century, did not exceed four millions. There is one Society—the British and Foreign Bible Society—of which the annual issue for 1831 was 470,929 Bibles and Testaments, and in the year 1861, 1,917,897 copies, or an increase of 307 per cent.; and the aggregate issue of Bibles from Great Britain every year is now nearly four millions, or as many as existed in the whole world before the present century.—*Critic.*

14.—Population of the United Kingdom according to the Census of 1861.

	Population enumerated.		Increase in 1861.		Decrease in 1861.	
	1861.	1851.	Persons.	Rate per cent.	Persons.	Rate per cent.
England and Wales, ...	20,061,725	17,927,609	2,134,116	12	—	—
Scotland, ...	3,061,117	2,888,742	172,375	6	—	—
Ireland, ...	5,764,543	6,552,385	—	—	787,842	12
Islands in the British Seas,	143,779	143,126	653	—	—	—
Total of the United Kingdom, ...	29,031,164	27,511,862	2,307,144		787,842	

Net increase 1,519,302, or 6 per cent.

This net increase is in spite of an emigration of rather more than two millions, of the Russian war, of the Sepoy mutiny, and of one outburst of cholera.

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I.—*The Hindrances to the spread of Christianity in India.**

Christianity is the only religion which can meet and satisfy the intellectual, the moral and the religious wants of mankind, but it receives no glad welcome from those it comes to bless. The blindness and prejudice arising from innate depravity are so deep and all-pervading, that men universally turn from with dislike, or oppose with vehemence, the pure and heaven-born faith of Christ; and from the hour when Jesus said to his disciples, "Ye shall be hated of all nations for my name's sake," until now, the progress of His cause has uniformly been opposed, with all the power and art that the intellect and the passions can employ.

The source then of all hindrance to the diffusion of pure religion is to be found in human depravity. This developes itself into a thousand forms of hostility and antagonism, all of which are characterized by one or the other of those features,—men are led to the adoption of habits, customs and opinions which allure them far from God, or they are tempted by a variety of causes to reject the truth when it is offered to them.

The obstacles to the spread of Christianity in India are numerous, powerful and most varied. They are physical, natural, social, moral, religious and political. I shall describe them in the order in which they present themselves most naturally to the mind.

1. The people of this empire have already a religion which, on account of its antiquity, versatility and agreeableness, has gained an extraordinary hold alike on their intellects, their imaginations and their feelings. They believe that it was given

* A Lecture, delivered at the United Monthly Missionary Prayer Meeting in Union Chapel, Calcutta, January 6th, by the Rev. E. Storrow.

by the gods at a period so remote, that all our dates and eras are insignificant when compared with it. Besides that mighty influence which arises from the conviction that it is heaven-born, it has an extraordinary hold on the pride, the prejudice, and the ignorance of the people, on account of the long and mysterious period during which it has held almost unchallenged sway. Its hoary ancientness powerfully impresses their imaginations, and excites their reverence. Western nations with all their intense love of liberty and habitude of change, feel that the long past with its time-honoured institutions, sways a vast though undefined influence over them; but the ancient and the venerable exert over oriental minds a spell immensely more potent.

Nor is its power altogether unsubstantial and imaginary. It appeals to the belief and reason of its adherents through the vast body of sacred literature it possesses; and that literature with all its defects is yet possessed of qualities which command the admiration, respect and attachment of those who believe it to be divine. Written for the most part in a language which has given birth to many tongues, and which for grandeur, copiousness and force has but few rivals. Embodying hymns, prayers, invocations and vows which bear the stamp of remotest antiquity. Containing a philosophy whose subtle abstractions, and profound speculations delight and fascinate the Hindu mind, and whose exhibitions of dialectic skill and mental power should command the respect of all minds. Describing a history which for a shadowy, supernatural, magnificent series of events is almost unequalled; it is not surprising that it should hold the people bound to their superstition as by a Circean spell.

II. Hinduism, however, is not merely a religion. It is that and something besides. We frequently see in a tropical forest a strange conglomeration of animal and vegetable existence around one central life. The banyan seems as if its stem were a sheaf of half grown trees rudely pressed together. From its branches drop the swinging roots, which by and by, send upward the sap which before descended from them. Then clinging to these for life and support, the mighty tendrils of many a huge creeper ascend on high. Here and there too a variety of flowers and leaves tell that parasites have fixed their roots in many a cleft and crevice; whilst from every bough proceed the varied notes of life, which discover that gay birds, and screaming animals, and poisonous reptiles, and nations of insects have there found a shelter, an empire and a home. In like manner, the vague and simple worship of ancient Vedic Hinduism has, century after century, shot forth its roots and its branches un-

til its original form has been greatly obscured, if not altogether lost. An irregular, vague and tremendous mythology, has sprung up around the original conceptions of one Pantheistic Deity, and vague shadowy elemental powers. And the belief and worship,—the *cultus* of these, has become associated in a most extraordinary manner with the habits, customs, and indeed with the whole life, outward and inward, of the people. Like the ivy which is endowed with unusual vitality; which clings with the utmost tenacity to whatever is old, but fails not to grasp whatever is new; which seizes alike on wall, and tree and terrace, and covering over with its sombre evergreen hue, whatever it touches transforms it into its own colour, whilst with serpentile flexibility it assumes its shape and form; Hinduism has laid hold with wonderful subtlety and tenacity of whatever was within its reach. Philosophy and science; trades and professions; marriage, parturition and death; the great events of state and the minutest circumstances of domestic life, down to the act of sneezing and the proper posture in which to sleep, everything indeed relating to the entire life of its victims it regulates,—excepting their morality.

III. All this is embodied chiefly in the laws and usages of caste, which presents a series of obstacles to the acceptance of Christianity of almost unequalled magnitude and intensity. There is first of all, the abhorrent conception of utmost degradation and even unnaturalness associated with the abandonment of the superstition. Hinduism teaches that caste is essentially a divine institution—a gift bestowed from on high. It teaches, that there is in it a strange admixture of the natural and the supernatural; the natural in that there is as essential a difference between the Brahman, the Sudra, and Mletcha, as there is between the bird, the fish and the reptile; and consequently that an amalgamation or combination of them is monstrous and abhorrent; supernatural, in that divine power has formed its distinctions and made them interchangeable. It teaches that caste is stronger and more sacred than blood, than kin, than humanity, than morality. We may smile at such folly, but it is none the less possessed of tremendous potency. We should turn back appalled and indignant, if it were proposed to us as a possibility to change places, ideas and feelings with the lowest servant in our household, —with the leper, or with the poor savage far removed beyond the boundaries of civilization; yet all these combined, do not form a conception more repulsive to us than the thought of losing caste does to the Hindu.

Besides, loss of caste is not an imaginary evil, though it should be remembered that imaginary evils may be as dis-

astrous and painful as any other. Should the power of the Spirit's life in the heart, or the force of an enlightened and honest mind, enable any one to rise superior to the fancied disasters consequent on the repudiation of Hinduism, there is still to be faced a large, and it may be, an enormous amount of suffering. To be disowned by every relative; to be cut off from all close and intimate association with acquaintances and neighbours; to sink down in the social scale to a level with those who have ever been regarded as ignorant, contemptible and inferior; to be deprived of ordinary means of support, and to commence life anew,—these are but some of the conditions on which Hinduism must be exchanged for Christianity; and, if an Englishman with all his robustness of will, and love of freedom would dread such results, must they not weigh with five-fold force with a people habituated to regard social custom as supremest law, and most unfitted to pursue a course of individual action which involves a new form of life and defiance to received opinion and practice.

IV. But Hinduism contains most wonderfully within itself the extremes of laxity and rigidity; and thus does it succeed with fatal effect in perverting every conscience, in sophisticating every intellect and in deadening every heart. It binds all who by birth are within its fell grasp, as by fetters which unite the strength of steel with the potency of enchantment; yet within these limits, it permits a license which is Saturnalian. Formed without the slightest regard for truth, or principle, or morality; it has grown during the course of centuries like an unnatural excrescence, the only causes at work to develop it being intellect without revelation; power, unsanctified by principle; imaginativeness uncontrolled by reason; religious dread unaided by faith; depraved inclination unchecked by moral law. It panders to every passion, it authorizes every excess, it deifies every impure imagination of the heart. By human fear and hope, by devoutness and impiety, by the grossest materialism, and the most transcendental spiritualism, by faith and scepticism, it has been moulded into a thousand forms. It has its Vedas for the learned, its Puranas for the untaught, and its Tuntras for the licentious. It has its monotheism for the spiritualist, its pantheism for the materialist, its tritheism for the philosophical; its atheism for the sceptical, and its polytheism for the ignorant mass. It has its philosophy for the speculative, and its faith for the undoubting. It has its Shuraswati for the learned, its Ram for the heroic, its Krishna for the luxurious; its Kali for the cruel, its Durga for the sanguinary, its Gunga for the polluted; its Vishnu for the benevolent, its Bromho for the imaginative. It has its quietude

for the contemplative, its fatalism for the apathetic, its pilgrimages for the restless, its offerings for the grateful; its macerations for the conscience-smitten. It has its ritualism for the punctilious, its festivals for the dissolute, and its license for the lax. It has its works for the active, and its divine meditations for the indolent and the reflective. It has its liberty for the latitudinarian, and its restraint for the rigid. It has its esoteric teaching for the few, and its exoteric instruction for the many. Somewhere, or somehow, it provides for the wants, the pleasures, the caprices, the follies, the hopes and the fears of all born within the influence of caste. Thus, like a consummate hypocrite, does it assume every possible guise, like vulcanized india-rubber it can be twisted into any shape; and like a quack, it undertakes the treatment of every imaginable case.

V. This boundless liberty, this serpentile flexibility is ever agreeable and convenient; it therefore indisposes those who live within its fascinating influence to receive any other religion. But a worse evil than this even ensues—men become absolutely unfitted as well as indisposed, through its training for the fair and solemn consideration of the great question of religion as it is understood by us.

They are never taught that religion to be worth anything, must be true. We receive no religious dogma unless it be based upon fact, or commend itself to our judgment and conscience as capable of rigid proof. This habit of believing only what is true, of professing alone that which is just and right, we owe to Christianity. Extraordinary as it may seem, no idolatrous system has ever taught it. They have all grown up in the darkness, none knoweth how. The causes operating to produce them have been fear, ignorance, priestcraft, imaginativeness, and caprice; never a determination to believe only what can be proved. And as they have come into existence in disregard, nay in defiance of all reasoning and evidence, so they find it necessary and expedient to discountenance all notions which favour the idea that religion is only precious, as it is found to be historically true and capable of rigid proof. Hinduism is no exception to this. It is difficult to conceive of a more irrational, unphilosophical, baseless system. It has absolutely no foundation of truth on which to rest. It has secured for itself existence, and purchased immunity, by claiming in behalf of custom an authority which rightly only belongs to truth. This constitutes one of the weaknesses of Hinduism, but it is also an element of its strength. Even if caste did not forbid foreigners becoming Hindus, the system is too gross and repellant ever to gain proselytes; but on the other hand it keeps a vigorous hold on all born within its influence, because it unfits them to form

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an impartial judgment respecting a religion like Christianity which demands the submission of the intellect and the heart, because it is true. Evidence and proof have little or no power over him in such a case. He has been so used to take things for granted that he cares not to investigate. That his fathers were Hindus is quite a sufficient reason for his being one, and in most cases this forecloses all further questions; if, however, it does not, the probability is that religion is considered simply a speculation or a theory.*

VI. "The *practical result* of all this is, that the Hindu will believe any thing, but is not moved to action by any deep religious convictions. With us, belief necessitates corresponding action; with the Hindu it is merely a state of mind. He will tell you that 'an idol is nothing,' but he will go on worshipping it; he will denounce caste, but still keep it; he will acknowledge the folly and cruelty of the customs of his country about women, but not permit his own wife to eat with him nor delay, for the world, the marriage of his sister beyond her eighth year, nor venture to send his daughter to school. He believes one thing, but he does another; nor does he seem to be aware of the inconsistency of doing so. The extraordinary weakness of will exhibited by Coleridge much resembles the universal moral obliquity of the Hindus; only his, to a great extent, arose from physical causes, theirs is the result of metaphysical speculativeness, combined with moral apathy. It

* How well do the following meditative speculations which Carlyle puts into the lips of Herr Teufelsdröckh, express the doubts and perplexities of many a Hindu sage; if indeed they do not exhibit the prevailing quality of all Hindu philosophy. "Who am I; what is this ME? A voice, a motion, an appearance;—some embodied, visualized idea in the Eternal Mind? *Cogito, ergo sum.* Alas, poor cogitator, this takes us but a little way. Sure enough, I am; and lately was not. But whence? How? Whereto? The answer lies around, written in all colours and motions, uttered in all tones of jubilee and wail, in thousand-figured, thousand-voiced, harmonious nature; but where is the cunning eye and ear to whom that God-written apocalypse will yield articulate meaning? We sit as in a boundless phantasmagoria and dream-grotto; boundless, for the faintest star, the remotest century, lies not even nearer the verge thereof. Sounds and many-coloured visions flit round our sense; but Him, the Unslumbering, whose work both dream and dreamer are, we see not; except in rare, half-waking moments, suspect not. Creation, says one, lies before us like a glorious rainbow; but the sun that made it lies behind us, hidden from us. Then in that strange dream, how we clutch at shadows as if they were substances; and sleep deepest while fancying ourselves most awake! Which of your philosophical systems is other than a dream theorem; a net quotient, confidently given out, where divisor and dividend are both unknown? This dreaming, this somnambulism is what we on earth call life; wherein the most, indeed, undoubtingly wander, as if they knew right hand from left; yet they only are wise who know that they know nothing."—*Sartor Resartus.*

need not be remarked how difficult it is to influence such a people. The intellect and the life are like two planets obeying totally different attractive forces. You enlighten the former, but you do not on that account perceptibly influence the latter. The mind admits the validity of the arguments in favour of Christianity, but Hinduism is still professed in one form or another. And this want of moral sensitiveness, this divorce between opinion and conduct, renders persons singularly impervious to the deductions drawn from all earnest religious controversy. Indeed the Hindu, though excessively fond of metaphysical discussion, seldom thinks of making a practical use of it; and if he admits the truth of an opinion, he acts as though the admission should free him from any further trouble, it is sufficiently honoured if he acknowledges it. Human nature is disposed everywhere to act thus, but nowhere to such a degree as in India.

"Many facts might be mentioned illustrative of these statements. I have seldom witnessed a case of conversion where relatives and friends could be persuaded that it was the result of deliberate convictions about religious truth. The more superstitious usually suppose that a determination to embrace Christianity is the result of some charm or fascination exercised by the missionaries, or that it is destiny or fate hurrying the poor stricken victim to his own ruin. Others think that the force of passion or caprice can alone account for such a step. That it should spring from conviction—a belief that Hinduism being false, and Christianity true, the former must be repudiated and the latter professed at any cost—is a notion they can hardly comprehend, and the wisdom of which they altogether doubt."*

VII. But the *demoralizing* influence of Hinduism raises up a far more formidable barrier to the reception of Christianity than even this contempt for evidence and truth. Hinduism has no moral system and it does not profess to have any. Strange as it may seem to us, this is the fact. I mean it never teaches men to be virtuous; it uses no means to make them so; it threatens no penalties whatever for the breach of ethical precepts, and it holds out no reward to the virtuous as such. It approves or condemns on grounds quite apart from moral considerations. A man may be a liar, an adulterer, a cheat; he may be irascible, proud, vindictive and mean; he may repudiate most of the relations of life, yet Hinduism as such, does not anathematize him. And there is nothing whatever in all this to preclude him from future happiness. His salvation would be imperilled by drinking water out of the cup

* "India and Christian Missions," pp. 24, 25, by the Rev. E. Storrow.

which you had just taken from your lips, it would not be affected by a breach of the entire decalogue. And society judges thus falsely. A man would be execrated and excluded from the companionship of his friends, if he took a meal along with a man of inferior caste or of foreign extraction; but his being an unfaithful husband, a fraudulent dealer, a perjured witness, and a deceitful friend would call forth no curses from his gods, and no excommunication from his religious guides, and no utterances of strong disapprobation from his fellows.

Human depravity draws men to ignore the distinction between good and evil, but we look to religion as affording the only sure means of checking this unhappy propensity, or at least of ever protesting against it. Hinduism does neither the one nor the other; on the contrary, it stimulates and intensifies the evil that is in man. It does this, because it imposes on him no restraint, and utters no threatening, when it is obvious that as a religion it should do so. It does this by drawing away his attention from just principles of right and wrong, by the substitution of a standard purely imaginary and capricious, and by presenting to the attention, almost uniformly, objects of worship whose moral qualities are of the blackest and most degrading kind.

How obviously must these trained under such a system, be unfitted for the investigation and reception of a religion which is based entirely on moral grounds, and which demands as the first condition on which its blessings are bestowed, that sin shall be forsaken and holiness espoused. He who is the wisdom of God has said, "Every one that doeth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved." How reluctant then must an ordinary Hindu nature be to embrace the purest and holiest faith the world has ever seen, nay how incapacitated even to comprehend its moral beauty and dignity. An untutored savage is more accessible to right religious feelings than such an one. His hands may be steeped in blood, and his whole life may be dyed in crime, but he has never been subjected to that most detestable of processes by which a Hindu is habituated to put "bitter for sweet and sweet for bitter, to call darkness light, and light darkness." The consciousness of crime may rise up before him like a frightful vision to torture his imagination and to tear his heart. The sword of the Spirit may pierce through his unsophisticated nature, and make him shriek with the agony of one convinced of sin, of righteousness, and of a judgment to come. The hand of remorse may lay hold of him with so firm a grasp that he cannot escape. The Hindu on the other hand, with his jaundiced spiritual vision, can with difficulty perceive

what sin is. A deceitful heart hath turned him aside. His vulcanised nature resists all ordinary means of attack. The essential difference between truth and error is matter of indifference to him. His very consciousness of guilt is blinding and false. Because he abhors that as sin which is no sin; he has little regard for that which is actually his sin. Even the powers of the world to come are with him questions of speculation, or things fixed by irrevocable destiny, and therefore it is that he remains almost unaffected by the mightiest and most moving of all considerations.

VIII. The SOCIAL CONDITION of the Hindus is very unfavourable to the spread of Christianity.

Brahmanical influence greatly affects it. "Which,—says Mr. Lacroix,—on the strength of what is universally believed a divine appointment, is exercising a most tyrannical sway over the population, the like of which, as far as I am aware, exists nowhere else. In order to form an idea of the power and influence of the Brahmanical priesthood, we have only to remember that in all the religious, social and domestic concerns of the Hindus, nothing of any importance can be done without a Brahman. None but Brahmans may read and explain the sacred books and determine on lucky and unlucky days. None but they are permitted to officiate at the worship of the gods, at marriages, funerals, dedications of houses and other ceremonies connected with the Hindu religion. Their curse is sure to bring on the greatest evils. The dust of their feet, and the water in which they have washed them is considered sacred. Falsehood may be uttered without sin, when thereby Brahmans can be extricated from danger or trouble. All the offerings made to the gods are appropriated by them; and the bestowment of gifts on them is considered one of the most eminent acts of religious merit. To feed them is equally meritorious, and their very leavings are held to be something very sacred and holy. Now a priesthood, possessing such influence, and deriving so much honour and profit from the existing system, will of course throw every obstacle in the way of the propagation of Christianity, which it knows, must necessarily deprive its members of all the advantages they possess. And accordingly, Brahman priests are usually found to be our most inveterate antagonists, endeavouring, by opposition more or less open to thwart our labours wherever they can.

"Another impediment to the progress of Christianity, peculiar to this country, is *the condition of female society*. As the respectable females are kept confined, they are almost entirely precluded from hearing the Gospel preached, or being taught

it in any way. And those of the lower orders who are allowed to appear in public, not being accustomed to come into the assemblies of men—indeed deeming it discreditable to do so—very seldom have an opportunity to hear the truth, except perhaps at 'melas,' or public festivals, when social usages are partially suspended for a few days. Missionaries have, therefore constantly to preach to *men* alone, whose hearts are more hardened, and whose minds are generally less impressible than those of *women;* and they are thereby debarred from one of the most promising opportunities of doing good. This will strike us at once, when reading the records relating to the evangelization of the world in the primitive times; for these shew that *women* were generally among the first who were impressed with the truth, and afterwards through their silent, though powerful influence contributed in an eminent degree to the establishment of Christianity in various parts of the world. The same fact may be gathered from the history of modern missions; for we find that many of the most pleasing instances of conversion, recorded in connexion with them, were those of *women,* who subsequently also contributed greatly to the increase and prosperity of the Churches by their efforts in their families and among their own kindred. These facts go far to shew what a great advantage our brethren in other countries possess over us, in being permitted to labour as freely in the cause of the Gospel among women as among men. Had the females in this country equal opportunities with the men of becoming acquainted with the word of God, there is every reason to believe that many might be easily impressed with the simple, heart-stirring, love-inspiring truths of the Gospel, and that much of the influence which (by reason of their ignorance and superstition) they now exercise for evil, might be rendered very favourable to the progress of Christianity, as has been the case in other parts of the world."*

Besides exclusion from the ordinary means of instruction, they are systematically kept in ignorance, so that they are inaccessible through books. Thus it happens that they are abandoned entirely to the influence of superstition. Without knowledge even of the most rudimentary kind, habitually degraded and humiliated, and given up to the power of a religion which is not only trivial but demoralizing, they shrink with abhorrence from the very sound of Christianity. When we remember that more than one half of the community is thus put almost beyond our reach, we can form some idea of the enormous resistance offered by this barrier to the advancement of a purer faith.

* Proceedings of a Conference of Bengal Protestant Missionaries, pp. 31, 32.

But this is not the only obstacle in the way of Christianity, though it is the most formidable one.

It is unfavourable to Christianity that boys and girls marry at such an early age. The former thus lose much power for independent action, the latter are henceforth farther removed from the reach of whatever is enlightening and free.

Again, *the constitution of Hindu families, makes it unusually difficult for any one to pursue an independent course of opinion or action.* A respectable man lives most likely with his relatives; he has no home of his own; his share in the family possessions cannot be easily separated from the rest; he cannot tell his wife without difficulty and danger, of any new opinions he has embraced, if they lead him out of Hinduism. Should he resolve to break away from the fetters of superstition and profess a purer faith, he must leave behind him all that he has, father, mother, houses, lands, wife and children; and though he may recover what is lawfully his own, it will not be without a wearying, tedious struggle. Thus it happens, that many a young man who would profess Christianity if he were free, has his resolution vanquished by the social ties which bind him as with fetters of iron.

The relations subsisting between masters and servants, between zemindars and rayats, are such as tend greatly to interfere with the diffusion of Christianity.

The former are usually averse to our sublime faith, because, in addition to the ordinary objections which Hindus have against it, they know that it is inimical to the unlawful power they love to exercise, and would effectually deprive them of many of their sources of pleasure and of gain. They hate it, therefore, as despots hate freedom, as lawbreakers hate a judge, as bats hate the light. It is its glory that it is the irreconcilable foe of tyranny, oppression, fraud and ignorance, and they who love these things or gain by them, look on its approach with fear, distrust, suspicion and dislike. Then too, the mass of the people are accustomed to look up to the rich or educated for guidance, and shrink from the adoption of an independent course; they are consequently slow in espousing a cause which is frowned on by their superiors. Even when the inclination to do so exists, the moral power is often lacking. The entire system under which the people have lived for centuries has so ground them down into abjectness, that manly independence and vigour of will they hardly possess. Then it must be remembered that every poor and every dependent man—and alas how few are otherwise!—who becomes a Christian, is loathed by his equals as an unclean thing, and disliked by his superiors for daring to act and think for himself; and dislike in such cir-

cumstances seldom leaves its victim in quiet. Thus a multitude of motives conspire to keep the rich and poor alike from the kingdom of God.

IX. *The extraordinary flexibility and vagueness of Hinduism greatly tends to keep all classes within its sphere.*

It is never dogmatic save on the one question of caste. He who keeps it is recognised as a good Hindu, and compliance here covers every sin whether of omission or of commission. On all other subjects, whether they relate to opinion or practice it maintains an absolute indifference. This recognition of all within the circle of caste, is not to be attributed to deep policy or to crafty design, it is rather the consequence of supreme contempt for any moral consideration whatever, combined with extreme punctiliousness in relation to questions of rank and etiquette. However it has arisen, it has had the remarkable effect of keeping almost all born within the boundaries of the Himalayah and the sea faithful to Hinduism ;—which indeed simply means faithful to nothing save caste observances. There have been but two striking deviations from this. Buddhism grew up at first as a Hindu sect, but was forced ultimately into the position of a distinct and antagonistic faith, and but for this it might have escaped that irrepressible Brahminical hate and jealousy which was thus aroused, and which trod out every vestige of its existence. Moslemism, too, has managed to gain a firm hold of millions of minds, and to retain it, if not increase it. Apart from these, Hinduism has managed by a total abnegation of all righteous, just and true principles, to retain a kind of hold of all minds, whether they be philosophical, or fanatical, devout or impious, transcendental or common. If it bound all to itself by some grand principles, or some universal chords of human sympathy, it would not be difficult to give it our admiration, if not our respect ; but its catholicism is based on the repudiation of everything that properly can be called principle, and by an unscrupulous neglect of whatever is moral in religion. Does the whole world with all its falsehood and dishonesty present so humiliating a sight as is here witnessed in Calcutta and in two or three other larger cities of the Empire ? Here are thousands of men, who profess to be intelligent and educated, who have drifted away from the Puranic monstrosities of their ancestors, but who have been listlessly carried into the wide limbo of flatulence, doubt and night. They have not one single fixed idea, save that Christianity is to be avoided and hated. That caste is good and bad. That idolatry is expedient for the ignorant, and allowable for the intelligent. That it may be sanctioned, or practised, or pitied, or ridiculed, but not earnestly assailed. That the Vedas are inspired like

the Bible, that they are only wise and devout, that they are but ordinary books. That there is a God who is an infinitely perfect Spirit; that there is a God who is the soul of the material universe, that there is a God but that we know nothing about his nature or his attributes; that there is no God at all. These are but a few of the conflicting notions floating abroad like speculative bubbles in the heads of those who have not heart enough for one deep, soul-moving, religious feeling. When driven from Polytheism they take refuge in Vedantism; if it becomes untenable they flee to natural religion; if it is assailed they resort to Deism; on, on, and on yet further through refinements of notions—let us not dignify them with the name of beliefs—which never affect the heart or sanctify the life. Yet these are Hindus, and never have the courage or the rectitude to assail the abominable superstition which has made India a pest house and a Sodom. Nay they can live almost at amity with the most narrow and bigoted of their race; and if not loved, are at least tolerated, whatever the vagaries of their creed, so long as they keep away from the open profession of Christianity.

Such then are the obstructions existing in India itself to the progress of our divine faith, and these obstacles are intensified by the extent over which they spread. Did Hinduism exert its malign power over an island of the sea, or among the people of a moderate-sized kingdom, which had other states abutting on its frontiers, each individual professing it, would be far more accessible to revealed truth, than now they are. Intercourse with others, even though unfrequent, would weaken the overwhelming conceit of its adherents. The consciousness of oddness and isolation, would incline them at least to listen candidly to the exposition of other systems; and the comparative fewness of their number would enable the promulgators of a new faith to concentrate their attacks on a few points with intense force. Hinduism, however, is far otherwise posted. Its empire is one of the most extensive ever won and held by a religion. Only Buddhism and Christianity have gained a wider profession, but neither of them have lived through so many centuries. It is too, defended against innovation and change even by physical barriers, whilst within those barriers, it wields a despotic sceptre over more than ten great nations, and tribes yet more numerous. Thus to the pride which it has, because of its great ancestry and ancient power is added the haughtiness arising from imperial authority and vast dominion.

It is obvious then that Hinduism is very strong. It has indeed no power to attack but it has enormous ability to resist

and repel. It is like the dense jungle of Bengal, in which huge trees, and tangled underwood, and knotted creepers, and noxious reptiles, and a malarious atmosphere, and a marshy soil, alike repel advances. It presents a combination of obstacles which have resisted many an open and many an insidious attack during the lapse of 3000 years. And now that it has been brought front to front with a faith, which has subjugated every form of superstition with which it has been brought into conflict, it is well that we should try to form a conception of the comparative strength of Hinduism, and those other systems which have already fallen before the might of the gospel. We cannot on this occasion estimate the relative powers of resistance possessed by the mystical mythology of Egypt; the graceful polytheism of Greece; the rude, stern superstitions of Germany, Gaul, Scandinavia and Britain; the philosophical scepticism of Roman worship and the hideous, demoralizing religion of India; but this may be said,—the latter possesses a combination of qualities which make it more powerful as a defensive system than any other with which the faith of Christ has ever had to contend. It contains within itself attributes which are closely akin to the mysticism of Egyptian, the bloodiness of Scandinavian, the sternness of British, the latitudinarianism of Roman, the speculative laxity of Grecian idolatry; and besides these, it has an utter want of principle of which most of them even would have been ashamed; the prestige of antiquity in comparison with which their ages were juvenescent; a sway so vast and imperial that theirs was relatively provincial and insignificant; and above all the unique, tremendous and detestable power of caste.

I should be entering on too wide a subject, though a cognate one, if I were to speak of the impediments in the way of the march of Christianity arising from our own position. Let me, then, but briefly say, that the lives of Europeans generally have been such as to excite a prejudice against the religion they have not always professed and yet more seldom have practised; and that whilst the proud position we occupy as the conquerors of this magnificent empire has invested us with strange power, there are episodes in our British Indian history which excite both a suspicion and a dislike of the faith we hold.

Such then, are the obstacles in the way of all attempts to bring this empire to God, found within the range of the superstition which rules over it with an iron sceptre. It is clear that Hinduism is like some first-class fortress which both nature, art and science have united to make strong. But obstacles are always comparative, for they may be strong or weak, just in proportion as the means of overcoming them are efficient or

defective. What means then have we for overthrowing this gigantic superstition?

It must be admitted that naturally they are few and feeble. The entire evangelistic agency employed is painfully,—oppressively inadequate to the magnitude of the task to be accomplished. And whilst the number of men given in any sense to seek the salvation of the one hundred and eighty millions of India is so small, their power is greatly curtailed by the fact that most of them dwell in a land far away from their own, and speak a tongue with which they are imperfectly familiar; and dwell among a people who suspect them as foreigners and conquerors, and dislike them as casteless and impure. Yet in spite of all that seems inimical to our success and triumph, let us never forget that Christianity must ultimately prevail. We see enough in the conversions that have already taken place to fill us with heart and hope; yet how exultant and confident should that hope be, when we remember the glorious prospects which prophecy opens up to our view. God Himself has said, "From the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering; for my name shall be great among the heathen, saith the Lord of hosts." With such an assurance, we may well be content patiently to labour and joyfully to anticipate.

II.—*Madagascar.*

At length we are in possession of the truth as regards Madagascar. The letters and papers now received from the Mauritius completely dispose of the stories told by the French Réunion of the conversion of the new King to Catholicism, and his desire to make his country an appanage of the French empire. His acts have been entirely consistent with his former professions of Christianity, with the liberal and benevolent ideas which have been attributed to him, and with his attachment to the English. Prince Rambosalam, his rival, has not been killed, but simply banished from the capital, and the accession of Radama II. to the throne has been signalised only by acts of wisdom and promise. One of his first was to write letters to the Prostestant Missionaries at the Mauritius and the Cape, informing them that the land was once more open to the preachers of the Gospel. He has distinctly repeated his own adherence to Protestant Christianity. The Rev. Mr. Le Brun, the aged pastor of the Missionary cause at Port Louis, has received letters both from the King and from Ra Haniraka, his Chief Secretary, who is a personal

friend of Mr. Le Brun's, and once spent some time in England. Both letters are in English, which the King, writes tolerably, expressing himself grammatically. No copy of these letters has yet been received in this country, but we know that they contain, amongst other things, a statement that he is resolved upon immediately instituting schools upon a large scale for the instruction of his subjects of all ages. Immediately upon their receipt, the Rev. J. J. Le Brun, Jun., took ship, with two Malagassy attendants, for Madagascar, where, it is believed, he arrived about the end of September. He would at once proceed to Antanarivo, and there await the coming of Mr. Ellis.

The King has also formally announced his accession to the Governor of the Mauritius, and expressed his desire that a more intimate intercourse with that colony may be established—the result of this letter was the appointment of a mission to the King, bearing the congratulations of his Excellency, and thanking him for his promise to extend facilities to trade and commerce. The Legislative Council voted 2000*l.* for presents in the shape of horses, furniture, a crystal service, &c., which the mission took with them. The Mauritius Society of Arts and Sciences, and the Port Louis Chamber of Commerce also forwarded addresses, in which they press the King to send specimens of the valuable and multifarious products of his country to the Great International Exhibition of 1862. England will, therefore, be well represented at his Court, and there is very little reason to fear any predominance of French influence. If any apprehension could arise on this score, it would be from the fact that the King retains his old friendship for M. Lambert, who is not an Englishman, as the writer of the City Article in the *Times* supposes, but a Frenchman, and it is to be feared a very unprincipled intriguant. He and a M. Laborde being in favour with the late Queen, were suffered to reside there when all other Europeans had been banished, and Lambert retained two Jesuit priests in disguise in his house. While making large presents to the Queen, and professing great respect for her, he diligently cultivated the acquaintance of the Prince, and in the year 1857, induced him to sign a secret treaty offering the Protectorate of the Island to France if the Emperor would assist him to dethrone his mother. There is every reason to believe that, as the Prince was quite unacquainted with the French language, he did not at all understand what he had been signing. Lambert came with this document to Europe; but the French Government at once communicated its contents to Lord Clarendon, and refused to take any steps in the matter without the consent of England. Lambert and Laborde afterwards unsuccessfully attempted a *coup d' état*, and the Prince thought himself especially bound to them for the dangers they had run on his behalf. The King has now entrusted M. Lambert with a mission to the Courts of France and England, to obtain his recognition as King of the Hovas; but he emphatically declares that he does not desire the protection of any Power. He rightly believes that independence will most conduce to the prosperity of his subjects. It is said that the King has inti-

mated his intention of making Lambert his Prime Minister, and that he has already made him a concession of land containing rich mines which are to be worked by an Anglo-French Company.

M. Laborde, we perceive, has made all haste to return to the island, taking with him a couple of Jesuit priests; but whatever intrigues these people may set on foot, we are now quite sure that Madagascar will be open for the unmolested labours of our Prostestant Missionaries, and after so long a season of trial and persecution, in which the power of faith in the former converts has been so signally illustrated, we have every reason to hope that the land will be reclaimed from heathenism, and the teachings of a pure Christianity joyfully embraced by the people.

The Rev. William Ellis will sail for the Mauritius on the 24th instant, but as the rainy season, during which the unhealthy state of the Madagascar coasts forbids intercourse with Europeans, will have set in before his arrival, he will not be able to proceed to the island till the Spring.—*Patriot.*

III.—*A Letter on the Contract Law, to the Honorable* S. Laing.

Sir,—To ameliorate the condition of an empire brought to the brink of destruction by debt recklessly incurred, requires wisdom, energy and courage of no ordinary character, especially when most of the persons in high places, who might be expected to aid in the work, are strangers to the science of political economy, unacquainted with the sound principles of government, and wedded to a policy under which the fairest regions decline. The late financial minister, by labours too great for the human frame to bear was conducted to the grave, he sacrificed himself to a sense of duty and died for his country, as much as the soldier who falls in battle; but whether this were not a transgression of the law of prudence and an unnecessary immolation of a life, that might have rendered long and eminent services in the British parliament, are questions which arise in every reflective mind, but as a discussion of them cannot raise the dead, it is the wisest course to suppress them. His Indian career was successfully run, and its early termination, every section of society deeply deplored. Both Europeans and natives cherished the same opinions and sentiments regarding his personal worth, and the consecration of his talents to promote the good of the realm, indeed the great loss which the country sustained by his removal was every where felt. Called by the Crown to succeed that distinguished and lamented statesman, the confidence and respect which attended him from the commencement to the close of his sojourn among

us, you have secured from all classes. A large amount of sound common sense, you have brought to bear on the deliberations of the council, given expression to the most enlightened views concerning capital and labour, and pointed out with force and clearness, the means which it is necessary to adopt, to retrieve the fortunes of the empire; the opinions conveyed in your replies to the addresses of public bodies have been characterized by frankness and largeness of mind; nothing has been left involved, dark, or equivocal; sound political doctrines have been announced in language distinguished for perspicuity and energy; you have also declared yourself favourable to the freedom of the press, as highly conducive to good government and one of the chief supports to able and righteous rulers. Every person, not under the dominion of prejudice, who is acquainted with the state of the rural population and really concerned for its improvement agrees with you as to the importance of encouraging capitalists to develope the resources of the country. Notwithstanding the obstacles arising from the dishonesty of the people, the corruption of the courts, and the defective administration of the laws, which have been thrown in the way of capitalists, their residence has been productive of great benefit. You observe "the European settler, as a general rule, carries with him improvement wherever he goes. When the factory appears, the jungle disappears, the wild beast of the forest recedes and the ryot increases and multiplies. Instead of the deadly Terai, in the course of a few years we shall have, if we succeed in attracting European capital, a belt of tea and coffee plantations fringing the lower slopes of the Himalayas, from Assam to the Punjab, and instead of remaining a terra incognita, the rich cotton soil of Central India will be the great source of supply of this staple article for the mills of Lancashire." These are glowing pictures, but not too glowing; the present generation may live to see them realized, if means suitable to the end contemplated, be adopted; in the absence of those means, they must be designated idle dreams and classed among the visions of poets. Though there be sufficient capital in England to develope the resources of India, and it would soon be attracted hither, were its investment guarded by the securities which are afforded to it in other lands, prudent men will not relinquish a small interest on their money which is certain at home, and take their fortunes abroad where there is a probability of being reduced to beggary by fraud which can be practised with impunity. Though you have not changed your opinion, but still think that for the beneficial effect it would have on the morals of the people, and the security and celerity it would give to all business transactions, a criminal law against

fraudulent breaches of contract is preferable to a civil statute, you are disposed to surrender that opinion to the less enlightened views of statesmen in Britain, who are ignorant of the condition of India and consequently of the measures necessary to ameliorate it. In thus yielding your better judgment to theirs, you appear to be under the impression that you are sacrificing only a mere form, and that the substantial good to be expected from a criminal proceeding will be attained by a civil process. "There will be, you say, no obstacle to our passing and carrying into practical effect, any measures necessary to punish fraudulent breaches of contract, provided the remedy is in the nature of a civil and not a criminal proceeding. I say frankly I should have proposed myself a criminal proceeding for the sake of the moral effect in repressing fraud, but I am not wedded to the form, provided the substance be attained." With great respect for your talents and proper allowance for the difficulties with which you have to contend, it is incumbent on me to observe that a more egregious mistake was never committed, for by thus giving way to men of narrow views, you surrender both substance and form, and instead of improving the state of things, add another evil to the multitude under which the country groans. With civil processes, the people have been long familiar, and have learned by sad experience to trace to them most of the crimes that abound. In exceedingly favourable circumstances, civil suits are expensive and dilatory and their issues very uncertain, so that much fraud happens, because those who practise it feel persuaded the sufferers will rather submit to their first loss than run the risk of adding to it the charges of a prosecution. When justice does come, it is generally too late to be of the least service, and in many cases is sold by native functionaries to the highest bidder like any other marketable commodity. To meet the exigencies of the times a criminal law purely, cheaply and swiftly administered by Europeans or natives of unexceptionable character, is absolutely necessary, a law that will reach not only those that break their business engagements but likewise the persons who instigate them; in every country there are individuals moving in the society of gentlemen who have grown rich by villanies they encourage others to perpetrate, to allow these criminals to escape with impunity, while their instruments are punished, would be a grave mockery of justice and instead of suppressing fraud, only raise its wages.

The proprietors of the cotton-mills of Lancashire, who are the most enterprising, and ought to be the most intelligent men in England, at first strongly objected to the passing of a criminal law for the punishment of fraudulent breaches of contract in

India and addressed to the British ministry a protest against it; but their opposition arose from mistaken views of the contemplated statute and of the evils it was designed to remedy; they were, to their honour be it spoken, influenced only by solicitude for the welfare of the natives. From the reports circulated through the United Kingdom and which tended to lower European settlers in the estimation of the public, they were led to apprehend the law was to be used as an engine of oppression to crush the Muhammadan and Hindu peasantry. When, however, the law was placed in its true light before them and its sole object shown to be the security of capital, whoever might be the possessor, knowing the sums invested by natives engaged in trade and commerce, almost infinitely exceed the amount thus employed by English residents, they at once perceived it would be beneficial in a larger degree to the native than to the European, and became advocates for its speedy enactment. The uncharitable say that self-interest cleared their conceptions on this difficult subject, and brought home the conviction that if there be no contract-law in India, there will not be an adequate supply of cotton to meet the exigencies caused by the American war, consequently closed factories, bankrupt masters, and starving workmen were visions that disturbed their slumbers and contributed to bring about a change of opinion. Considering the rareness of motives being quite unmixed, to expect the Lancashire mill proprietors to be personifications of nothing less exalted than pure philanthropy and heroic virtue would be unreasonable, and had they exhibited only the ordinary infirmities of human nature, animadversion would be uncalled for; but to advance the interests of the particular branch of trade in which they are embarked, they have asked the Viceroy to make an illegal use of his authority, to solicit native princes to let portions of their estates on easy terms to cheapen and encourage the growth of cotton. A compliance with this request, would be a very undignified proceeding, besides being a violation of the rights of property. The province of the state is to frame just laws and wisely administer them, and to afford every facility for the transport of traffic on roads, rivers and seas, but the regulation of rent is beyond its control, that is a matter to be settled by the landlord and the tenant alone, and the power of a third party to interfere cannot be recognised for a moment. If a public body in England, desirous of diminishing the cost of the production of a certain crop, and thereby increasing its profit, petitioned Parliament that the Duke of Bedford, the Earl of Derby, and other extensive landed proprietors should be requested to let portions of their estate at a low rent for the accomplishment of this pur-

pose, the Primier would give the same reply as Lord Canning addressed to the Manchester memorialists, and probably think it a fitting occasion to administer a gentle rebuke.

The Calcutta clergy in their petition to the legislative council declared the contract-law to be unsuitable to the condition of the people, and the *Friend of India* in a late issue, while advocating the necessity of the statute, contended for its enactment being deferred, till education was universal, an event which, if it ever happen,—and it is to be hoped it may,—the most sanguine will hardly expect till the expiration of a period of not less duration than a hundred years. These respectable authorities doubtless feel a lively interest in the prosperity of the industrious poor, but though well acquainted with Indian life in the metropolis, their knowledge of the rural countries is very limited, and this may account for the errors into which they have fallen, without attributing to them obliquity of purpose. To suppose education consists merely of intelligence derived from books, is taking a superficial view of a very important subject; the enactment and proper administration of just and wise laws are essential to the progress of a people in virtue, indeed there can be no national virtue without them, and consequently no education worthy of the name, for learning and education are not synonymous terms, though the Editor of the Serampore journal appears to so understand them. Except with persons who act on Christian principle, and these cannot be one in a thousand even in countries where the gospel has been for ages the established faith; honesty and dishonesty are questions of arithmetic. Will this or that pay, is the inquiry which is every where propounded, and the answer given to it depends not on a knowledge of reading, writing and accounts, or any other branch of secular learning. Some of the hill tribes of India, like other aboriginal races, were known to be truthful and honest, while destitute of a written language and following many of the customs of savage life, because among them the punishment of lying and theft, was certain and swift; but when they descended from their mountains and mingled with the people of the plains, they saw to their amazement that in the courts of justice, the market, the bazar, and the social circle, falsehood was predominant, and veracity contemned as an unprofitable virtue, and on giving expression to their surprise at this universal laxity of morals, they were laughed at for their simplicity, and told the business of the world could not proceed a single day, if truth and honesty were regarded. Their manly and unsophisticated habits proved great impediments, the rogues outstripped them in every enterprise to which they directed their efforts, and the imputation of iniquity rested on them,

though their hands never touched its wages; for a time, their better feelings struggled against the trying circumstances in which they were placed, but at length their fortitude gave way, and they began to acquire the prevalent and lucrative vices. The cause of the change wrought in their character was the following; they found the chances in favour of escaping the punishment of crime are a thousand to one, which offers a premium on its commission, and removes all salutary apprehension of danger. To maintain that a criminal law against breaches of contract by fraud is unsuitable to the condition of the natives, is just as appropriate as to affirm medicine is unsuitable to the condition of the sick, and ought not to be administered till they are restored to health. The natives of this country are not naturally inferior in any respect to the inhabitants of other lands, they are, like other people, what circumstances have made them. The evils which prevail around us, are the effects produced by ages of bad government. Some of our laws and the defective administration of others, have lowered the standard of morals and encouraged every species of villany. Instead of being a terror to evil-doers and a praise to them that do well, the officers of justice bear the sword in vain, hence arises the sad but correct reflection, that the natives retrograde instead of advancing in virtue under our rule. Truce breaking, forgery and perjury are as rife now as on the first day the British flag was unfurled, and ravage the land like a tempest laying waste every thing in its course. The perpetrators of these crimes victimize all communities and classes, hence property of every description is insecure, and the owners cannot but feel apprehensive of being swindled out of their possessions; a calamity which has befallen their neighbours, they naturally fear will happen to themselves. Therefore, instead of employing additional capital to develope the resources of the country, which are almost boundless, they are anxious to extricate the sum already invested, and take it with them to parts of the world where laudable enterprise is protected by just laws, purely and speedily administered.

It has been gravely affirmed, and apparently with the design of rendering them odious, that a law for the punishment of fraudulent breaches of contract by a criminal process is felt to be necessary only by British settlers, but nothing can be further from the truth than this assertion, and it argues either a profound ignorance of a native opinion, or, what every charitable man is reluctant to believe, a wilful misrepresentation of it. In every branch of trade and commerce, both Hindus and Muhammadans, with scarcely a single exception, declare such a statute to be imperatively called for, and have published

the astounding fact that owing to its absence many of them are obliged to decrease their business to less than half the amount they might transact, were there proper security for the capital employed in making advances for the products they purchase. In his report to the Government of India on the cotton districts in the Doab, which he was commissioned to visit, Mr. Saunders states that he found all the civilians, and European merchants and planters, with the exception of one solitary individual, unanimous respecting the necessity of a statute to punish by criminal process the fraudulent breaking of business-engagements; "But the most remarkable testimony, he observes, in favour of a contract-law, and the inefficiency of the civil courts to provide remedies for breaches of contract in the present state of the law is, that given by natives."

"Evidence of Radhalal, merchant and banker of Etawah, and a large dealer in cotton.

Q.—How do you purchase your cotton, for cash or by advances?

A.—Formerly I used to give large advances for cotton, but, the people having become dishonest, I now only advance to a few buniyas whom I trust. My business is generally done by cash purchases.

Q.—In case of dishonest people not giving cotton for advances, had you no remedy at law?

A.—We find too many difficulties and delays in the courts to resort to them. Our system is to cease doing business with those that cheat us.

Q.—Are there any obstacles to your trade in cotton?

Here he gave a long reply about seizure of carts; the conduct of zemindars when cotton boats took fire, &c.

Q.—Is there any thing you can suggest to me to facilitate your trade in cotton other than what you have stated about roads, impressment of carts, and injustice of zemindars.

A.—Yes, we want a law to compel parties, to whom we give advances, to fulfil their contracts, and punish criminally those who fraudulently evade their contracts.

Q.—Have you heard that such a law was introduced by Government into the legislative council?

A.—No, I have not heard of such a thing.

Q.—Are frauds very common among people who take advances?

A.—Yes, very common. About ten men in a hundred are honest.

Q.—If such a law were passed, what in your opinion would be its effect?

A.—The effect would be to put a stop to all such frauds. The cause of many frauds is, that there is no punishment for them.

Lala Rambux, gomasta, or manager of Cheyn-Sook Buxeeram, merchant and banker of Cawnpore was questioned.

Q.—How long has your firm been established?

A.—The firm has been established for seventy-five years.

Q.—To what extent do you do business in cotton?

A.—We do business to the extent of about four or five lakhs of rupees per annum.

Q.—How do you purchase your cotton, do you advance to the growers, or do you purchase in the bazars?

A.—All our business is done by cash purchases in the bazars.

Q.—Have you ever advanced for cotton-contracts to the growers?

A.—We have not made advances for thirty years.

Q.—Will you state the reason why you have not made advances for thirty years?

A.—In consequence of the parties to whom we used to make advances delivering the cotton adulterated, or, if the price rose, fraudulently selling the cotton to other parties.

Q.—Had you no remedy in such a case in the law-courts?

A.—We have sought remedies in the law-courts and failed to obtain redress. We therefore never resort to them. In one case I was kept dancing attendance daily for six months, and in disgust abandoned it.

Similar testimony might be adduced from natives in all other parts of India, for the necessity of a criminal statute for punishing fraudulent breaches of contract is everywhere experienced, and its enactment, it is believed, would more than double the amount of business which is at present transacted.

Such a law would doubtless be beneficial to the trader, merchant and manufacturer whether native or European, but would it be so to the peasantry? is a question which every right-minded man will be disposed to ask, and if likely to be detrimental, he will at once deprecate its enactment. Justice is to be weighed in an even balance to every individual irrespective of his rank in life, and to make the scale turn in his favour or against him is a deed of the last degree of human baseness. To aid the rich to acquire wealth by sacrificing the interests of the labouring poor, whom Jehovah has taken under his special care, would be waging war against Heaven, and be sure to be visited with the vengeance it merited. However, the real interest of the peasantry is not incompatible with that of the owner of land or other property, indeed it cannot be otherwise than identical. It is true that unwise friends have given them a

different view of it, which has produced, as might have been apprehended, anarchy and wretchedness. Instead of being taught to respect the sanctions of law and the rights of property, they were under the impression that it was the design of the constituted authorities to encourage them to treat both with contempt, and though in this they were grievously mistaken, it will be readily admitted that the proclamations of the Bengal Government, and the extraordinary proceedings of the courts and the police, however well intentioned, furnished them with something like plausible reasons for the opinions they formed and the crimes they perpetrated; but to arraign the authors of the calamities which have befallen the rural districts is not the object contemplated in this letter. The important inquiry to be made is the following, what is it now necessary to do to remedy the evils created by their misgovernment? Before the people can be better housed, fed and clad, and surrounded with the comforts of life, they must become faithful to their business engagements, without this all other means which may be employed to improve their condition will prove abortive, and uprightness in their dealings must be learned by them as other nations have acquired it, they must be taught by the lessons of experience that fraud however skilfully practised, in the long run does not pay, that honesty is the best policy, and irrespective of its being a moral virtue self-interest points out the wisdom of its adoption; but at present they are taught a different doctrine, for the punishment of the fraud is so difficult and expensive that the law instead of repressing it is one of the most fruitful sources from which it emanates, so that rogues are encouraged to continue in their evil courses, and honest men powerfully tempted to follow their example. Those who never intend to fulfil their engagements take contracts on low terms and as others cannot command higher rates they obtain little remuneration for their labour, and on some occasions sustain a loss. If the proceeds of such contracts be the principal source of their maintenance, and there be two or three seasons of an unfavourable character, they are greatly straitened in their circumstances and perhaps reduced to the point of starvation. To see their families destitute of food and not resort to improper means to relieve them would manifest a high degree of moral rectitude, but to expect them to exhibit it would be hoping for that among pagans which requires no ordinary strength of christian principle to practise. It would be more reasonable to look for what actually takes place, and what that is can easily be imagined; in such a condition they display the common infirmities of human nature, and strive to obtain by fraud what labour failed to afford them. To those who are dis-

posed to be honest, and these form the body of the people, a law rendering the punishment of fraud swift and certain, would be highly advantageous and whatever apprehensions they might at first have about its enactment, its operation would very soon lead them to regard it as a wise, just and benevolent statute; making penal servitude the inevitable consequence of fraud, would deter rogues from pursuing their evil courses, and deprive them of the power, which as examples of successful villany, they exercise in demoralizing society; the salutary effect of the law would likewise appear in the great reduction it would cause in the risks of traders, merchants and manufacturers, and in the praticability of conducting their business on a large scale with small establishments which would enable them to offer more liberal terms to contractors than they can now pay them. In explanation of the statement contained in the last clause of the above sentence, it may here be mentioned that owing to the unsettled state of the country and the numerous frauds committed on planters in Bengal during the past year, though doing little business, they were obliged to keep up their establishments at their usual strength, and in some cases even to increase them, the consequence was that though indigo fetched a price which in ordinary times would have been very remunerative, a heavy loss was sustained by the manufacturer; the dye commanded in the market about three hundred rupees a chest, and on many plantations, from the causes enumerated, the average cost of its production was double the sum realized; so that one of two things must soon take place, either the transfer of this important branch of commerce to other lands, or such an improvement in the administration of the laws as will afford proper security to the capital invested in it. Allowing the contract-law under consideration to be necessary, it may be apprehended the officers of justice will enforce it with undue severity and use it as an instrument of oppression. If it be framed so as to admit of the infliction of punishment only on the proof of fraud, and exempt the contractor from it when the failure in fulfilling his engagements has arisen from circumstances over which he had no control, its administration will be mixed with proper clemency, for if civilians have shown any leaning, it has been towards the poor, and consequently there need be no misgiving in committing to them the working of the statute. As a body they will by their integrity always uphold the honour of the English name, but in the solemn discharge of their duties they must be respected and shielded from all interference. Letters emanating from persons in high places and addressed to magistrates and judges to dictate their decisions, or tamper with them when pronounced, by making modifications, curtail-

ments or additions, are illegal acts and grave crimes; such letters, whether originating from weakness or wickedness, should not be permitted to pollute the sanctuary of justice, and the writers of them should be summoned to the bar of the public and visited with the displeasure of all upright men.

The cultivation of honesty would lead to the practice of other virtues and to a great improvement in the material condition of the people, which it is to be hoped would indirectly contribute to accelerate the progress of Christianity. Hitherto it has advanced slowly and the number of its converts been few compared with the mass of the population. The Gospel is essential to their welfare, and when they become recipients of it, they will, I believe, be a great and interesting people, and India one of the most flourishing portions of Christendom. What it can do for them is not a matter of speculation. That native christians have risen above the world, sacrificed its interests, possessions and ties to the claims of the cross, and in dying for the truth, breathed the spirit that animated the ancient martyrs, are facts which may be read in the history of the late rebellion.

I would fain hope your residence in India may be so protracted as to enable you to complete all the great measures for its benefit which you have in contemplation; still I would not detain you on its shores a day longer than a prudent care for your health may dictate; and when you do return to your native land, I trust you will be summoned to an office in which the exercise of your talents may earn the gratitude of your countrymen of the present age and of succeeding times. And deem it not inappropriate if I wish this earthly greatness may not overshadow the glories of an immortal life, and that you may be ranked among the illustrious men celebrated in British annals, who were distinguished alike for fervent piety, and eminent services to the state, to science or letters.

Yours respectfully,

B.

IV.—*Christians in the Sepoy Army.*

We would remind Lord Canning of a promise that he made two long years ago, to enquire into the constitution of the Madras sepoy army, and to discover how its large Christian element is treated, with the special view of publishing rules for the enlistment, and treatment in religious matters, of native Christians in the armies of the other Presidencies. The immediate occasion of this promise was a remarkable movement among the Muzbee Sikhs of the late

24th Punjab Infantry, who in the plunder of Delhi met with Christian books which awoke a spirit of enquiry among them. The result was the baptism of a large number, the formation of a church in the corps by Mr. Clarke, a Church missionary, and of schools for the wives and children of the converts. Major Hovenden, the commanding officer, interfered with the work under the orders of Government which he was said to have misinterpreted, and the movement was temporarily checked. But the complaints of the missionaries called forth a Resolution on the part of Government, which promised the publication of definite orders as to the discipline of Christian sepoys, after the Madras enquiry had been instituted. We have waited two years and now ask, has this enquiry been made?—what are the results?—when will the promised rules be published? Apart altogether from the high spiritual aspect of the question, and the principle of religious liberty involved, the political consequences of the settlement of such a matter are too important to allow of longer delay. In India Christianity means loyalty; every native converted, every sepoy really christianised, is an addition of strength to our power, as well as a fulfilment of the grand object of our domination in the East.

With some difficulty we have been enabled to obtain a list of the Madras Army classified according to the creeds of its members, and of that we have made the following analysis. Though the figures refer to 1858, they give a sufficiently correct general average of the distribution of castes as they stand at present. The Christians are for the most part Roman Catholics, but even that, low as is their Roman Catholicism, is some gain spiritually and a vast gain politically. The number of native Protestants is very small. The enlistment of papists dates back as far as the first formation of our sepoy corps, to a time when we had battalions of "Topasses," as men of that class were then called. They were enlisted not from any views of policy but simply because they were to be had, and the general commixture of castes originated in the same manner:—

	Native Commissioned Officers.	Non-Commissioned Officers, Drummers, Rank and File.
Christians,...	15	2,885
Indo-Britons, ...		1,304
Musalmáns, ...	795	20,406
Bráhmans and Rajputs, ...	101	2,282
Mahrattas,...	16	1,265
Telingas or Gentoos, ...	296	11,621
Tamils, ...	123	6,968
Other Castes, ...	17	4,294

The number of Christian natives and East Indians is thus 4,189, or nearly twice the strength of Bráhmans and Rajputs. This is in itself a small army. The Roman Catholics go by the name of *Romauns* as frequently as by that of Christians. An officer of a Madras corps, writing in 1859, says "some of their customs not a little

belie the catholicism which should attach to their faith. They are none of them late converts to Christianity, but the sons of Christian parents, and almost all from the neighbourhood of the town of Madras. Their natural language, therefore, is Tamul; and the few who can speak English, do so from associating with the Indo-Briton bandsmen, or from having been in the service of some European before entering the regiment, but not from education." They have always been dealt with in the same manner as all others. An old officer, who is perhaps the ablest military administrator in the Madras Army, writes to us; "I do hope that no orders will be issued on the subject" of Christian sepoys. They are certainly not needed, when we are told that Christians are treated exactly like other soldiers. Had this been the case among the Muzbees, church, schools, missions would all have been as welcome as idol house, idol processions and Bráhmans, and no complaint would have been made. But the truth is, Government is afraid to give Christianity fair play in the sepoy army of Bengal, lest bare toleration be mistaken for encouragement. The officer we have already alluded to, tells a story of the only two Protestant Christians of his regiment. When the corps was in Burmah, a Hindu sepoy fell in love with a Karen girl:—

"The girl in this case was not a Christian, but before involving herself with the sepoy, she prudently took counsel of the Missionary who was at the station. It is hard to say whether the Pariah considered it a descent to a Karen marriage, or the Karen objected to the Pariah ceremony, but the Missionary suggested an advance for both, by making them Christians, when they could marry on equal terms. The sepoy and the girl at once entered his congregation, and were married according to the forms of the Church. When the regiment returned to India the wife accompanied her husband, and they now both worship with the Protestant Missionary converts. However slight the man's preparation for the adoption of Christianity may have been, he is now entering willingly and earnestly into an enquiry into the truths of his faith; and though strangely brought about, his conversion promises to result most satisfactorily. Being of excellent character he has been promoted to Lance Naique, and it was but yesterday he came up for examination with the English school, when he read his lesson and was found to be progressing very well. It may be remarked that his becoming a Christian attracted not the slightest notice in the corps. The other exceptional case is that of a man who until the last six months was a Roman Catholic, but who has gradually withdrawn himself from them and joined the Lance Naique just referred to, in his attendance on the Protestant Missionary Church. The only parties who resented this, were the "Romauns" themselves. The ordinary Pariahs (to which class he belongs by descent) made no difference in their intercourse with him, but he was kept at a distance by his late co-religionists, who were directed to have nothing to do with him."

This writer adds that the presence of Christians in a corps, even in small numbers, is sufficient to frustrate secret combination. How much longer are we to deprive ourselves of this valuable antidote to

the unfortunately unavoidable bane of a native army, which shews too many tendencies to drift into the same state that provoked the mutiny? How much longer will the Government of India delay to publish to the world its long promised policy on the subject? All that we ask is that the Christian sepoy be treated exactly as the idolater. He is so treated in Madras. He is virtually proscribed, and his church and clergyman hidden out of sight, in Bengal.—*Friend of India.*

V.—China.—Progress of Dr. Lockhart to the cities of Tien-tsin and Peking.

Letters from Dr. Lockhart to the Secretary of the London Missionary Society,

"*Tien-tsin, September 7th,* 1861.

"My DEAR FRIEND,—I left Shanghae, August 29th, arrived off the promontory of Shan-tung and anchored in Chefoo bay the night of the 31st—a good passage of three days. The following morning I landed and saw Mr. Cowie, who has been there for some time, and at 11 o'clock I started in the steamer, and the following day arrived at the Peiho; went on shore to see the forts—the scene of Admiral Hope's defeat in 1859—now in possession of the English. The next day I got a passage in a French gun-boat and passed up the river, but could not reach the city of Tien-tsin, so General Stoneley, Dr. Gordon, and I, started to walk up. It was now 8 P. M., pitch dark, and the wind blew out our lantern; one went back to the village with great difficulty through the mud, to get another light, and we started again on our five miles walk. Oh! such a walk, or struggle, or plunge as it was—heavy rain, high wind, thick mud, and deep ruts full of water, into which we stumbled and fell; but we soon got so dirty that we did not mind that—happily we did not again lose our light. The road was a broad earthen road which the rain softened into deep mud, and made our progress as through a slough of despond.

"In two hours we got to the suburbs, and I went to the friend with whom I am staying, got dry clothes which were too short for me—a fire and hot tea, and was dry, clean, and comfortable. I was very stiff and limpy the next day, but am quite well again now, and our adventure is only a droll remembrance of the entrance to this place.

DESCRIPTION OF THE CITY.

"*Tien-tsin* is a large, busy, active city, but one of the filthiest places I ever put foot in. The streets are unpaved, and the rain softens the earth, which is worked up by the mule carts of the country into a state that is something surprising, but rather unpleasant to stumble into. The filth of the place makes it very unhealthy during the hot season, and it is not a good climate, fearfully hot in summer and shockingly cold in winter; but it is a crowded, thriving,

active place—is on the *Peiho* at the north end of the Grand Canal, an important city, and *must be a station of the London Missionary Society*, on account of its proximity to Peking. At present we have not free entrance to Peking, but I hope soon to get my passport, which I have applied for, and go there as soon as possible, but I do not know when. We do not decide whether Peking or this is to be the chief station, but eventually I hope Peking will be the station, and Tien-tsin the out-station. Here Mr. Edkins has a house and little chapel attached to it. This we must for the present retain, till we can see our course more clearly. By and bye, I hope he will be with me at Peking, and when we get the promised new Missionaries from you, which I calculate on in a few months, we shall be able to keep both places easily—God granting us life and health. For the time, we rent here, but we must look out for land, and build a house in a better situation than the one we have, and out of the filth and stench, of which you can have no idea. It is clear that we should retain our position at this place: and Edkins is also fully possessed with this idea, that Peking and Tien-tsin are the points for the London Missionary Society to sustain in the north. I expect we shall in time be able to find out-stations from both these important cities.

"As to my own movements, I wait for my passport, when I shall take carts and proceed to Peking at once, hoping God will bless my work. I suppose I shall be there next week, but I write my letters at once, lest my passport should come sooner, for then I go straightway."

SECURING MISSION PREMISES, AND ATTENDANCE OF THE PEOPLE ON CHRISTIAN WORSHIP.

"The new English settlement here is a good position—all the front lots are sold, but I have sent in an application for a lot which may be granted in addition. I shall take it in my own name and responsibility, and it will do for our house if we so decide—if not I can then sell it. Edkins's little chapel I am much pleased with; he gets congregations of intelligent, decent people. I was with him yesterday—the service was partly reading, partly explanatory, and partly address; and the hearers were very attentive, and made sensible remarks. I am thus far pleased with the people and their evident cultivation. I shall slip into the dialect in a little time, and I doubt not I shall be as much interested in all my work here as I anticipated. It is a fine field, and much will be done, by God's blessing, among the people here and at Peking. God has opened up a way to this part—let us go in and possess it for Him. * * *

"I am much pleased with the congregation. I have been to all the meetings on Sunday and week days, and much is doing, and much hoped for, and there is good prospect of success. But you must send us men as soon as possible, if we are to occupy this place and Peking—they are both important. If you send us help in the winter, we can have it by spring till March we are frozen up—that is, from December to March.

"Edkins, like a Christian soldier, finds his solace to his grief in his work. With kind regards to the Directors and Mr. Prout.

"I am, yours very truly,

"REV. DR. TIDMAN. (Signed) "WM. LOCKHART.

"3 P.M. I am to have my passport to-morrow at 12, and then I start in carts for Peking."

Dr. Lockhart's expectation of obtaining a passport from the British Ambassador was shortly realized, and the following letter contains a description of his advance to the capital and his reception by Mr. BRUCE.

"*Peking, September 18th*, 1861.

"MY DEAR FRIEND,—I have arrived, by God's great goodness, at the end of my long journey, and am at Peking, living in this Tartar city, at the British Legation, as Mr. Bruce's guest. As soon as I got my passport, I started, and in five carts journeyed the hundred miles from Tien-tsin to Peking; it took me two and a half days to do it. What a contrast with the beginning and end of my journey! I was two hours slipping down to Dover, one hundred miles from London, and the final one hundred miles were nearly three days in accomplishing. However, at last I rolled in my cart under the great gates, and entered the Imperial city, thanking God for all the way in which He had led me, and given me grace to enter on this place as the hoped-for sphere of labour. Mr. Bruce has been very kind, and promises to help me; at present I am a visitor, but I shall be very loath to go away, and shall try all plans to secure my residence here. I believe this will be accomplished, and that soon I shall be able to report that I have entered on my work in this place. When once settled here, I think I shall be little disposed to leave for Hankow or other places, till on my return home I may go there.

DESCRIPTION OF PEKING, AND PROSPECTS OF USEFULNESS.

"This is a grand place for work; it is the capital, the vital heart of the empire. I expected to find much dirt here, and *it is* here in quantity; but still there is much of great interest—its walls, its gates, its streets and palaces are all vast and fine. I have seen the old Jesuit Observatory on a grand terrace on the walls, with its neat bronze instruments by Verbiest, Ricci, Schaal, and others—not used at present; they are immense things, and richly ornamented. Also, in another part of the city, the old Romish cathedral; on its gate is the inscription, 'Via regia cœli 1657.' The walls were painted by Ghirardine. It is being repaired most fully after long neglect and decay. I am going to the old cemetery, were Ricci, Schaal and many others of the old missionaries lie interred; it is outside the city, in the West.

"I hope my coming will be the commencement of Protestant Missions in Peking, and that the London Missionary Society will not give up the place. There is a house I shall try to get in a few days, but owing to the death of the Emperor, affairs are unsettled, and nothing can be done just now. When Mr. Bruce feels at liberty to attend to this house affair, I shall try to buy it, as it is of conse-

quence to procure permanent quarters, and I should only be too glad to purchase, if only to commit you to the keeping up the station. The more I see of the place, the more important, in every way, does it appear to me.

"To-day is the anniversary of the captivity of the prisoners, and of the battle of Chang-kea-wan. I passed over the battle-field last week; and, curiously enough, Major B——, who came out to get tidings of his son's fate, leaves Peking on his return. He is not satisfied with anything he hears of the affair.

"Excuse a short letter, as I have just found that a gentleman is leaving, and this may be sent on with the chance of catching a mail.

"Yours very truly,

"REV. DR. TIDMAN." "(Signed) W. LOCKHART."

—*Missionary Magazine.*]

VI.—*Vernacular Tracts.*

To the Editors of the Calcutta Christian Observer.

SIRS,—Permit me to make a remark or two, on the notice of a volume of Tracts edited by me, which appeared in your last issue. Your critic states that he thinks the volume was unnecessary for one of the main objects I had in view, viz.—to facilitate the reproduction of Tracts in other languages. The reason he assigns is that "most of the best Tracts have already become common Mission property." A little examination will show how far this is the case.

Bengali, Marathi, and Tamil may be taken as representative languages of the three Presidencies. Excluding one or two translations from the English as "The Dairyman's Daughter," so far as I am aware, only one Bengali tract, "The True Refuge," has been published in Marathi, and another, "The Mine of Salvation," in Tamil. Only one Marathi tract, Dr. Wilson's "Exposure of Hinduism," has been published in Bengali; while out of two hundred and forty-six Tamil tracts only one, "The claims of the Soul," has been reproduced in Bengali. Thus it will be seen that not one tract written in India is common to the three languages, and that only four tracts, about one per cent. are common to two of them. It appears to me that the various Tract Societies might, with great advantage, turn to more account some of the best of each other's publications.

"GIMEL" ridicules the few introductory remarks I made about tracts, on account of their want of originality. No pretensions of the kind were put forth, for they consist chiefly of quotations from a valuable work little known in some parts of

India. It was also stated that the error they were designed to counteract, had often been pointed out. About three hundred .vernacular publications came under my notice during the twelve years I acted as Secretary of a Tract Society. Their prevailing defect was their want of adaptation to the oriental mind—they were *too English* in their character. The Rev. J. Long says of religious tracts and books in Bengal. "They seem to have been written rather amid the fogs of London or the ice of St. Petersburgh, than in a country with the associations of the gorgeous East."

Scattered over India, there are a few men competent to write really good tracts, and my earnest wish is, that the Committees of the Tract Societies would make *special* applications to them to provide those which are most necessary.

Yours faithfully,
JOHN MURDOCH.

Allahabad, February 18th, 1862.

VII.—*The Late Captain H. E. Harington, V. C.*

(Concluded from p. 95.)

"To Thy saints while here below,
With new years, new mercies come;
But the happiest year they know,
Is the last, that calls them home."

Soldiers! you to whom these pages are addressed, and for whom this record of one of yourselves is written, we wish you "a Happy New Year." May it be, to many and many an one, a year of which you can say, as he once did, "This seems an especially new and happy year, in comparison with those that have gone before—'old things have passed away.'" And to those who are already marching under the banners of the Heavenly Captain, we would say, "Onward, to the city of the great King; and remember that your happiest year is that which unfolds to you its golden portals, and sees you enrolled among the ranks of its shining inhabitants." There dwells now, in eternal light and joy, the happy soldier whose earthly story we are about to complete, praying you to follow him, as he followed Christ.

To continue the sketch. He was mercifully preserved unharmed, amidst the terrible siege and assault at Delhi. Amongst other minute details, his letters tell of a scene of peril in one of its streets, after the assault, when, as he writes:

"I had to take a howitzer and gun through narrow winding lanes, &c., to reach and take —— gate. Bodies of men and animals were lying about, terrifying my two teams (I left the two waggons here), and my own horse, in his fright, backed in among the wheels, got entangled, and was thrown down and injured, so that I was obliged to stay on foot the rest of the time."

With great difficulty his few men, with himself, unlimbered the howitzer, got it into action, and blew open the high closed gate across the street, amidst a sharp musketry fire. But the rebels now opened with grape, into the crowded street.

"Once more there were cries of 'Run the guns forward!' and five men and myself did so; and again and again my Howitzer fired. Another round of the rebels' grape struck down the port fireman on my left, grazing my left side slightly, and two more of my men were wounded. I fired the gun myself, and we managed to serve it, standing this alone in the forefront, till the word was reluctantly given to retire. Though sad, the sense, if not the actual words, kept me content, 'Be not dismayed, for I am thy God.'"

His friends were told that officers present have said, "Lieutenant H. deserved the V. C. for his conduct on that trying occasion." Immediately after the occupation of the city by our troops, Lieutenant H. marched with a moveable column, under Colonel Greathed; and, after being in action at Bolundshuhur, and doing further service on the line of march, the column reached Agra, by a forced march of 44 miles, on the morning of October 10th, the wearied troops hoping for, at least, a bivouac and brief repose after their long exertions. Scarcely had they encamped, however, when a body of many thousand mutineers, who had long hovered near Agra, suddenly opened fire, doing immediate execution, till the gallant, but surprised troops, rushing into action, speedily routed and pursued them to a stream some eight or nine miles distant. Lieutenant H. writes:

"Even the most careless can hardly help seeing the hand of God in bringing in our column at that very time—neither sooner or later. Had we arrived a day sooner, the rebels would, probably, not have crossed the river biding their time till we were out of the way again. Had we been one hour later, the enemy would have reached the Metcalf Testimonial unobserved—or, at any rate, unopposed—surprised the Militia picquet there, and either cut them up on the spot, or driven them, and followed them into the Fort, and Agra might have been lost. Again, had the rebels not foolishly given us some little warning, by the fire of their guns, the cavalry might have swept through our lines and stables, and crippled us in no time. It was only God's good providence that turned our surprise into a victory, or at least, a success. When I got back into camp, I found that a round shot had gone through the side of our little mess-tent, and that two camp-followers had been killed close by mine. C. H.'s grasscutter had been killed, and his bearer wounded," &c.

A happy day or two followed, of delightful intercourse with Agra friends, and with a dear brother, whom he had not seen since 1852, and who had been doing active service with a band of Agra Volunteers. The column now moved on, headed by Sir Hope Grant, towards Cawnpore, which it reached October 27th, after doing some active work on its way. Lieutenant H. thus writes:

"I am passing through a salt and barren land just now, but am not left to faint for lack of refreshment; and when 'Baca's thirsty vale' does produce drops of water, they are drops to which a blessing

is attached. I see that you find, as I do, that the words of the sweet Psalmist of Israel have a peculiar aptitude in this crisis. Indeed, it is not strange, since David's God is our God for ever and ever, and His dealings with His children are as of old, done in truth and righteousness. * * * I have opened McCheyne's 'Basket of Fragments,' and it is after my own heart."

On the 30th the column crossed the Ganges into Oude, and by the 12th of November formed part of Sir Colin Campbell's force, assembled at Alumbagh, for the relief of Lucknow. Every detail of the share taken by "Bourchier's Battery, No. 17," (in which Lieutenant H. was a subaltern) is given in the graphic pages of Colonel B.'s "Eight Months' Campaign." We attempt no more than to follow the young subaltern in his onward course, and mark if he proved false to his colours for earth or for heaven. We extract from a letter of his, written in the following April, a scene during that memorable relief:

"On the 18th of November, B. and I, with two guns of our Battery, went on picquet into one of four compounds (marked D D D D in the engineer's plan) which had been selected as desirable points to be held on the left of our position, running from Secundra Bagh. P.'s uncle, Col. Biddulph, had the arrangements there, and Brigadier Russell (84th) commanded the post, which was a hot one, and an important one. Some Companies of the 23rd Fusiliers (young Anstruther's corps), and 82nd Foot, were also with us, and afterwards a Company of Royal Artillery, with light mortars, joined us, and some Madras Sappers. The hospital, and all to the front outside these houses, and their compounds, was the enemy's, and from their loop-holes, in the different buildings beyond, they could see down into us, and kept up an almost incessant musketry fire. They also had a gun in position, but I only saw it fire once, and then mine shut it up—but the shot came through the compound-wall just by me, and wounded Brigadier R., knocking over, but not injuring, B. at the same time. Just then, one of my gun's crew put his eye for a moment to one of our loop-holes, and got a bullet in his cheek, of which he died very soon. We had entered these compounds by holes in the wall, from some lanes behind. In the afternoon, an attack was planned on the hopital, which was almost close by at the corner where the road from Dilkusha House met the other. Both roads were enfiladed by the sepoy's musketry fire. Poor Colonel Biddulph happened, for a second, to peep out into the road from the gate, and got a ball in his head, and died without a groan. My second gun, a howitzer, was in the gateway of our compound, pointing towards the hospital, and in conjunction with the attack, which was an Infantry one. We had been firing grape and shell as long as we could do so without hurting our own men. Some doolies had to go with them, in case of accident, and they went out of our gate; but the doolie-bearers got so frightened, that they dropped two of the doolies in the road, instead of carrying them across into the orchard; and tried to get under cover from the musketry fire; some hiding in the orchard, and, I think, one or two hid in the doolies themselves. After the attack had failed, B.

and I, and our men, were standing with one gun at the gate, and the doolies being still outside, and no one seeming to think of the poor bearers, I volunteered to bring them in, but B. distinctly forbade my doing so. Just then, Lieutenant Hackett, 23rd Fusiliers, came up, and said something about there being a wounded European somewhere out in front. I said, 'Who's coming with me?' and Gunners Ford and Williams volunteered, and we three went with Hackett across the road, over a little ditch, and a strip of open ground, and a small wall, into the orchard, and found the wounded man, and with him a noble little band-boy, George Mouguer, of the 23rd. He had, I think, been sent at first to accompany the doolies, and help the men, and when every one else had retired, he must have found the wounded corporal, and, refusing to leave him, had staid by him under the trees, till we found him. We got in the wounded man all right, none of us being touched,* and put him into the house where poor Colonel Biddulph, Brigadier Russell, and some others lay. I was at once told that the names of us five had gone up for the V. C., and felt pleased and thankful that God had strengthened me to do my duty. But I could hardly do more than hold my tongue, and leave the matter to others. (This was the first time he had named it in writing home.) On the 20th, I was myself wounded in the same compound, and was conscious of little more, till I found myself in Dilkusha House, on the 21st. From that time to this, I have had sundry congratulations on having received the V. C., and, on the other hand, hearing now and then that there was a hitch somewhere. Meanwhile Sir Colin published a G. O., saying that, in consequence of the distinguished conduct, &c., &c., under his own personal observation, of the 1st Troop, 1st Brig., B. H. A., 2nd Troop, 3rd Brig. B. H. A., and 3rd Company, 1st Batt., F. A., throughout the operations at the Relief of Lucknow, five V. C.'s would be given. One to one officer, and one to one non-commissioned officer from among the two Troops and Companies, and one to one gunner from each of the above; the officer to be selected by the votes of the officers, the non-commissioned officer by those of the non-commissioned officers, and the three gunners by those of the gunners of these two Troops and one Company. It now turns out, that though I have lost the V. C. for bringing in the wounded man, in consequence of some little informality in the wording of the report, the kind votes of my brother officers have bestowed upon me the one promised by Sir Colin. It is hard to analyse my feelings—I am not insensible to the honour, but I am thankful to feel each day, more and more, that earthly and worldly distinctions cannot, alone, give peace of mind, or give rest to the soul. Dear Mc., in a beautiful letter, appropriately refers me to Gal. i. 24, and, to my own mind, Gal. vi. 14, has come with much force, two or three times. Pray for me to lay this, and all else I am, and have, continually at Jesus' feet."

Returning to the Relief in November, we now advert to that wound on the 20th, of which he wrote:

* Colonel B. says, "As they left the picquet, a round shot struck the ground under their feet."

"I bless God that I was enabled, when blinded, and half-stunned by the bullet, and uncertain whether the blow wasn't mortal, still to say in my heart, 'Thy will be done' It *will* be done whether we will or no; but it is sweet to prove the truth of the words, 'him shall He teach (cause to acquiesce) in the way that *He* shall choose.' They thought at first I was mortally wounded, and the report got about so; therefore it is right I should mention it; but I trust it may not have reached you before H.'s last letter. I pray God to soothe this which must cause grief to you all. I have felt over and over again that as soon as you knew it, you would be commending me again and again to Jesus, and thus your anxiety will be dispelled. Ever yours in the love of Jesus. This is written as I lie, so you will excuse it."

The bullet entered at the left side of the head, and was extracted under the right ear; the drum of which a subsequent medical examination proved to have been destroyed, "smashed," causing deafness on that side. Symptoms of lockjaw appeared, and a brother officer who tenderly nursed him, says that when unconscious of the presence of those around him, he solaced himself by repeating hymns and verses of Scripture. His brother who had been actively employed, and in much danger at the Alumbagh, was permitted to join him, and thus wrote:

"He is most patient under it all, and finds a consolation in the sources to which, whether well or ill, he has always looked. You may fancy how my heart throbbed when I heard it said that he has a good chance of being recommended for the V. C. for distinguished gallantry in bringing in, with one or two others, a wounded man, under a murderous fire. Get the cross or not, he has done what deserves it, and that is everything."

A companion in arms wrote to his own friends:

"Harington (though at one time his life was despaired of) is now almost well. He is much valued as an officer, and acknowledged to be a first-rate one. He is patient, energetic, and intelligent, and at the same time cool and brave; but men actuated by the principles that he is, must ever have a quiet mind. He has been recommended for the V. C.," &c.

Wounded and helpless, he was carried in a doolie with Sir Colin's force, after that wondrous deliverance of the garrison, back to Cawnpore, and by God's goodness so speedily enabled to be at his post again as to astonish his friends. Will any soldier try the abstemious habits which were attended with such happy results in Lieutenant H.'s case? On a former occasion he had said:

"I am subjected to much pleasant 'chaff' on my superior health and spirits, notwithstanding the exposure, &c. I still stick to the water as my beverage, and can work on it well, and can afford to smile at all injunctions to take to beer," &c.

We shall extract from a letter dated,

"In my tent near Cawnpore, Saturday, December 12th, 1857.

"They (the home letters) did me so much good and I don't know, somehow they seemed, if possible, more delightful than usual. Per-

haps it was that they all of them were written at a time when you could not shut out the prospect of a possible mortal separation between us, and so they could not help breathing a little of 'The Border Land,' or in other words, of the 'one thing' which is so dear to me. My letters are so long in reaching their destination, that I hardly know how to touch upon topics now grown antique, and I the more willingly seize upon those points which have a deep and sweet interest independent of time and place. It is true that dear H—— and I, have been surrounded with perils many and great, and with sad, sad scenes of suffering lately; and here especially, one cannot help reading in unmistakeable characters, 'lamentation, and mourning, and woe.' But my own path has indeed been strewn, if not with flowers, at least with a thousand thousand mercies, and to me they are *bloodbought covenant* ones, and though all *undeserved*, they are but *natural* proofs of a tender Father's love. And I trust I can now soberly welcome the 'blessings *in disguise*' when they come; and what are disappointments, sickness, pain, and death too, but some of these? The first I know little of, or if I ever do, probably the cause may in general be traced to some root of bitterness within —but of sickness and pain, I have had my share lately, and the *last* blessing in disguise has seemed often nigh, even at the door. We are never otherwise than on the very brink of a shoreless sea; but now and then the waves of eternity seem more near than at another time, or the ear is more ready to catch the burden of their 'low lone song.' It is very sweet to be reminded by you, that there is rest and comfort in the certainty that through Jesus, our dear Saviour, I am ready for the hour of death. It is not boasting when I tenderly thank you, for, as it were, congratulating me on what I feel to be the truth. One or two people have spoken to me about Fatalism, and I am constrained to own that I am a fatalist myself, but I do not think that you will misunderstand me, or will fail to discriminate between the Christian's fatalism and that of the Musalmán. I must confess to have felt more than once as I lay in my doolie wounded and helpless, a kind of horror and shrinking at the thought of falling into the hands of these wretches, the Nana and his crew, who have been in this neighbourhood just now, or the mutineer cavalry who are always looking out for stragglers; and then the recollection of these words spoken by one of my friends (Luke xii. 4) has reconciled me to the idea of this kind of death. 'Be not afraid of them that kill the body, and *after that have no more that they can do*, &c.' And sometimes this word has comforted me, though pride and unbelief mixed, try hard to rob it of its power: "the sting of death is sin," but sin, my sin, is blotted out in Jesus, therefore death to me must be harmless. As to death in action, or anything like that, I think I can truly say it has little terror to me. The very hairs of my head are all numbered, and, without my Father's will, not one can be touched, and if He wills, and when He wills, all is well. You are never likely to have to prove that 'under fire' is an inopportune time, for the first time to think about making your peace with God; but oh, dear ——— believe me, the

bed of sickness and agony is equally bad. It is hard to collect one's thoughts, and the flesh is weak, and many other considerations loudly cry 'do not run the risk.' I bless God that He has not let me do so, and as He richly fulfils to me the promise, 'Thou wilt keep him in perfect peace, whose mind is stayed on thee,' I can resort to 'my Hiding place,' and ask Jesus to 'undertake for me.' when the hour of danger comes, and dismiss, nay smile at, all anxious care about personal safety or personal effort *to think about religion*, and thus I can give *all my energies* to the duties of my profession, or chastising the rebels, or whatever it may be. Don't think that I am by any means insensible to the unpleasantness of having round shot and bullets in one's neighbourhood, for no supernatural immunity from feelings which are natural is promised, and from childhood we have been taught to remark that it is only 'in all thy ways,' (that of *duty* included) that 'He shall give his angels charge concerning thee, to keep thee,' and therefore the Christian soldier is not authorized in being reckless and rash. But I am certain that the Saviour's grace (*i. e.*, an interest in his *free* and *full*, and *fitting* salvation) is sufficient, as for everything else, so to make a man brave enough for all emergencies. So you see I have good cause to welcome, and act up to your fond advice, 'be of good courage, and be comforted and strong,' and I am thus at leisure calmly to meditate upon all that is involved in the contingency you so sweetly alluded to, 'If our God does love you too well to leave you longer with us in this world of temptations.' And now to turn to the other side of the picture (not dark, because the other one is, and will be, bright), life has many charms to me. I trust and pray with you all, that I may yet be spared again to meet you, and enjoy that intercourse which, though falling far short of the communion of heaven, is yet inexpressibly sweet when 'our Lord Jesus Christ is the bond which strengthens the ties of nature.'

"*Tuesday night, Dec. 15th*.—My writing was pleasantly interrupted by a visit from a christian brother (the Rev. Mr. Henderson), whom I have but just now become intimate with, though I had met him and known him by name before. * * * Last Sunday I caught sight of him, and hailed him, making a good shot, and finding it was the same man, and moreover that we were *brethren*. We agreed at parting to seize every opportunity for a little communion, such as is scarce enough in a busy fighting camp. So yesterday when he came I proposed taking our Bibles with us for a walk, and went to the now deserted mission-house, which is close by us here. We sat down on a well in the ground, and read and conversed over the 2nd of Philippians, closing with prayer. We had scarcely gone twenty paces from the well, towards the ruined Mission Chapel, when I picked up from the ground a fragment of a Testament, with the very chapter we had been reading and a bit of Ephesians and Timothy, and I have kept it as a memento. Dear H. half an hour ago when we got in here together from mess, said, 'we haven't read together for a long time,' and this fragment came in usefully a second time, as we had before only one Bible between us.

* * * * *

I rejoined my Battery, from the hospital, on the 10th, and to-day am reported 'Well, and fit for duty,' though the doctor has still to manipulate my head a little now and then. Every one says my escape from death at all, and my recovery in so short a time, is marvellous. It would be, were it not that the disposal of my lot is with the Lord. Oh, how should I feel *constrained* to give myself again and again to His service! I had another marvellous escape this evening, for, as I was talking to L——, his horse, a vicious animal, suddenly wheeled round, and lashed out with both his heels. A few hair's breadths more, and they would have broken in my chest, and I looked to see if the marks were not on my pouch-belt, but I was untouched."

Lieutenant H. was shortly after, by the kindness of those in command, transferred to the Horse Artillery, and, under Colonel Turner, was actively employed with Sir Hope Grant's flying column, till Sir Colin Compbell, gathering all his forces. besieged and took Lucknow. From Meergunge, February 24th, he wrote:

"I cannot help thinking how nice it was for ——'s thoughts of me, to shape themselves into the 121st Psalm. It seems to embrace so fully all the contingencies of a soldier's lot, and it is sweet to think we can unite in saying of Sion's God, 'This God is *our* God, for ever and ever, and He will be our guide, even unto death,' and then after that, our eternal portion. A word never came more in season, than the contents of the Home budgets. How sweet it was to see my old favourite Hymns* once more. The next morning, as we marched along, I learnt by heart the one beginning, 'Pass away, earthly joy, Jesus is mine;' and to-day, 'O Thou, the contrite sinner's friend.'"

Letters dated from Lucknow, March 12th and 26th, give graphic details of the Siege, in which his guns took an active part. We give an extract or two:

"Quite early yesterday morning (11th) some staff-officer came dashing up to say that the 53rd had got as far round to the right as the Secundra Bagh, but were hard pressed, and I was to be off there sharp in support. I went, picking up a covering party from the 90th in the way, and found matters by no means so bad as I fancied. I went with the commanding-officer to the top of one of the turrets, and thence looked out on the well-known and hard-fought ground. The enemy's second line of defence came in front of us, from the Shah Nujjeef, past the Motee Mahal and Mess-house, away down towards the Fara Kotu and Barracks—and there was a good deal of interchange of musketry between them (from behind covers), and our fellows. As the Colonel commanding the post was uneasy, we got one of my guns (a howitzer) into position, and gave them a few shells, and then the firing gradually stopped. In the afternoon, they opened fire from two or three guns, out of embrasures which we had thought were unoccupied, and I was sent out alone, about 100 yards to the front, to try and silence them—the Infantry looking on from the top of the towers, &c The first two or three rounds from my two guns brought down on me a cross-fire from some embrasures to the left, as

* Spiritual Songs

well as those in front, and from the hot position I was in, I did not expect to come out so well. Fortunately, the left guns were somewhat sunken, so that they struck the ground and bounded over me, but the shots from the guns in front were fearfully close, and in capital direction. One went over my head as I was laying the howitzer, and went right into one of the best pole horses, killing him on the spot, but, thank God, none of my men were touched. * * *
It seems so odd my being in tent once more, and eating breakfast, like a gentleman, at a table, &c., after being five days away on picquet and other duties. I've got to go to stable-duty, so I will close for the present. My poor horses were 48 hours traced to the guns, without being able to lie down, before they could be changed, so it is high time I should go and see them rubbed down. * * *
A few words more ere going to bed—after four nights out of it. How sweet the Rectory will be looking about May-time, when this reaches you! I sometimes feel a little sigh rising when I think of it, but I have little cause, indeed, to wish my lot otherwise than what it is. Few have been more bountifully dealt with, in every way, than I. * * * I have at length, I am sorry to say, come to the end of the 'Basket of Fragments' or notes of dear McCheyne's Sermons. I am enjoying many of them a second time. I generally every day read one of these sermons after my Bible chapter, at noon. How McCheyne's heart must have glowed, from his ever realising his union with Jesus, and his constant communion with Him, &c. On Sunday morning (14th) I was off again to the Secundra Bagh, in charge of two guns of our troop. I reported myself to a Colonel Ingram, of the 97th Foot, who was commanding the post, and then, thinking I might have many interruptions during the day, I sat down by himself for a little reading and prayer. I enjoyed the Morning Service, and a 'Fragment' from McCheyne's 'Basket,' notwithstanding the many distractions, heat, &c., and some excitement from the heavy musketry and other fire that was going on on our left.
* * * Yesterday (25th), I attended a church parade of the 42nd Highlanders, and was refreshed by an eloquent extempore sermon from Padri Ross, their chaplain, on 'Oh! that I had wings like a dove;' the cry first of the awakened sinner, and then of the believer."

Ah! when "Padri R." last saw him, his wings were even spread, and he was fleeing away to be for ever at rest! After the successful close of the siege of Lucknow, Lieutenant H. marched with Brigadier Walpole's column into Rohilcund, and was one of the victims to that disastrous affair at Rooyah, April 15th, when fell, alas! the gallant Brigadier Adrian Hope, and many more with him. The *Times*, and several other papers added Lieutenant H.'s name to the sad list. But in a few hours, by God's goodness, "the shadow of death was turned into the morning," and letters from himself told that though dangerously wounded, his life was preserved. A royal soldier once said, "I will bless the Lord at all times." An apostle enjoined, "In everything give thanks." Each christian, each soldier of the cross, will seek to do the same:

"God's good Providence (writes Lieutenant H.) has once more laid me low. Oh! God has been *so* good to me, that I don't know how there is room for us to be sorry that I have been again severely wounded; though we didn't think we should so soon have to comment on the words, 'Thy will be done,' which you proposed for us both to consider through this year. Yesterday morning I was sent in here (Futtyghur) with the sick and wounded after a most trying ten days' march. Think of me now, as comfortable and *at home* with W. H., who is like a brother to me. It is such a luxury to lie in my bed, under a punkah, with a roof over my head, instead of gasping all day in my tent, with the hot wind pouring in on me like a furnace-blast. In camp at Allygunge, good Padri R. came and read and prayed with me one day, and Dr. B. who is kindness itself, has sometimes read to me. When I was wounded, the Highlanders lent a doolie, and I was carried off to a tope, where the wounded were. I soon found from the great pain and less of blood, that it was something more than a spent ball (he was struck by one at Lucknow) and then Dr. B. came, and as tenderly as he could, put me to great tortures. Some of the Highlanders were so jolly and kind, holding my hands and feet and forehead when the pain was greatest, and saying they'd 'give it the fellows for this.'"

Alluding to the way in which God had led him since leaving Sealkote, he says:

"Looking back, there seems one continued train of mercies of one kind and another, and He has indeed crowned the year with this His last act of goodness to me. There is the preservation from death itself—the supporting through those fiery days of discomfort; the reaching Futtyghur, and W.'s being here, and his singular and affectionate care of me, &c., &c. Oh! why doesn't this cold heart of mine force me to shout and sing for gratitude? As the precious Sabbath is coming on you will let me break off till morning. It is sweet even to try and dismiss earthly thoughts and worldly cares from the mind, and for a clear twenty-four hours, to stand on the Delectable Mountains and look out into the far-off land."

This last wound shattered the over-tasked frame, and as soon as the weary journey could be accomplished, Lieutenant H. repaired to Simla, escorted by his brother who had also broken down after much service and exposure. The months at Simla were marked by alternations of partial restoration and extreme suffering from the bullet which, after the most painful probing, could not be reached. Spite of weakness, he devoted himself to the task of soothing the dying hours of an old Sealkote friend, in which labour of love he was aided by a most valued friend. After about 130 hours incessant attendance he was borne away to his own bed with something of brain fever, the effect of fatigue and excitement on his enfeebled frame. The loss of a lovely little god-child was keenly felt by him, and again was he found ministering by its side, till the happy spirit took flight. Still more heavily came upon his loving heart the loss of his beloved father, whom he fondly hoped to see once more in the flesh, when at length ordered home as imperatively needed for his

own restoration. Every kindness and attention was lavished upon him by christian friends—and a Saviour's presence solaced each hour of suffering or of sadness. It seemed at times very doubtful if he would live to reach England, but in January, 1859, his family were permitted to welcome him, greatly restored by the voyage. We pass over the period of precious intercourse, no longer in the home of his youth—at times in tolerable health, at others suffering acutely from the bullet; he was at last subjected to a fearful operation, which resulted in its expulsion. In April, 1859, he received the Victoria Cross from the hands of his Sovereign. In the summer of 1860, he made himself master of the practice of the Armstrong guns, at Shoeburyness. The following October, still far from strong, but full of energy (which he had most usefully employed at home), Lieutenant H. once more quitted our shores for India. During the voyage, he aided a devoted young officer in giving daily instruction to some soldiers, railway-men, &c., reading the Scriptures, and praying with them. Some blessed results followed, and who can say what rich fruit may spring forth from that "bread cast upon the waters?" Very pleasant was Christian intercourse with some of the passengers. On landing, he wrote as if feeling the banishment from home, but added, "God's presence and God's peace are enough, I find, to bid me 'be of good cheer,' and none can rob me of these blessings." From Dum-Dum, December 7th, he writes:

"This day eight years ago, I set foot in India for the first time. How much there has been to make my past Indian life very real. How much there is to make me wish my future life may be very earnest. That I have been spared when so many have gone, and the feeling forced upon me, that to-day only is my own, constrains me to remember that there is indeed a grave, but that 'the grave is not the goal.'"

For a time Lieutenant H. was in charge of recruits; but was soon sent up country to join in the expedition to Sikkim. He suffered greatly from cold and exposure at Sinchal, on a Himalayan ridge. His native servants deserted him, and he endured hardness, but ever as a good soldier of Jesus Christ. He was refreshed by the services at Darjeeling, and prized the ministrations of the chaplain. Here too, he found Christian friends, but it was only a passing glimpse, and amidst dreary wastes of snow in a miserable land, the love of Jesus glowed warm at his heart, and cheered him on his lonely way.

"I think I can say with truth (he writes) that God's presence has been increasingly dear to me since I left England."

The Campaign in Sikkim, though a bloodless one, involved heavy fatigue, and much exposure, though hailed, in comparison with Sinchal. At its close, a call to Muttra, to rejoin Colonel Remmington's troop, was followed by his attaining his Captaincy, and very shortly a Foot-Adjutancy was accepted by him at Agra, which led thither the steps that were now drawing very near the close of the earthly pilgrimage.

Here, in a place rich in Christian privileges, and pleasant associations, the heavy duties of the Adjutancy so entirely claimed him, that scant time remained to see or know any one. "Ten hours a

day steady grind of writing," during the fierce summer heats proved a pressure under which he at length succumbed, and without once flinching from his duties he remained at his post, till the fell hand of Cholera made sure of its prey; rather, we should say, proved the angel-messenger to bear the faithful servant to the happy "far off" land, he had so long been travelling to. He had felt the sudden death of Dr. Currie, and writes—

"I heard of it just after coming out of Church last Sunday evening sobered and warmed by a solemn sermon from Ross, on James v. 8. It seemed such a striking commentary on much that he had been saying. How needful to be 'timely wise,' and how happy a thing it is too, to be so! May we each be found 'watching,' that that day come not on us unawares."

At 5 P. M., Friday, July 19th, he begged to be put on the sick list, and his commanding officer, Major McNeill, found him to his horror in the first stage of cholera, and watched him with devoted attention through that night, joined by one or two others. His sufferings were terrible, and the exhaustion so great, that he was only able to utter a few words. To Mr. Ross who prayed with him, and was struck by his great calmness, he whispered, "Whom the Lord loveth he chasteneth." About 9, on the morning of Saturday, the 20th, his freed spirit joined the "blessed company" before the throne, his last faint words being "Rest, rest." Space forbids the warm testimony borne to his Christian character and to his gallantry, by many who to his friends are personally unknown. "The memory of the just is blessed," and fragrant will ever be the memory of this young soldier of the Cross, in the hearts of all who knew him. May the great Captain of his salvation raise up many more such, to fill the ranks of the army of the living God.

We will only add the Inscription which Captain H. had engraven on the sword which he took out to India recently—the gift of a relative.

"To Queen, to country, but oh! most to Thee,
My life to give, who gav'st Thy life for me."

—*Christian Sentinel.*]

VIII.—*Miscellaneous.*

GETTING AND SPENDING.—In order not to be "covetous," steadily adhere to God's laws in the gaining and in the expenditure of property. These are few and simple, but obligatory under peril of eternal death. Do not gain by any species of robbery. As the price of your skill and labour, you may demand a profit; but that which belongs to other men never can, except by their free act, become yours. Do not gain by neglecting to pay that which you owe; for whatever we owe, we owe to God as well as man. God adopts as His own every just claim on earth; and if we do not pay just debts we "rob God." Do not gain by desperate speculation, which is only another form of gambling. Man is appointed to labour and gain his living in the sphere of the certain and of the visibly probable,

not in the sphere of the unknown and contingent. In proportion as a man embarks in undertakings in which the visible probability lessens that he will be able to pay every other man his own, he is a gambler. He who trusts in contingents is, in effect, a thief. Do not gain by parsimony, but by economy. Miserly savings eat out the bottom of the bag which holds them. Remember that money is given to be used, not simply to be saved; and that money which is not saved for use, is lost as effectually as if it bore no interest at all. Remember that "gain is not godliness;" that a man is not "worth" what he has, but what he is. Worth is worth-ship, worship; and no man ought to be worshipped for his gold, but for his goodness. Do not venerate "successful" men, until you know their history and character. Remember that your life is a stewardship, that you must consult the will of God in your expenditure. A person who regards this as a degradation of divinity, or as an interference of heaven, has no religion at all. In nothing is character more shown than in money matters. A man who is right here, is usually right everywhere; a man who fails in money matters is probably rotten to the core. We have just as much of the love of God as we have of the desire to let him rule in our personal affairs; and this, therefore, is a test which excludes multitudes from heaven. They banish God from their expenditure. Their "love of money" is the sinful love; and it will pierce them through, like a flight of poisoned arrows, with many sorrows, when they are summoned to "give an account to Him" of the "deeds done in the body." A very long list of "guinea subscribers" will be found on the Devil's roll-call in perdition.—*Christian Spectator.*

MURDERS OF MISSIONARIES IN THE SOUTH SEAS.—In a Lecture at Glasgow, Dr. Turner, formerly missionary in Polynesia, said:—"This afflictive event [the murder of Mr. and Mrs. Gordon at Erromanga] has struck the Christian world with surprise, just as the violent death of Williams and Harris did twenty-two years ago. But the wonder ought rather to be that such events, in the history of the South Sea Missions, have been so few and far between. Could you reckon up the number of Englishmen, Frenchmen, and Americans, who have fallen under the clubs of the South Sea Islanders during the last twenty years, while in search of sandalwood, pearls, and other articles of commerce, instead of two, I believe you would find it amounted to 200. You have only to look at the simple fact for one moment, that, on an average, 120 missionaries connected with various Societies have been labouring in the South Sea Islands for the last twenty years, and having intercourse with the most savage tribes on the face of the earth, and yet all have been preserved, with the sad exceptions to which we have just referred. I say you have only to consider this simple fact in order to see how marvellously God's servants have been preserved, and to see also what encouragement we have to go on with the work which has already rescued from heathenism 250,000 of the South Sea Islanders, and which we believe is destined, by God's blessing, to rescue from savageism some 500,000 more."

Religious Intelligence.

1.—Departure of Missionaries.

1st. The Rev. Dr. Mackay and Mrs. Mackay of Chinsurah, left for England on the 20th February in the *Queen of the South*.

2nd. The Rev. J. Long and Mrs. Long have left duing the past month for England.

3rd. The Rev. B. Geidt and Mrs. Geidt of Burdwan, have also left for England.

2.—Arrival of Missionaries.

The Rev. J. Page and Mrs. Page, of the Baptist Missionary Society, arrived in Calcutta on the th February in the *Walmer Castle*. They will rejoin their former station at Barisaul.

They were accompanied by the Rev. G. H. Rouse and Mrs. Rouse, daughter of the late Rev. W. H. Denham of Serampore. They will be stationed for the present at Sewry, Beerbhoom.

The Rev. W. Budden of the London Missionary Society arrived on the 1st March in the Mail Steamer, and will return to his former station at Almorah.

3.—South Australia.

The recent census returns give the following as the sittings provided by the different Denominations:—

Wesleyans, ...	12,837	Christn. Brethren, Disciples, &c., &c. ...	1929
Church of England, ...	8413	Church of Scotland, ...	850
Bible Christians, ...	6450	Un. Presbyterians, ...	630
R. Catholics.	6400	Unitarians, ...	270
Independents, ...	5458	Moravians, ...	200
Prim. Brethren, ...	5000	Friends, ...	200
Lutherans, ...	4020	Jews, ...	120
Baptists.	2500	New Jerusalem, ...	70
Free Church, ...	2388		
		Total...	55,735

and considering that the population is but 127,000, and scattered over an immense area, the above proportion is very large.

4.—Norway.

"In a religious point of view Norway is one of the most interesting countries in Europe. Inhabited by an extremely simple people, Christianity has naturally found its place in the domestic and social life of the people. Thus, to give only one example, all the newspapers, even the large official ones, insert on Saturday a list of the sermons to be preached on the following day, together with the texts, and then on Sunday morning this list is repeated and accompanied with those of the religious services for the week. Again: amongst the advertisements appear those of religious works, and articles are occasionally written on the various religious questions which concern the district. Sunday is almost as strictly observed as in England. No warehouse, office, not even the post-office, is open, the steam-boats, the only means of locomotion, are so arranged as to be, as far as possible, at anchor on that day. In short, private and public life is so organised that religious life may find its place without difficulty. In this domestic and national

piety there is doubtless much formalism. There is a dark side to the picture. In this thoroughly Protestant country you may often see in farm-houses images of the Holy Virgin, and of the sacred heart of Mary. A great number of the churches are even now in the identical condition in which they were found previous to the Reformation. The church at Bergen, for example, possesses an altar of a thoroughly Catholic appearance, surmounted by a large silver statue of the Virgin with an immense wax taper on each side. Other older churches, particularly that at Hitterdal, one of the glories of Norway, resemble pagodas with suns and dragons."—*From a letter in La Croix.*

The Mormon hierarchy now consists of three presidents, seven apostles, 2086 seventies, seventy-five high priests, 994 elders, 514 priests, 475 teachers, 227 deacons, and 487 missionaries.

The *Indian Mirror*, describing the 32nd anniversary of the Brahmo Somaj, says Babu Debender Nath Tagore's address was succeeded by "a chorus consisting of some four Brahmos who sang some beautiful hymns, while one of them played on the harmonium." The writer speaks of "hundreds" as present. They retired to dinner. "So large a number of Brahmans and Sudras, sitting promiscuously to dine, was rather a new sight in Bengal, and it cannot but excite feelings of pleasure and admiration in the mind of every patriot and well-wisher of India." In the morning, "a similar meeting, though on a smaller scale, was held in the female apartments of the Babu, where the female members of his family were present. A lady of the Sen family of Colootolah, was present on the occasion and dined with the ladies of the Tagore family, in spite of the opposition she had to meet from her male and female relatives; this, though a very insignificant movement, is yet an innovation in advance of the time, when we consider the position (in regard to caste) of both the Tagore and Sen families." What a pity that all this innovation is thrown away on a hideous copy of Newman's infidelity!—*Friend of India.*

In reviewing Colonel Wolseley's book on the last China war, we gave his very unfavourable account of the Taipings. Mr. Roberts, the Missionary who lives with them, gives a very different estimate of the effect of the new creed. He states that Nankin may justly be esteemed the wonder of the world, having purged out prostitution and concubinage, gambling, opium-smoking, fortune-telling, priest-craft, and idolatry. 'There may,' he says, 'be secret exceptions, but the public and general course of things runs in this uncommonly pure and extraordinary channel. Polygamy, however, is allowed, and I am afraid it will be no easy matter to persuade the Taipings that this is wrong.' He goes on to say, 'perhaps there are few cities in the world—none I presume—so uniformly moral as this. Also there are fewer obstacles in the way of the whole community (excepting the case of polygamy) becoming truly religious, converted, and saved than in any city or community I ever lived in or read of, to the size of this place. All the stubborn, abominable difficulties in Canton to making and maintaining a pure church, such as are bred in the bones and interwoven in the very souls of the people, like fornication, opium-smoking, idolatry, gambling, and fortune-telling, are here effectually excluded, so far as publicly known, leaving the people apparently ready prepared for the Lord.' He says the English hate the Taipings because they prohibit opium, and the French hate them because they print the Bible and condemn images and pictures in the Romish Churches as idolatry. The Taiping movement has lasted for eleven years now, and has not become *national* like that of the Mings, five centuries ago. But the Mings did not introduce a new faith, nor forbid Chinese vices.—*Ibid.*

THE

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I.—*The Church Missionary Society's Work viewed in connexion with its Financial Position.*

Upon the occurrence of the Crimean war, there was a very general feeling in the Christian Church that a renewed attempt should be made to evangelize Turkey. The Church Missionary Society received special contributions for this object, and responded to the call, and commenced a Mission in Constantinople in the year 1858, and directed the special efforts of its Missions on the Levant to the Musalman population. *The consequent increase of expenditure in these Missions during the last five years, has been about* 2000*l. annually.*

Upon the suppression of the Indian mutiny, this Society responded to the universal demand of the church of Christ, to show our gratitude to God, who had delivered back India to our keeping, by increased efforts to impart to that land the blessings of everlasting peace, and so to return good for evil. The older Missions have therefore been strengthened; and new Missions have been opened in Oude, and among the Santhals in North India, on the Godavery in South India, at Aurungabad in Western India: the European Missionary staff in India has been increased from 91 to 107 ordained Missionaries. *The expenditure upon the three Indian Missions was consequently, last year,* 10,500*l. more than it was five years ago.*

A special India Fund was liberally contributed, which has amounted to 68,146*l.*, but more than half of this has been already exhausted, according to the original proposal, in repairing ruined Mission buildings, in opening new Missions, and in meeting the increased outlay upon the Indian Missions; so that *this fund is not available for annual expenditure.*

The Niger and Mauritius Missions have been opened during the last five years, under circumstances which appeared to the Committee to present a special call for their adoption; and *they have cost together more than* 3000*l. annually.*

Upon the restoration of peace with China, in 1860, the Christian public earnestly pressed upon the Society the duty of taking advan-

tage of the wonderful opening of that country to Christian Missions, by an increase of Missionaries, and by pushing forward stations towards the interior. The Society has done this *at an increased expenditure of* 1000*l. annually.*

All these enlargements of Missionary operations abroad have required an increase of expenditure at home in preparing and sending out additional Missionaries, so that, whilst during the last five years the increase of the ordinary income of the Society has been about 10,000*l.* the expenditure of the Society, exclusive of the Special India Fund, has been increased by 18,000*l.* annually.

This excess of expenditure over income has been met by large draughts upon the Special Fund in respect of the Indian Missions, and by an encroachment upon the working capital to meet the excess of the general expenditure: so that, if the operations of the Society are to be maintained upon their present scale, a large annual increase of income is needed for sustaining an adequate working capital, as well as for the new and enlarged Missions.

The encouragements of the Society to go forward in its work were never greater or more heart-stirring.

During the last five years, there has been *an enlarged blessing from above upon the Society's Missions.* The native churches have greatly increased. The number of native ministers has risen from 48 to 66. The number of other native teachers from 1751 to 2105. The number of communicants from 18,787 to 21,064.

During the last five years, *the contributions raised and expended in the Missions* upon the operations of the Society, that is, by friends who witness the work, have risen from 13,000*l.* to 20,000*l.*

During the last five years an important advance has been made towards *self-support in the older native churches,* as well as in promoting self-supporting Missionary efforts on the part of the native converts in behalf of their unconverted countrymen. Many fresh converts are thus added each year to the church of Christ by the independent spontaneous action of Christian natives.

The *number of Missionary candidates,* both from the Universities and under training in the Islington College, has greatly increased during the period under review. Five years ago there were in that college 21 students: there are now 42. But the sending forth to the Mission field, those who are thus ready and willing to go, except to supply vacancies, must depend upon the supply of sufficient funds.

Never have the *calls upon the Society to open new Missions,* and to extend the older Missions, been more urgent and inviting: they have often been accompanied by very liberal offers of pecuniary assistance. Among the latest of these appeals has been one from the Punjab, from the Commissioner of the Derajat, a large province, accompanied with a gift of 1000*l.* and sanctioned by the Lieutenant-Governor of the Punjab, who offers 100*l.* for each of the three first Missionaries sent into that province, and supported by other leading members of the Government of the Punjab. Another appeal has been made from Japan, especially by American Episcopal Missionaries,

who fear that they shall be withdrawn from that field through the present troubles in the United States.

Some notes on the working of the Society's income may be interesting. We shall go back for thirty years, dividing them into six periods of five years each. Our readers will, in the first place, observe the increase of income accruing on each successive five years.*

1st period, from 1831-32 to 1835-36:	
Total of income	£271,3950
Average yield of each year, ...	54,790
2nd period, from 1836-37 to 1840-41:	
Total of income	387,028
Average yield of each year, ...	77,405
3rd period, from 1841-42 to 1845-46:	
Total of income	470,353
Average yield of each year, ...	94,070
4th period, from 1846-47 to 1850-51:	
Total of income	†486,952
Average yield of each year, ...	97,390
5th period, from 1851-52 to 1855-56:	
Total of income	553,697
Average yield of each year, ...	110,739
6th period, from 1856-57 to 1860-61:	
Total of income	†632,880
Average yield of each year, ...	126,576

It will be observed that the increase in the last fifteen years, has been more slow than in the first fifteen years. In the first fifteen years, the average income increased from 54,000*l.* of the first five years to 94,000*l.* of the third. In the last subdivision, the growth has been from 97,000*l.* the average income of the first five years, to 126,000*l.*, the average of the third.

The expansion of the Missionary work has been proportionate to the increase of income; and, as means have been afforded to it, the Society has pushed forth its labourers into the vast wilderness beyond.

Prior to the thirty years under consideration, the Society occupied the following fields—Sierra Leone, Smyrna, Bombay, Madras, Tinnevelly, and Travancore, North India, as comprehensive of Calcutta, Burdwan, Benares, Gorruckpore, Agra, and Meerut, Ceylon, the northern district of New Zealand, and the Red River in Rupert's Land.

* This calculation is exclusive of sums raised in the Missions.

† These totals do not include the Contributions received on account of the "Jubilee Fund," which amounted to 58,188*l.*, and of the "Special Fund for India," which amounted, in March 1861, to 66,964*l.*

The first period of five years added the Eastern district of New Zealand and Nassik.

The second period of five years added the western district of New Zealand, Cumberland Station in Rupert's Land, and the Telugu Mission.

The third period of five years added Manitoba in Rupert's Land, the Yoruba country, East Africa, Shanghae in China, and Junir, in Western India.

The fourth period added Kotgurh, Malligaum, and Sindh in Western India, Bhaugulpore in North India, Ningpo and Fuhchau in China, and Palestine.

The fifth period added the Punjab, the Santhal Mission in North India, and Constantinople, Jubbulpore in Central India, Constantinople, and James' Bay, with English River, in North-West America.

The sixth and last period added the Mauritius Mission, the Niger Mission, the Oude Mission, Allahabad, the Pacific Mission, and the Mackenzie district in North-West America.

With each augmentation of income, the Society has never hesitated to put forth corresponding efforts. In 1852, there was found to be a large balance in excess of expenditure. This the Committee distinctly declared should not be hoarded, but laid out in the extension of the Missions. In three years, therefore, the stations were increased from 109 to 121, and the Missionary clergy from 162 to 189. As the result of this, the expenditure, of necessity, rose, but the income did not keep pace with it; and at the end of the year 1854-55, the Society found itself in debt to the amount of 5621*l.*, which, in the subsequent year, was increased by a new deficiency of 872*l.* Opportunities for good of an inviting character were just then presenting themselves. The termination of the Russian war, and the new arrangements consequent on the restoration of peace, rendered Turkey and the East more accessible to evangelizing efforts; the openings into the interior of Africa, together with the concurrent aids of geographical and linguistic acquirements and the increase of lawful commerce on the west coast, encouraged us to prosecute the work in that continent with renewed vigour; the growth of the native churches intimated the near approach of their emergence from weakness and dependence to manly vigour and self-support, and the necessity, therefore, of having on the spot discreet and experienced Missionaries, with qualifications equal to such a crisis: moreover, the annexation of Oude summoned us to a new enterprise. But the Society, crippled as it was, could only point out what might be done, and pray that, through the liberality of the Lord's people, she might be set free to go and do the Lord's work. Nor was the appeal left unanswered. One friend, on the anniversary of May, 1856, presented 1000*l.*, in the hope that others would follow his example; while another friend in India offered 10,000 rupees for the commencement of a Mission in Oude. Moved by such examples, friends laboured strenuously. Special collections, to the amount of 6930*l*, were made, to cover the deficiency. The ordinary income, recovering from its

temporary depression, exceeded that of the previous year by 1000*l.*, altogether presenting a total of 123,174*l.*

Nor was this all. Scarcely had the Committee for 1857-58 commenced their labours, when an old friend of the Society presented a donation of 10,000*l.*, expressly to encourage them to send out additional labourers in the confidence that God would not fail to provide from year to year the means of their support.

So was ushered in the eventful year of 1857. As the Christians of England were meeting in their May Anniversaries to cheer one another in the Lord's work, their brethren in India were involved in all the horrors of the great mutiny. On many the death-stroke fell, while others stood at bay, and, although few in number, and taken by surprise, held their own against fearful odds, and waited without flinching until relief came. It was a crisis unprecedented in the history of the nation, and men's hearts were stirred to the depths. Especially Christian men felt their responsibilities with respect to India as they had never felt them before. Had more self-denying efforts been put forth for the evangelization of its people, this sad chapter of horrors might never have occurred. Nay more, unless averted by timely effort, a like catastrophe might supervene at no distant period. Hindus and Muhammadans would never again be esteemed reliable, except so far as their fierce natures felt the renewing influence of the Gospel. But of this as yet they had but little opportunity.

The Committee felt the time was come when this reproach should be done away, and England be found in the discharge of her trust to India. A special appeal was put forth, bearing date December 1st, 1857, in which the necessity of affording to the native races, largely and liberally, the means of Christian instruction and regeneration, were strongly urged. "The Committee of the Church Missionary Society lay the following appeal for funds, in aid of the extension of their Indian Missions, before their friends and supporters throughout the country. . . . They appeal for a prolonged effort, to be sustained by settled Christian principle long after the present excitement is past, for the evangelization of that great country, of which the King of kings has put England in trust. The best memorial of the crisis will be the living temple of regenerated India. The Committee propose to open an Annual Fund for the extension of their Missions in India. They thankfully acknowledge the donations which have reached them; but periodical subscriptions, on a scale commensurate to the occasion, can alone enable them to discharge their duty adequately to India. Let Christians, in the spirit of self-sacrifice, in the strength of God, after the example of their Master and only Saviour, arise to the discharge of the duty to which a voice from heaven is so plainly calling them. Let the rich give as the poor do, weekly or monthly, 'as God has prospered them,' and in due proportion to their larger means. Our present efforts for the evangelization of India are painfully feeble. There is not more than one Christian Missionary to half a million of the people of Hindustan. Two-thirds of the Missionary stations in the British territories of

Inida are even now not twenty years old; yet the simple word of God has proved mighty in the hands of his servants, and there are now in India at least 112,000 native-Christian converts, who have definitively renounced idolatry, more than 20,000 of whom are communicants. Enough has been achieved to prove that complete success is certain, if only adequate means are employed, and the divine blessing bestowed upon them." This was promptly responded to. The ordinary income for 1857-58, enriched by the donation of 10,000*l.* to which we have referred, amounted to 130,766*l.* Nor was this all; there was to be added the first instalment of the special fund for India, amounting, at the close of March, 1858, to 24,717*l.*, so that the total received from the United Kingdom for that year, rose so high as 155,584*l.* Thus provided with the means of action, the Society prepared itself for new responsibilities, and more extended and energetic labours.

What, then, was accomplished during 1858-59? Untoward events interfered to prevent a large increase of labourers. So many Missionaries were removed by sickness or death, and the supply of new Missionaries proved so scanty, that at the end of the year the number of European agents actually in the field was less than at the conclusion of the previous year. Nevertheless, the sphere of action in India was enlarged. Lucknow was occupied, and three native teachers, admitted to holy orders by the Bishop of Calcutta, were appointed to the pastorate of three native congregations in the Bengal Presidency. One of these congregations was at Allahabad, another at Chunar, and the third at the Dehra Doon, each of which places became thus a station of the Society. Mooltan, in the Punjab, was also occupied by our Missionary, the Rev. T. H. Fitzpatrick. In South India the work was pushed forward. A congregation of native Christians at Cochin was entrusted to the charge of a native pastor, the Rev. George Curean, under the zealous and enlightened superintendence of the Rev. T. Whitehouse, the chaplain; while in the Telugu country, Bezwara, forty miles from Masulipatam, an important place, and the centre of a populous district, was occupied. Moreover, the Committee, regarding the Special Fund for India as available for the sustaining of the Missionary operations of other Societies, which, without such assistance, must have been compelled to contract their efforts, through the failure caused by the mutiny in their local resources, granted 1000*l.* to the Chota Nagpore Mission, 500*l.* to that in Coorg, and 100*l.* to a small German Mission in Assam, while the Christian Vernacular Society for India received a grant of 250*l.*

Nor was it only in India that the standard of the Gospel was advanced. In the Yoruba country, Oyo, the residence of the king of Yoruba, who retains a nominal superiority over all the Yoruban kings, and the population of which is estimated at 40,000, was occupied by an European catechist, and also Ishaga on the west of Abbeokuta.

The Niger Mission, which had been commenced in 1857, was effectively prosecuted by the ordained Africans, the Rev. S. Crowther,

and the Rev. J. C. Taylor; and with the help of six native teachers, three places—Onitsha, midway between the Delta and the Confluence; Gbebe, at the Confluence; and Rabba, above the Confluence, on the Quorra—were selected as Mission stations. The great water-route from the west coast into Central Africa having been providentially laid open, it would have exhibited a want of promptitude and decision in the work of Christian Missions had the Committee failed to advantage themselves of it.

Turkey also, in its peculiar circumstances, claimed attention. The Committee had, during the previous year, adopted the preliminary step of sending to those countries an experienced Missionary, the Rev. J. A. Jetter, to observe and report upon the state of affairs. He found among the Turks an increasing inquiry after the word of God. Such was the demand for the Scriptures in Turkish, that the British and Foreign Bible Society determined to print another edition of the New Testament in that language. In Constantinople itself, colporteurs were engaged in the open sale of the once prohibited book, and there were many purchasers. The Committee felt themselves pledged to a Turkish Mission. It was not to commence a new Mission, but to resume one long suspended; for so early as 1819, Constantinople had been a Mission station of the Society, although at that early period the improvement of the oriental Christians was the immediate object contemplated. But now to wise and discreet measures the Turks themselves were accessible. The resumption, therefore, of Constantinople, as a basis of new and enlarged operations, was decided upon, and in the autumn of 1858, the Rev. Dr. Pfander, then on his way home from India, was invited to visit Smyrna and Constantinople, with the view to the commencement of a Mission to the Turks. His long experience in Oriental work—having gone first as a Missionary to Persia in 1825, and thence transferred to India in 1839—and his ability in all questions relating to Muhammadanism, as evidenced in his controversial treatises, pointed him out as the suitable person to initiate a Mission requiring the rare combination of zeal, tempered by wisdom and patience.

Thus the year 1858-59, was one of enlargement. During that year the expenditure amounted to 123,846*l.*; but of this, as expended in breaking new ground, and otherwise enlarging Missionary operations in India, 3500*l.* was taken from the Special Fund.

The financial position of the Society in March, 1859, stood thus—The ordinary income had exceeded the ordinary expenditure by the sum of 1746*l.*; the Indian Fund, after the necessary deductions for special outgoings, presenting a disposable balance of 41,097*l.* At this time the aspect of the Society's finances being healthful and encouraging, the sum of 3000*l.* was transferred to the Capital Fund so as to render it a working capital of 40,000*l.*

Throughout the year 1859-60, the Society continued to advance its stations as opportunities presented themselves. The difficulty which had been felt during the preceding year, as to the supply of Missionaries, was happily removed. Several choice men from the University of Cambridge, who had offered themselves for missionary

work, and been accepted, were now ready to go forth; so that, from this and other sources, no less than twenty-one labourers were sent out during the year, thus more than filling the vacancies which had been made by sickness and death.

New points were also occupied. In India a new Mission was decided upon in the northern part of the Telugu country, through which the river Godavery flows, and more especially with reference to that portion of the aboriginal races of Gondwana called the Kóis, who are to be found on the Upper Godavery. Above all, the attention of the Committee was directed to the maturing of the native churches, now in every direction presenting an appearance of great promise; the development of the native pastorate; and the adoption of such wise measures as might expedite with safety the time when, as self-supporting churches, they might co-operate with us in the great work of making Christ known to the heathen. The statistics of the year 1859-60, exhibited a total of fifty-nine native and country-born clergymen, being an increase of nine on that of the preceding year.

These continuous efforts on the part of the Society sppeared to be sanctioned by the financial results of the year. The total ordinary income for 1859-60, amounted to no less than 132,052*l*. The total ordinary expenditure to 128,134*l*. being less than the income by about 4000*l*.

The India Fund also had been increased throughout the year by 13,576*l*., leaving, after the deduction of special outgoings for the year 1859-60, to the amount of 9448*l*., a disposable balance of 46,075*l*.

The year 1860-61, was marked by a decided increase of labourers in the field, twenty-two ordained European Missionaries, and eight unordained labourers, having been sent forth from home during the year, besides three Europeans admitted to holy orders in the Missions, the number of ordained Europeans being thus raised to 190, while the ordained native and country-born labourers were increased from fifty-nine to sixty-six, thus presenting a grand total of 258 ordained Missionaries labouring in the Society's Mission fields. It may be well here to pause and look back. The ordained labourers of the Society were—

In 1856-57	218
1857-58	226
1858-59	227
1859-60	238
1860-61	258

The stations of the Society had also increased in the following rates—

1856-57	136
1857-58	138
1858-59	144
1859-60	146
1860-61	148

Thus we find on the few years an increase of forty ordained Missionaries, and twelve stations.—*Abridged from the Ch. Misy. Intelligencer.*

II.—*Madagascar.*

The following extracts chiefly from the *Missionary Chronicle*, respecting Madagascar cannot but prove interesting. The first is from a letter written by the Rev. Mr. Le Brun, who has been sent from the Mauritius by the Directors of the London Missionary Society.

"On the 29th September last I arrived at Tamatave, where I found an excellent Christian officer waiting to conduct me, in the king's name, to Antananarivo. I lost no time in making inquiries as to the number of Christians that were living in or near Tamatave. David Johns, Andriando, who accompanies me as interpreter, translates to the people my expositions of such portions of Scripture as are read at our daily morning and evening prayer-meetings. On the first Sunday of the month we had upwards of forty people. I administered the Lord's Supper in the evening to those who, during the persecution, had been admitted to that ordinance. On the Tuesday following, as we were about leaving Tamatave, the Christians came and offered us some poultry, saying we might find it difficult to procure proper food on the road. We were delighted with the spirit of kind sympathy evinced on this occasion.

"During our stay we gave away many New Testaments and tracts, as well as hymn books. The number of applicants was so great that I desired David Johns to make them read in the New Testament before acceding to their request. I was astonished to witness with what promptitude and fluency they read at any page or chapter that was pointed out to them. I would that you had seen with what sad countenances they, who could not read, begged to have alphabets that they might learn. You would have been surprised, and at the same time gratified, to find how eager they are to acquire instruction.

"Last night, David Johns and I received letters from our friends at Antananarivo. The date of our letters is the 2nd of this month, and if it take nine or ten days for a letter to reach this, how long then shall we be before we arrive at the capital? I wish I were there already. The position of the native christians is very trying. Instead of friends they have known, and loved, and still cling to in grateful remembrance of past associations, they find strangers holding out to them, as the Word of God, the doctrines of men, and, in the name of Christ, publishing a new Gospel they never heard of before! They are perplexed, and well they may be."

Mr. Le Brun then gives a translation of a letter received from some of the native pastors at the capital, dated October 2nd. They had heard of his intended visit, and their letter, sent by a special messenger, met him on his journey. The translation is as follows:—

"*Antananarivo, 2nd October*, 1861.

"To the Rev. J. J. Le Brun."

"We write you a few lines to inform you that we are filled with joy that the kingdom of God gains ground and establishes itself more

and more in our country. We have begun to meet for public worship at Antananarivo since Lord's-day, 29th September last. As one house was not large enough to contain us all, we had to meet in eleven separate houses, and they were all crowded to excess. When the people saw how great was the number of Christians they were exceedingly amazed, and what still increased their astonishment was, the appearing in public of Christians, who having been hidden for so long a period, were considered by all as dead. Everybody could not but exclaim, 'Truly God is great, who can thus watch over those who place their confidence in Him!' A general disposition to join us seems to take hold of the people. We therefore anxiously desire to see you here at Antananarivo, to consult with you about what it would be best to do under the circumstances. The king, Radama II., tells us to write and persuade the Missionaries to come and settle at Antananarivo, as well as all our friends and countrymen who are at Mauritius. There is now no obstacle in the way; the road is open to everybody. Every one can pray in all security; the Word of God has free course in our midst. Bring, therefore, with you all sorts of Malagasy books—the Bible, the New Testament, tracts, and alphabets, yea everything printed in the Malagasy language; for everybody here scrambles, as it were, for the Word of God; so ardent is the desire expressed for it that they throw themselves upon any portions they find!

"French Roman Catholic Priests have already reached Antananarivo, and use every means to instruct the people in their religion. Pray ardently to the Lord that He prevent any of us who are Protestants at heart from being tempted to listen to their teachings. Everybody, young and old, are eagerly learning to read. All the Christians who were in bonds have received their liberty, and are living, at the capital. Such is a brief statement of our present position. Salutations. Adieu. May God bless us all, you as well as us, say—

(Signed) "RATSILAINGA,
"RANDRIANTSOA,
"RAINIKETAKA,
"ANDRIAMBELO,

"And the brethren and sisters in Christ."

From this interesting native letter it will be seen that the Christians are enjoying perfect liberty under the auspices of their new sovereign, who desires with no less ardour than themselves the arrival of Protestant Missionaries, &c., a supply of Bibles, and of all books in the native language calculated to promote education and religion. It is gratifying also to learn that the native christians are fully alive to the character of Popery, and anxious to be preserved from its sophistries and superstitions.

The "Mauritius Overland Commercial Gazette" of December 6th, the latest intelligence received from the colony, states that Mr. Le Brun had arrived at ANTANANARIVO in good health, that he was superintending the large school already established by the king, and that he preached in a private chapel within his Majesty's palace, and also in a more public place of worship to the people generally.

The report of the embassy sent by the Governor of the Mauritius contains the most gratifying testimony to the wonderful improvement effected in the condition of the people during the short period in which Radama II. has exercised the government; and also to the number of Christians found at the capital, who had outlived the persecution and tyranny of more than thirty years.

"The members of the Mission had many opportunities of contrasting the state of the country during the rule of King Radama, and that existing only six months ago. It was imagined that Christianity had been entirely suppressed, but now Christians are to be found in all parts of the capital, and already a school has been established under the special patronage of the king, and for the short time it has been in existence appears wonderfully prosperous. The want of books is severely felt, their possession having been forbidden during the late queen's reign. The few copies of the Bible are nearly useless, having been for a long time concealed under ground. By command of his Majesty, and out of special compliment to the embassy, the schoolmaster and the children attending the school were dressed in European clothes.

"A very strong feeling of attachment to the English prevails at Antananarivo, and English is spoken by several of the officers.

"It was most satisfactory to see the state of things at Antananarivo, especially when we reflected that only six months before, scenes of cruelty and tyranny had been enacted, which are difficult of belief. The Christian persecution had gone on with little intermission up to the time of the late queen's death, and parties of Christians who had been for many years in chains, were released at King Radama's accession."

We have in former numbers stated the strong probability that the Romish Church would seize the earliest opportunity to send out its emissaries to take advantage of the liberty granted to foreigners under the new government, and of the fact we have now full confirmation. In the "Mauritius Overland Commercial Gazette" of the 6th December, the following statement appears from a correspondent in Madagascar, dated Tamatave, Sunday, October 13th—

"Arrived, French Steamer 'Mascareignes,' from Bourbon, with a few passengers, including two priests and four Sisters of Charity. A large crowd of natives collected to witness their landing; they were dressed in the robes of their order, and some large crosses suspended from their necks. The packages accompanying them were labelled 'Mission, Tamatave.' I understand the intention of the sisters is to establish a school in Tamatave, for the instruction of Malagash girls. This reinforcement, with the priest already here, who arrived from St. Marie, will make a total of three priests and four sisters."

A letter from our devoted brother, the Rev. William Ellis, written on board the Mail Packet for Mauritius, and dated Aden, December 12th, states that among his fellow-voyagers were six Catholic priest, and four lay assistants, who were, as it was understood, proceeding as Missionaries to Madagascar.

The friends of Protestant Missions will therefore feel the necessity of prompt and energetic efforts to send the representatives of their faith and order, to frustrate the insidious designs of these Jesuit teachers; not, indeed, by entering on a course of angry controversy, but by a faithful exhibition of the truth as it is in Jesus. And although the number of our Missionaries may fall short of their Romish opponents, they will possess the great advantage of having hundreds of faithful coadjutors among the native christians, who possess the Bible in their own tongue, which is freely circulated among all classes of the people. The Directors hope that six such labourers, as representatives of our Churches, will join Mr. Ellis in Madagascar within the next six months.

A member of the Embassy from the Mauritius to the new King of Madagascar has communicated an account of the journey to the *Times*. The following extracts will be read with interest:—

"Queen Ranavalo died on the 16th of August. It appears to have been with some considerable difficulty that Prince Rakoto (now Radama II.) succeeded in asserting his claim to the throne and maintaining his right. He is the son of the late Queen, but no more like her than light to dark. He in fact, errs in policy in an altogether opposite way, by being too lenient. An unsuccessful competitor for the throne, named Rambousalama, a cousin of the King, was allowed to go unscathed, and is, or was at the time the Embassy left Antananarivo, in what the King is pleased to term 'honorable captivity.'

"What the consequence of this leniency will be, it is impossible to foresee. It is certain that Rambousalama has adherents in the capital, if not in the King's palace, and should any revolution succeed, and Rambousalama attain his object, things will be worse than ever. The avowed desire of Rambousalama is to carry out the Queen's policy in all its horrible completeness.

"It is, perhaps, one of the most curious facts on record in the history of any nation, civilised or not, that after thirty years had passed, during which blood ran like water in Antananarivo, the son of that very Queen should absolutely refuse to sanction the execution of his bitterest enemy when he had him in his power. Such is the fact. King Radama II. has begun his reign upon the broad principle that he will not shed blood. The only way in which the King resented the attempt to supplant him was by causing a number of the followers of Rambousalama to be branded on the forehead and banished into a distant province.

"The experience of the Embassy goes far to substantiate thoroughly the statements made by former travellers with regard to the wholesale massacres prepetrated under the Queen's authority. One officer, high in rank, told me that during a very few years that he had been engaged in active service he had seen, in the aggregate, at least 100,000 men put to death after successful actions. No prisoners were kept; the men were immediately slaughtered in a systematic way, 1,000 at a time, and the women and children were sold as slaves. The Hovah officer who narrated this to me added, in an innocent way,

that he could not bear to see fathers and children, husbands and wives separated, and he used to weep sometimes. This fact came to the Queen's ears, and he was no longer sent on such expeditions. The tribe of Bessileos is that which principally suffered from the Queen's barbarities Their province is nearly due south of the Hovah's legitimate territory.

"The persecutions among the Christians are really astonishing in their details. The reports of former travellers are, as far as my experience went, perfectly trustworthy in this respect also. Chain gangs of from fifteen to twenty hapless beings used to perambulate the country dependent upon chance for subsistence. When death relieved one of them from his grievous burden of life, the vacant chain was dragged about by the remainder, and this continued until the chain had done its cruel work.

"I had a visit from several Christians the night before leaving Antananarivo. One was a poor old woman, about seventy years of age. She had, eleven years before, been chained together with seventeen other victims. They died one by one, and she for four years had dragged the vacant chain after her. The iron collar had worn deeply into her neck, and the mark of the chain was also plainly visible on her ankle. I saw several others who had been sufferers in a similar way. They had been released only two months before, at the accession of the King.

"It is difficult to ascertain how many Christians were put to death; some say 2,000, others a great many more. They were usually crucified, being bound on with cords, and stoned while on the cross. The crag mentioned by former travellers, down which those charged with any crime were thrown, is 50 or 63 feet in perpendicular height; the face of the rocks continues at a steep incline for about 300 feet. The whole is overgrown with prickly pear.

"The arrival of the Embassy at Tamatave had been announced at Antananarivo by special couriers, and the King was represented to us as being very much pleased and surprised at the promptitude with which it had been despatched.

"Until we reached the foot of the hill on the summit of which the city stands we were followed and hedged in by the wondering populace. It was quite a novel sight for them. For thirty years no European had reached the capital with the good will of the Sovereign much less at his invitation. In one or two instances permission had been unwillingly accorded to visit the capital, but a date at which the stay of the foreigner (whoever he might be) should terminate was always stipulated. The people were clad in the simple flowing white garment known as the lamba. When we commenced to ascend, the lookers-on contrived to perch themselves on the high steep banks between which the approach to the city had been made. They seemed, so to speak, piled on each other in order to get a satisfactory view of us as we passed. About half-way from the capital we were met by another deputation, accompanied by a body of soldiers in scarlet uniform, and a band of music. We halted while the body of troops were drawn up and presented arms. The band played

'God save the Queen' while we were all standing, dissolving under the vertical rays of the sun.

"No description of Antananarivo has as yet been published which conveys at all an adequate idea of its appearance. The most prominent object is the palace, which is an astonishing structure. In consequence of the death of the Queen, and the Court still being in mourning, no person is permitted to enter it. It is three stories high, with a roof of immensely lofty pitch, surmounted by an eagle, with expanded wings, executed in bronze. There are massive wooden balconies, corresponding to each story' with heavy balustrades painted red. The shutters are arranged so that no opening can be seen, and fitted so perfectly that we could form no idea how many windows or doors there were. The pillars supporting the balconies are enormously heavy-looking, and are said to consist each of one piece of wood. The centre support of the roof is also said to be one spar 120 feet high. I have seen trees in the central forest quite capable of furnishing such a spar; the great marvel is how, being of one piece of wood, it can have been brought a distance of seventy or eighty miles along the most difficult part of the country, over very steep mountains and through devious mountain gorges. The proportions of this building are of course, hidden as one approaches the city by the multitude of smaller houses and huts around it.

"It is difficult to estimate what the population of Antananarivo can be. No information could be obtained on that point. I should imagine it to be about 30,000. The neighbourhood of the city, it must be borne in mind, is very thickly peopled, every little hill having a village on its summit.

"The view from the heights is very extensive, but bounded on all sides by high mountains. Rice fields are numerous in the vicinity of the capital, but there is, nevertheless, a sterile appearance consequent upon the absence of all trees. There is not a tree for thirty miles in any direction around Antananarivo. It is said that all the forest within that distance was cut down in order to prevent a hostile force from drawing near and finding the capital unprepared through ignorance of its approach.

"When we at last entered the capital, we had to thread our way accompanied by the officers and a multitude, which contrived to disperse itself into every nook and corner available for the purpose of overlooking us, the tops of mud walls being preferred. All this time a deafening noise was going on—a Babel of many voices—each individnal voice being used *con amore*, and, although the officers did their utmost to calm the enthusiasm of the populace by administering energetic kicks on all sides, yet I am bound also to state that the obedience they met with was not such as I should have imagined the persuasive character of the late Queen would have inculcated.

"The day after our arrival we spent in receiving visitors and presents, which consisted for the most parts of bullocks, fowls, geese, &c. Sometimes these presents were accompanied by letters, in cases where the donors were familiar with English. One of them I cannot

forbear transcribing, it is so remarkable for being terse and to the purpose :—

"'To Colonel Middleton,—I send you and your companions a bullock, by my son. How are you after your journey ? saith

RAMONJA, *14th Honour,*
Officer of the Palace, Prince.'

"Many of the officers have retained a knowledge of English surprisingly well. Several of them were educated in England thirty-five years ago; among the number is the King's present chief Secretary, who has a perfect knowledge of English, and uses idiomatic phrases with entire accuracy. During many conversations with him I never knew him hesitate for a word. He is also familiar with the French language, and readily renders it into English. His is by no means a singular instance of ability and acuteness in the Malgache character.

"The King received the mission most cordially. He inquired repeatedly after the health of Her Majesty, and desired the chief Secretary to make inquiries about Viscount Palmerston, who seems an especial favourite at Madagascar. The King is short in stature, and has a mild amiable countenance. The Queen, who was present both at the first and final reception of the mission, has a most intelligent face, a high forehead, and a head well set on. She carries herself with a becoming natural dignity.

"It has been currently reported that the King is a Christian. It is premature to say so now, but there is ground to hope that he will become so. At present he professes a sort of deism, which his chief Secretary has engrafted upon him.

"Since the King's accession, a school has been established at Antananarivo, and, considering the short time it has been established, it bids fair to be productive of great good. At the time of my visit there were eighty children ; they were taught to read and write, and a few of them were making progress in English, under the tuition of a Malgache Schoolmaster.

Madagascar is wonderfully rich in metals of various kinds. It is confidently asserted that coal exists to the westward. It now requires a judicious, firm hand to amalgamate the conflicting elements that exist among the Hovah people and to raise the social standard of the subordinate tribes, who are despised as inferior. This done, Madagascar will soon take a stand among the civilised nations of the world."

III.—*The Missionaries and the Government of Bengal.*

There has been much misapprehension respecting the interference of the Missionaries in the important matter of the Government of Bengal; but a few words will suffice to explain their course. They petitioned Parliament in 1852, prior to the renewal of the Charter of the East India Company, repre-

senting that Bengal had no separate Governor, that the judicial districts were so large that justice could not be satisfactorily administered; that the system of judicial procedure required amendment; that the Abkaree system was the source of great evils; that there was much oppression suffered by the people; and that the police system greatly required reform. The petition also prayed for a survey, for a registration bill and a Benami bill, for reforms in the Judicial system, for the visitation of the Presidency by a Governor to be appointed for the Presidency, and for a law to establish freehold tenures by means of a Redemption of the Land Tax. It also prayed for an efficient system of Vernacular Education. Subsequently, in 1856, the Missionaries prayed for a Commission to enquire into the social condition of Bengal, and when that was refused, they petitioned Parliament to address the Crown for a Royal Commission, and Mr. Kinnaird brought the subject before the House of Commons. To the debate that followed, may probably be traced the famous Rent Act (Act X. of 1859) which may be termed the Magna Charta of the peasantry of Bengal. The Missionaries petitioned in favour of that measure when the Zemindars were opposing it, but in their petition they plainly declared that much more was required. They also represented the claims of the cultivators, in an elaborate petition, entitled "The case of the cultivators," in support of Mr. Grant's Sale Law. And in their petitions for a Commission, they particularly adverted to the question as to the powers of Zemindars and Planters, and how those powers were used. In accordance with this line of conduct, they took a deep interest in the Indigo Commission in 1860, and last year they petitioned against the Law for the criminal punishment of breaches of contract, which they believed to be principally adapted to enable the Indigo Planters to enforce the so-called contracts (often blank pieces of paper) which, by means of their Zemindary influence, they compel the rayats to sign, and by which they have been accustomed to make them sow Indigo at unprofitable rates and under the harassing and vexatious orders of the native servants of the factories.

The course of the Missionaries has been consistent. They have pleaded *for the poor.* They have endeavoured to preserve to the cultivators of the soil the rights which were certainly guaranteed to them by the Perpetual Settlement. They have tried to secure for Bengal an efficient Government and a due administration of public justice, and now, in looking back to 1852, how much do they find has been accomplished! Bengal has its own Lieutenant Governor; and the new Penal Code, the Civil and Criminal Procedures, and the subdivision

of the judicial districts have wonderfully improved the judicial system, and even that which, ten years ago, scarcely any one would listen to (the Redemption of the Land Tax) has been conceded amidst cordial public applause.

We do not purpose to enter on the consideration of these things, but as we believe it to be very important that the Missionary body should be kept fully informed of the progress of all measures affecting the rural population, and as there is at present much talk of a change, we have reprinted two articles from "the Indian Empire" evidently written by one who has well studied the subject. It must be remembered that there have been great exaggerations respecting the extent of recent troubles in Bengal, and therefore, it may be well to introduce these articles by noticing the representations that have been made and the actual facts of the case.

In 1860, it was declared by those who professed to speak from local knowledge that Bengal was in the most alarming state of excitement, and that neither European life nor property was secure; and Martial law was called for. If these representations were correct, the Government of Bengal is surely entitled to the highest praise for having preserved the peace with nothing more than its Military Police! But in fact it is scarcely denied now-a-days, that there was no disposition on the part of the people to do more than resist the old oppressive and compulsory system of Indigo cultivation.

It was declared that the Indigo interest, creating and sustaining a trade of two millions a year, was *ruined*. This was reiterated in various forms, and was echoed over and over again in the *Times*. In fact, however, the resistance to the cultivation in some few of the Bengal districts where it was most oppressive, caused a considerable improvement in other districts, by the Planters, especially in Tirhoot, offering better terms, and by a considerable stimulus to the trade in the North West, where the cultivation is voluntary and free. In the districts of Dacca, Mymensing and Tipperah, Midnapore, Bancoorah, Burdwan, Malda and Purneah, in all the Behar districts, and in all the North West, the trade has been and is undisturbed. The "ruin" is not universal even in the districts of Lower Bengal, where there has been so much resistance to the old system; and there is reason to expect that if the present season be at all a favourable one as to rain (neither excessive nor the reverse) the outturn in this Presidency, taken as a whole, will be larger *than in any preceding year*, and that all that is brought to market will both be paid for to the cultivators at a better rate than ever, and will bring a higher market price.

As to the question of rent which arose out of the Indigo controversy, Mr. Herschel in his recently published letter states that 'the conduct of the rayats in Nuddea is laying the foundation of a reform in the Zemindary system. This we believe to be the case, and we hope that our readers, in order to be able to watch with intelligence the future course of the struggle on which so much depends, will carefully consider the statements and arguments in the articles which we now republish. The social condition of the people is intimately connected with the cause of Missions.

IV.—*The Pergunnah Rate and a Change of Policy.*

The *Friend of India* very confidently announces that the departure of Mr. Grant from Bengal will be the signal for a total change of policy, and strange as many of the recent changes which we have witnessed have been, we confess that this additional change will not surprise us. The object which the late editor of a morning paper repeatedly avowed as the true end of statesmanship in Bengal, and the object which the *Friend of India* has emphatically declared to be the end of his policy, is the destruction somehow, (it is not explained how) of all the tenures of the cultivators of the soil. They are to be reduced to the level of labourers, and then, we are promised, they will be treated with liberality and kindness by their masters; and attain of course to a condition of existence nearly resembling in its comforts and contentment that of the happy residents on a cotton plantation in South Carolina. But it is necessary to the continuance of the blessings thus kept in store for the ryots, that they should never attempt to regain their independence. They are to remain in a happy state of dependence and subjection, and the merciful planters and zemindars of the country are to be trusted as their tender and faithful guardians for ever.

There were some indications in a recent debate in the Bengal Council that this policy will not be distasteful to the native members. We very well know that Act X. of 1859 was passed in spite of the opposition of the zemindars, and we know also that such opposition was in strict consistency with the whole course of zemindary policy since the perpetual settlement. If there are any *koodkhast* ryots left in Bengal, it is certainly not the fault of the native zemindars; and now, if any new policy is to be inaugurated to destroy the tenures which Act X. preserved or established, we may be very certain that the native zemindars will not be backward to support it, and to afford to papers like the *Friend of India* apt speeches which may be quoted as expressions of native public opinion. The battle for the people of this country, may probably be fought by men like the Rajah Dinkur Rao or the Rajah Deonarain Singh, but we may safely

reckon on a disastrous issue, if we can rely on none but Bengali zemindars, writers of the stamp of the *Friend of India*, and planters who clamour for the right to force the cultivation of Indigo on their ryots.

But wherein is the change of policy now promised, to consist? Last year we heard the assembled planters at Government House solemnly declare that their very lives were in danger from an excited population, although they had ceased "even to mention Indigo." We hear no such cries of alarm now, nor any disclaimers of Indigo. It is notorious that the cultivation of Indigo is pressed now almost as generally as three years ago, and that the trade which so many prophets declared must inevitably be sacrificed, and which some said had already been totally destroyed, is carried on at this moment almost as extensively as before. The export value of Indigo last year and the year before, and in the present year, has not fallen below the average, notwithstanding all the clamour of "practical men."

The promised change of policy, however, is not a mere change of tone as to the cultivation of Indigo. We are informed that the question of rents is to be finally adjusted by a settlement of the Pergunnah rate! And this is the proposition of men who claim credit for knowledge of the country! The Pergunnah rate, they fancy, is that rate which all men whose rents can be enhanced, have to pay:—settle that, for all the various kinds of land, and the Collectors can then from year to year carry on the pleasant business of altering rents to the satisfaction of the landlord. It appears to be quite unknown to these speculators that it is almost impossible in any part of Bengal to fix anything like a Pergunnah rate. The advantages and disadvantages of the various kinds of land vary almost infinitely, even within a less space than a Pergunnah. The Pergunnah rate was in fact deliberately given up as a test, by the able framer of Act X. and in lieu of that vague indeterminate quantity, which had previously served to mock both the zemindar and the cultivator, he provided a series of rules which defined with admirable distinctness, the rights and liabilities of the several classes of ryots. The principal Sections in which these provisions are embodied, are as follows:—

Ryots holding land at fixed rates to receive pottahs.

III. Ryots who in the provinces of Bengal, Behar, Orissa, and Benares, hold lands at fixed rates of rent, which have not been changed from the time of the permanent settlement, are entitled to receive pottahs at those rates.

If rent of land be not changed for 20 years.

IV. Whenever in any suit under this Act, it shall be proved that the rent at which land is held by a ryot in the said provinces, has not been changed for a period of twenty years before the commencement of the suit, it shall be presumed that the land has been held at that rent from the time of the permanent settlement, unless the contrary be shown, or unless it be proved that such rent was fixed at some later period.

V. Ryots having rights of occupancy, but not holding at fixed rates, as described in the two preceding Sections, are entitled to receive pottahs AT FAIR AND EQUITABLE RATES. IN CASE OF DISPUTE, THE RATE PREVIOUSLY PAID BY THE RYOT SHALL BE DEEMED TO BE FAIR AND EQUITABLE, UNLESS THE CONTRARY BE SHOWN IN A SUIT BY EITHER PARTY UNDER THE PROVISIONS OF THE ACT.

Ryots having right of occupancy, but not holding at fixed rates to receive pottahs.

VI. Every ryot who has cultivated or held land for a period of twelve years has a right of occupancy in the land so cultivated or held by him, whether it be held under pottah or not, so long as he pays the rent payable on account of the same; but this rule does not apply to khomar, neejjote, or seer land belonging to the proprietor of the estate or tenure and let by him on lease for a term or year by year, nor (as respects the actual cultivator) to lands sublet for a term or year by year by a ryot having a right of occupancy. The holding of the father, or other person from whom a ryot inherits shall be deemed to be the holding of the ryot within the meaning of this Section.

Right of occupancy of ryot cultivating or holding land for 12 years.

VII. Nothing contained in the last preceding Section shall be held to affect the terms of any written contract for the cultivation of land entered into between a landholder and a ryot when it contains any express stipulations contrary thereto.

Saving of terms of written contracts.

VIII. Ryots not having rights of occupancy are entitled to pottahs only at such rates as may be agreed on between them and the persons to whom the rent is payable.

Pottahs to which ryots not having rights of occupancy are entitled.

XVII. No ryot having a right of occupancy shall be liable to an enhancement of the rents previously paid by him except on some one of the following grounds namely :—

Grounds on which ryot having right of occupany is liable to enhanced rent.

That the rate of rent paid by such ryot is below the PREVAILING rate payable by the SAME class of ryots for land of A SIMILAR DESCRIPTION and with SIMILAR ADVANTAGES in the places adjacent.

That the rate be paid by him is below that prevailing in adjacent places.

That the value of the produce or the productive powers of the land have been increased OTHERWISE *than by the agency or at the expense of the ryot.*

That the value of the land has increased independently of the ryot.

That the quantity of land held by the ryot has been proved by measurement to be greater than the quantity for which rent has been previously paid by him.

That the quantity of land held by the ryot is greater then he has paid rent for.

XVIII. Every ryot having a right of occupancy shall be entitled to claim an abatement of the rent previously paid by him, if the area of the land has been diminished by dilu-

When ryot may claim abatement of rent.

vian or otherwise, or if the value of the produce or the productive powers of the land have been decreased by any cause beyond the power of the ryot, or if the quantity of land held by the ryot has been proved by measurement to be less than the quantity for which rent has been previously paid by him.

Now without entering into all the details which the law suggests, we would ask if it is to be taken for granted in every case (contrary to Section XVII.) that the value of the produce and the productive powers of the land, have *not* been increased by the agency or at the expense of the ryot? It is asserted by the planters very loudly, that they have cleared away immense quantities of jungle. But how has this been done? By their labour or at their expense? No. They only claim credit for having settled ryots in new villages, or given them lands at low rates to induce them to occupy jungle land. The labour, the risk, the expense, of clearing and bringing into cultivation that land, has been the labour, the risk, and expense of the ryot, and now he pays the planter or native zemindar, (as the case may be) a rent for land that yielded nothing before. But suddenly a new policy is to be adopted, for the purpose of fixing a Pergunnah rate of value, without reference to any of the considerations of equity which are recognized in Act X.!

If a similar course were adopted by the Government to the planters who have cleared land in the Sunderbunds or in Assam, we should have an outcry from their Association, which would speedily cause a change of policy once more; and if in the present hour of financial embarrassment, the Government of the United States were to propose such a course in reference to the land reclaimed from the forest in the Western States, we should hear the cry of robbery and confiscation resounding from one end of the world to the other.

But what difficulty need be felt when nothing stands in the way except the rights of a few millions of Bengali ryots, and when the interests to be served are those of English capitalists? The pledges of the Permanent Settlement have long ago been violated, and thousands of tenures have been destroyed already; the policy which enacted Act X. is nearly three years old and of course is out of date, and may now safely be treated as the mere spasmodic action of morbid philanthropy. We have now altered all that. *Tempora mutantur et nos mutamur in illis.* There is a great object to be gained. It is necessary to reduce these troublesome millions of ryots to the condition of labourers. The very name of peasant-proprietors is offensive. "The revolution must *march*." Its progress we are loftily told may be "with confused noise and garments rolled in blood," but the end will be the manifestation of muscular Christianity and its thankful adoption by a well-employed, well-paid, and obedient people.

It remains in doubt if this new policy has yet been adopted by the Supreme Government, and still more in doubt if the British Government and British Parliament are yet prepared for it. In the meantime there is some hope that it will be tried, for Mr. Grant sails from Bengal in April.—*Indian Empire.*

V.—*The Change of Policy.*

We referred last week to the total change of policy which the *Friend of India* assures us is to follow the retirement of Mr. Grant, and to the remarkable discovery that a Pergunnah rate can be established in Bengal, and that the rents of all the ryots, with whom there is any difficulty, may be speedily adjusted by that scale. We showed that this policy would involve the repeal of some of the most important provisions of the Rent Act of 1859, and the complete ignoring of those equitable claims to the increased value of the land, which those occupants certainly have, by whose labour, and at whose risk, it has been reclaimed from the jungle. Those claims are recognized by the Rent Act of 1859, but legislation of that character appears at present to be out of fashion. Why an Act so well considered should be so suddenly repudiated, we are not prepared to say. Certain we are, that its enactment will ever remain one of the chief glories of Lord Canning's administration, and all the more because his assent to it was not a mere formal signature, but an emphatic sanction of its principles. His words on the 30th April, 1859 were, "I have this day given my assent to a Bill to amend the law relating to the recovery of rent in the Presidency of Fort William in Bengal."

"I believe that the Bill will confer a great practical benefit upon the Agricultural population of Bengal."

* * * * * *

"Lastly, I have to observe that no one doubts that it has long been desirable that the important questions connected with the relative rights of landlord and tenant dealt with in this Bill, should be settled: *that no objection is suggested to the nature of the settlement which the Bill contemplates; and that the Bill is a real and earnest endeavour to improve the position of the ryots of Bengal, and to open to them a prospect of freedom and independence which they have not hitherto enjoyed, by clearly defining their rights, and by placing restrictions on the power of the zemindars, such as ought long since to have been provided.*"

With these words in remembrance, it cannot now be pretended that the effect of the Act in rousing the ryots to resist oppression and to assert their "freedom and independence," has been unexpected. The time has come for the elevation and liberation of the cultivators of the soil, and if we claim for them a clear stage and no favour, we only demand fair play for the deliberate policy of 1859, and the full development of the long delayed act of justice which that year witnessed in the passing of the Rent Act.

It surely cannot be alleged that there is any thing unfair in the principle, that the man who has cleared jungle land, tilled it, improved it, and lived on it for twelve years, should be entitled to hold possession without enhancement of rent? If he has entered into any agreement with the landlord for a temporary occupation only, or for a future enhancement of rent, that agreement must stand; or if the landlord has employed him simply as a labourer, casting on him no risk but regularly paying him wages, (as is the case with the grantees in the Sun-

derbunds) the Act does not apply. But if a ryot has been treated as a tenant, settled on waste land, charged with rent, and allowed to clear the land and to go on year after year improving it, the Act does apply, and most equitably gives the tenant, after twelve years, a tenant-right, such as would be denied, probably, in no other country in the world where the tillers of the soil are not openly called slaves. But we are told that there is to be a change, and every one is to pay according to a "county rate"—without reference to the considerations of equity which pervade the Rent Act.

Something much more than this "county rate," however, is now demanded. We have to thank Mr. Larmour for the frankness with which he has spoken out in a recent pamphlet. The propositions which he has made, amount simply to these:

1. That "the action of the police" should be employed as "the only means of obtaining payment of rent in the present state of the country."

No doubt Mr. Larmour's opinions of the police have often been proclaimed on former occasions, and he makes this proposition albeit the police are corrupt and oppressive. The detailed plan he suggests is, that "on a complaint being made by a landholder, a warrant should be issued to the darogah, requiring him to procure the attendance of the ryot with the amount claimed. (How this is to be secured he does not explain.) On the ryot appearing (that is, being thus arrested) if the landlord is able to substantiate his claim, the ryot should be ordered to pay forthwith or be sent to jail, there to remain at his own expense or that of the Government."

On this plan we beg leave to ask the simple question, how it mends the matter as to a regular hearing in a civil suit? If the words respecting the landlord "substantiating his claim" mean anything, they mean a regular hearing of the case. But then, all the time, the ryot will be in the custody of the police and the suit will have commenced with his arrest. *That* is the point aimed at.

2. The Government officers are to compel the attendance of the ryots for new measurements when required, and for this purpose also the action of the police is to be called in aid. In other words, Planters have chosen the present opportunity to re-measure their lands in the hope of saddling the ryot with the liability to pay for a larger quantity, and that quantity, at an increased rate; and for this purpose they require the direct aid of Government, and the co-operation of the same trustworthy police. Mr. Larmour would like the darogah to be "a man of decision and independence."

3. The Government standard measure to be distinctly defined and always used. But we are not informed if the system of using a larger measure, when a beegah is taken for Indigo, is to be prohibited at the same time.

4. The ryot is not to be allowed to pay into Court the sum which he admits to be due!

5. The Collectors are to be allowed to award against the ryot not only the costs of mooktears and witnesses, but also "any other charges the plaintiff may have incurred in the suit."

5. Section 112 of the Rent Act which provides that in case of shares in a joint estate, the power of distraint shall be exercised only, through a manager authorized to collect the rents of the whole estate on behalf of all the sharers, ought to be repealed. Why not? If an estate is held in small shares by a dozen or more joint shareholders, why should not the ryot be liable to have his property distrained by each one of the sharers for whatever they may respectively consider their proportions of the rent? This will afford still more scope, for "the action of the Police."

6. The landlord "should have some means of recovering his rents without being forced to bring suits in the Civil Courts against each one of his defaulting ryots." Property, in fact, has *not* its duties as well as its rights, and it is very desirable that the landlord's word should be law.

7. The landlord "should have the same power of distraining on his tenant's land and the same facilities for recovering his rents as a landholder in Middlesex is afforded by the laws of England." This enigmatical sentence is explained by the remainder of Mr. Larmour's pamphlet, in which he plainly contends for the re-enactment of the famous Regulation VII. of 1799. It may be well to refresh the memory of our readers respecting that law. It authorised zemindars to delegate their power to agents, and exempted both zemindars and their agents from liability for any deviation from the former regulations under which ryots were protected from violence, unless such deviation clearly appeared to be wilful and intentional and to have proceeded from gross neglect or inattention to these regulations. No demand for rent was requisite prior to a distress. The tenant's property might be seized, and notice was then to be given to him, that the property would be immediately sold, unless the amount claimed and the expenses incurred were paid. The sale might then take place after five days, and the tenant might cut the tenant's crops, whether ripe or not. The landlord or his agent was to be at liberty to break open outer doors of the tenant to seize his property. The police were to prevent resistance to the distrainer. The Courts were to "discourage and punish" unfounded complaints against distrainers of property. If the landlord considered that he could not secure his rent by distress, he might, after demand of the rent, at once arrest his tenant and his tenant's surety. If on a summary enquiry (during which time the tenant remained in custody,) the Judge or Collector found that the arrear claimed, or a considerable proportion of it was due, the tenant was to be kept in jail till he paid the amount due, with costs and twelve per cent. interest. When the tenant was arrested, the landlord might proceed to attach his farm, jote or other tenure, and manage it by his own agents, or in such manner as he thought proper, until the rent due to him, with the further rent that might become due after the attachment, and interest upon the whole at the rate of one per cent. per mensem, was liquidated from the proceeds. Then followed provisions for the forfeiture of the tenure of the ryots, and the power was expressly reserved to the landlords of "summoning, and, if necessary, compelling the attendance of their

tenants for the adjustment of their rents, or for any other just purpose." And this is the kind of Distress Law which Mr. Larmour possibly thinks is the Law of England and in full operation in Middlesex!

The Act of 1859 was passed for the express purpose of putting an end to the shameful and intolerable oppression exercised under the law of 1799, and why, we beg leave to ask, is that law now to be re-enacted? Because the ryots throughout all this Presidency have combined to refuse payment of fair rents? That is not alleged even by the most violent of the planters. The combination complained of is stated to exist only in two or three districts. Is it general even there? The Government were told by the planters last year that it was. The Special Commissioners reported that it was not. No European who is unconnected with the cultivation of Indigo has any difficulty in collecting his rents:—witness the Europeans who have land in the Sunderbunds; and no native zemindar makes any complaint whatever. We are to go back to the law of 1799 for the benefit solely of some of the Indigo planters in two or three districts. And how stands the case with these gentlemen? To read their present publications, a stranger would be led to think that these were not the people who attempted to force the cultivation of Indigo at unprofitable rates on their ryots and shut up several hundreds of them in jail in 1860, for not paying those exorbitant penal damages, which, in the excitement of the time, they obtained against their ryots who refused to sow. How little do these gentlemen betray the consciousness that they have provoked the animosity of the people by forcing on them the cultivation of Indigo, by numerous evictions, and by wholesale attempts to enhance rents and re-measure the lands of the cultivators!

It would be reasonable to expect, that if they had resolved to enhance their rents on the ground of the increased value of the produce of the soil, they would first show that they had offered better terms for the Indigo which their ryots have to cultivate. But Mr. Larmour, Watson and Co., and all the chief planters except Mr. Hills, keep silence on this point.

It would also be reasonable to expect that enhancements should be very gradually made, and not (as in a case we could mention) from twelve annas or a rupee to five rupees a beegah per month, at a bound,—a rate of increase analogous to the change from twenty shillings or twenty-five shillings per acre to £6! Or, if this sudden violent change were attempted, we might expect that at least there would be the decency not to mix up the Government with it,—there would be no attempt to obtain special laws to enforce it! But no, the very men who two years ago protested against the interference of Government, when they thought that such interference would prevent them from coercing their ryots into sowing Indigo, now clamour for the interference of Government to enable them to re-settle their estates. We may confidently say that if the Government were to resort to similar measures to increase its own land revenue in any part of India, (no matter how great soever the increase in the material

prosperity of the cultivators and the value of their produce) all Europe would proclaim the madness of such oppression, and if this course were followed, while at the same time that same Government insisted on forcing on the cultivators an unprofitable cultivation of a particular crop, and passed a contract law to enforce by penal remedies the contracts into which its tenants were compelled to enter, such policy would disgrace our whole nation in the eyes of the civilized world.

But let us go back to one of those standard authorities, to which we are often compelled to refer when novel theories are started in India. Turning to the celebrated Fifth Report we find a remarkable passage in the able letter of Sir Henry Strachey when Judge and Magistrate of Midnapore in 1802. Our extract is from his elaborate answer to the questions circulated by the Marquis Wellesley when Governor-General of India:

"In passing the 7th Regulation, 1799. it was, I believe, the design of Government (a very reasonable and liberal design, in my opinion) to enable the zemindars to collect their just demands of rent with punctuality, and without expense; and I think it would have been just and considerate, at the same time, to have facilitated to the ryots, the means of obtaining redress against extortioners.

"But the fact is, the ruin of one zemindar, being more conspicuous at the Sudder, than that of 10,000 ryots, his interests naturally attract the attention of the Legislative first; and as, in the proposal of any plan connected with finance, it is required to set out with the maxim, that the sudder jumma can on no pretence be lowered, there remains no other resource for helping the zemindars, than the restoration of part of the power they possessed of old to plunder their tenants.

"Exaction of revenue, is now, I presume, and perhaps always was, the most prevailing crime throughout the country. It is probably an evil necessarily attending the civil state of the ryots. I think it rather unfortunate than otherwise that it should be less shocking to humanity than some fouzdary crimes. I know not how it is that extortioners appear to us in any other light than that of the worst and most pernicious species of robbers.

"It will be found, I believe, that the condition of husbandmen in Eastern countries is incompatible with security, and that sort of independence which enables men to maintain themselves against oppression and violence. The public revenues, which are in reality the rent of land, are, throughout the East, collected by a system of extortion, violence, and barbarity of every kind.

"In these provinces, we of course endeavoured to put an end to this system and with the greatest success; but before we had completely gained the object, we concluded the settlement, since made perpetual, forming it on an estimate of the resources of the lands. The resources were probably, by the zemindars, when they acceded to the settlement considered as permanent, and not liable to be affected materially, by further limitations of the authority they possessed over their tenants.

"But owing to the natural operation of the Regulations, they soon found themselves unable to rob and plunder as before. In con-

sequence, most of them fell heavily in arrears, and lost the whole or great part of their estates, and many more were hastening to ruin, when Regulation VII. of 1799 was enacted for their relief. It was indeed expedient to do something extraordinary for the zemindars, since it became very probable, at least so I thought, that in proportion as equal justice was administered, many of them were deprived of means to collect from the ryots sufficient to pay their sudder jumma.

"The effect of Regulation VII. of 1799 has been, to enable them, by means of attachments and sales, to realize their rents. But the frequency of these attachments and sales in the mofussil would alone serve to prove that the revenues are not collected without extreme misery to the ryots: And a consideration of the expense, and delay of prosecution, on which subject I have before touched, satisfies me, that the Dewanny Adawlut cannot afford the sufferers effectual redress against the abuse of the powers entrusted to the zemindars by Regulation VII. of 1799.

"It is chiefly to be ascribed to the Regulation in question, I conceive, that the public balances are moderate, and ,that lands at the Collector's sales fetch a tolerable price. Yet, as if the mode in which the rents are levied, and the condition of the ryots, were matters not necessary to be noticed, it is frequently pronounced at once as a position admitting of no doubt, that these favourable sales afford a substantial proof of the lightness of the assessment, and of the flourishing state of the country.

"Under the Mahomedan government, the revenues may surely be said to have been collected from the zemindars by a system of boundless violence and rapine. Defaulters were liable to a cruel imprisonment, to be disgraced, scourged, and tortured. But the zemindars exercised the same severities over their servants, or they could never have collected their rents. We have realized the revenues, by selling the patrimony of defaulters. The zemindars realize their rents, not by corporal severities, but by vexatious attachments and ruinous sales. I suspect that till the zemindars are deprived of the power of distraining for arrears, the ryots must be liable to exaction. I am not, I confess, clear that it would be possible for zemindars to collect their just rents without some power of the kind; for their rents are now enormously high. They cannot afford to spare their ryots; for Government never spares them. It is generally known that even the powers the zemindars possessed under Regulation VII. of 1793, were either insufficient or ill-understood; and, in fact, they seldom exerted those powers till they were confirmed and extended by Regulation VII., 1799.

"I think it would be worth while to make the experiment of prohibiting distraint, unless preceded by a legal judgment. A summary enquiry might, by means of mofussil kazees and moonsiffs, be made of every demand; then the zemindars would be necessitated to adduce some evidence of their claim, before they proceeded to enforce it, and would cease to be judges in their own cause.

"The Collector of this district, has entered into minute and la-

bourious enquiries on this interesting subject which falls more immediately within his province, and will speedily submit the result to Government. I content myself with observing, that to the best of my knowledge, the laws regarding attachments are greatly abused, and are productive of extreme oppressions."

There was no doubt an excuse for the Regulation VII. of 1799. The sudden introduction of a new system of collecting the Land Revenue—a system based on a fixed demand, and the punctual payment of it under penalty of forfeiture and sale,—certainly did for a considerable time, produce great disasters; and the vast number of sales for non-payment of revenue indicated a state of things that called loudly for amendment. The form of amendment provided was an increase of the zemindar's powers to coerce his ryots, although abundant proof was collected, prior to the permanent settlement, of the gross oppression to which the ryot was already subject. Mr. Larmour would have us believe, not only that sales for non-payment of revenue were greatly reduced by the operation of this Regulation, but that natives and Europeans, on the strength of it, made vast investments in land. He refers to no other causes. He does not advert to the fact that sales for non-payment of revenue were in fact still common, till the stricter sale law compelled payment of the jumma by a fixed day, without delay or any kind of evasion. He makes no allusion to increased wealth of the zemindar, arising from the enormous extent of waste land brought into cultivation. He writes as if in 1799 it was lawful for the European to make investments in land in this country. But the simple truth of the whole matter is, that Regulation VII. of 1799 was a grievous stain on the British Administration in India; that it was the cover for enormous extortion and shameless outrages; and that it was continued in force long after the only excuse that Sir Henry Strachey or any other statesman of the time would admit, had quite passed away—the excuse, namely, that the zemindar's jumma was so large in proportion to his rental that he could not collect it without extraordinary powers.

The state of the case now is this: certain landholders who are not, in general, zemindars, but are holders of perpetual and other leases, which they obtained at extravagant rates, not with a view of deriving a profit from the rental, but in order to obtain sufficient influence to coerce the tenants into sowing Indigo, now find difficulty in accomplishing their purpose, and suddenly attempt to re-settle their estates on new measurements and enhanced rents, and while constantly boasting of being great capitalists, they feel themselves to be in imminent danger of forfeiting their properties through non-payment of their jumma, in consequence of their failure, amidst the confusion and excitement which they have themselves created, to realise their rents as punctually as usual. They give no pledge to the Government or the people that they will discontinue the cultivation of Indigo. They desire only such support from the Government as shall serve to restore their influence and authority—and how that influence and authority will be used when it is re-established, the history of the past enables us to guess.

We write this while the matter is supposed to be under consideration of the Supreme Government. No art is left untried in public or private to influence the decision of that Government, and to secure a new policy in the virtual repeal of that Rent Act which opened to the ryot "the prospect of freedom and independence." We see no reason why that prospect should not continue open to him: least of all do we see the wisdom of restoring the ancient despotism of zemindars and planters in the Indigo districts.—*Ibid.*

VI.—*Calcutta Society for Prevention of Cruelty to Animals.**

President:—The Venerable Archdeacon Pratt.

Committee:—The Rev. Dr. Duff; the Rev. E. Storrow; Macleod Wylie, Esq.; Allan Webb, Esq., M. D.; Major C. Herbert; John Stevenson, Esq.; John Lawrie, Esq.; C. K. Dove, Esq.; Dr. J. B. Barry; W. H. Thacker, Esq.; R. S. Moncrieff, Esq.; J. Galloway, Esq.; Babu Peary Chund Mittre; Jasper L. Robertson, Esq.; Rajah Pertab Chunder Singh, Bahadur; J. P. Sagrandi, Esq.; Seth Apcar, Esq. and Manuckjee Rustomjee, Esq.; *Honorary Secretary and Treasurer*, C. Grant, Esq.

In submitting the interests of this Society to the consideration and support of the public of Calcutta, it will hardly be necessary to the European community to dwell upon the advantages which have attended the "Royal Society" of London, and the numerous Provincial Societies which have sprung out of it, in behalf of the animal creation of England; but to the native gentry of India, whose sympathy and valued influence it is intended very earnestly to seek, it may not be without interest, or unproductive of that confidence in an undertaking which the example and the countenance of the great and the good are capable of conferring, to be told that there exists in England, for the protection of its dumb animals, a Society, of which the Queen is the patron, and a very large body of influential noblemen and gentlemen are its patrons and office-bearers; that no less than twenty-five branch Societies exist in other parts of the country, to which upwards of five hundred gentlemen voluntarily give their time, their attention and influence in support of that cause which it is the object of this address to advocate in behalf of the suffering

* We are very glad that this much needed Society has now commenced its work of mercy. There is a very obvious and definite work for it to accomplish, and we heartily wish it success.—Ed. *C. C. O.*

animals of India. That advocacy may be very brief. From the repeated expression of feeling—of remonstrance, and reproach in the public papers, and the assurances received in private, it is believed that there is already that amount of sympathy in the objects of this Society, which renders it more needful to shew how, where, and towards what immediate object or measure, help should be sent, than lengthily to plead for that help. It is the object of a Society to afford this information,—to establish a channel through which aid should be sent, and to afford the requisite assurance that such aid will be well and rightly governed and applied. With these views a few gentlemen, interested in the subject, assembled in the month of October last, and established the "Calcutta Society for the Prevention of Cruelty to Animals," but resolved to await the result of a communication which had been opened with the Royal Society of London, in order to be armed with useful information as help and guidance in India. This information having been obligingly and abundantly supplied, the Society here is now in a position to appeal to the public for support to its plans, which admitting of extension hereafter, it is thought will be sufficient to meet the requirements of a beginning. These are :—

1st.—The employment, as in the Home Society, of two or more European officers as the means and necessities of the Society may dictate—for the purpose of arresting, or reporting and prosecuting, in the name of the Society, all persons guilty of cruelty to animals in Calcutta and its suburbs.

2nd.—To enlist the good will and aid of the police, as in England, to co-operate in these measures.

3rd.—To enlighten the public on the present state of the law in this country with reference to the objects of the Society, —to suggest measures for improvement in the law whenever necessary and practicable, and to disseminate by placards and notices in the vernacular such information and remonstrances as may serve to instruct the ignorant, and warn the heartless, against acts of cruelty to animals.

4th.—The introduction into schools of books or tracts, both in English and the vernacular, "calculated to impress on youth the duty of humanity towards the inferior animals."

5th.—To seek the aid of the pulpit—the press, and all public instructors, in advocating, in their widest form, the principles and the objects of this and similar Societies, having in view the promotion of kindness to all of God's living creatures.

In furtherance of these objects, it is desirable to establish a fund—1st, to meet a variety of incidental expenses (which in England have been found numerous) attending the operations

of the Society,—secondly, that may form a nucleus for the continued accumulation of means from donations, legacies, &c. which may in time enable the Society to extend its operations into a wider field of usefulness. In addition to donations, a regular, but small, monthly or quarterly subscription is proposed, to defray the salaries of the Constables, or agents, and a collector or peon; and with these views, the friends of humanity are now appealed to for their support. Donations are therefore invited and will be thankfully received by the Secretary, and a book for the registry of donors and subscribers' names will shortly be sent round.

Finally, the Committee entertain the hope that by the establishment of this Society, a stimulus may be set in action prompting to the formation of similar associations all over India, so that where the British rule extends, British humanity may be evidenced with it.

By order of the Committee.

C. GRANT,

Honorary Secretary and Treasurer.

3, *Hare Street, Calcutta.*

VII.—*The Law Relating to Cruelty to Animals.*

By the Act XIII. of 1856, (the Police Act for the Presidency Towns and the Straits Settlement) it is provided in Section LXXXVI. that "Any Police Officer may arrest without warrant any person committing in his view any offence against this Act."

That Act was amended by the Act XLVIII. of 1860, which (it is provided) shall be taken, and read as part of Act XIII. of 1860.

The provision as to Police Officers arresting without warrant, applies to the offences described in Act XLVIII. of 1860. Among those provisions is the following in Section XXI.:—

Whoever cruelly beats, ill-treats, abuses, or tortures, or causes or procures to be cruelly beaten, ill-treated, abused, or tortured any animal, shall for every such offence be liable to a fine not exceeding one hundred rupees, and in default thereof to imprisonment with or without hard labour for a period not exceeding three months.

Any person who sees any such offence committed, should point it out to a Chowkedar or other Police Officer, and require him to take the offender into custody; if the Chowkedar or other Police Officer refuses to do so, his number should be taken, and his conduct should, if possible, be reported at once

to the Inspector at the nearest Police Station, or at the Police Office to the Chief Commissioner of Police.

If the case be one in which the wounded or disabled condition of the animal speaks for itself, it will not be necessary to attend to give evidence; but if the offence be one of beating or other ill-usage the person who calls the attention of the Police Officer to the case, should give his name and address, so that he may be called on to give evidence if required.

The Act it will be seen, applies to the cruel *beating, ill-treating, abusing,* or *torturing* of any animal. Under these heads will fall the numerous cases of urging on bullocks by twisting their tails, or other similar torture; yoking them to hackeries with heavy loads while their necks are in a raw and wounded state; driving galled hacks; striking horses and other animals over the head or in any other inhuman manner; loading conveyances which any animal has to draw with a weight beyond its power, and the like. The prosecution and punishment of a few offenders from time to time, will soon relieve this city of the disgrace of permitting the cruelty which is now common in its streets.

C. GRANT,
Honorary Secretary and Treasurer.

3, *Hare Street, Calcutta.*

VIII.—*Calcutta City Mission.*

We have received the Ninth Report of this important Mission. It is unnecessary, and it would almost be impertinent to write any thing in favour of City Missions, we shall therefore lay the most important statements of the Report before our readers without further preface.

Referring to the very partial support accorded to such efforts as the Society's, the Committee say with too much truth.

For some years past, there have been very few additions to the number of those who have been ready to take part in the management of them; and, consequently, whenever sickness or absence incapacitates any who are engaged in such work, there is often much difficulty in finding successors. It is true that there may be some who would assist if they were applied to; but their willingness is not known, nor can it be so, if they do not make more manifest their interest in Christian labours, such as the work of the Christian Societies of the place in which they dwell. The proportion contributed by the more affluent even in prosperous years, and the number of them actually occupied in carrying on any of the Christian Institutions of Calcutta, must be acknowledged to be small. The Com-

mittee freely and thankfully acknowledge that they have always found some of their most zealous friends among the mercantile community, and they would not forget that it was by a noble donation from a retired merchant that this City Mission was established. But when they hear of the Missions started in the Punjab by the munificent gifts of Colonel Martin, and of the recent offer of a thousand pounds from Colonel Reynell Taylor for the establishment of another, and of Major Conran's gift for the Missions to the Afghans; when they consider how the Nagpore Mission was established by the bequest of an officer's wife, and the Church Missionary College at Agra owed its institution to the liberality of a Civilian; and when they remember what has been done for various Missions by Mr. Charles Grant, General Munro, Sir Henry Lawrence, Sir James Outram, Mr. Start, Mr. Donald Macleod, and others who might be named, they may be excused if they express the desire that some more of our merchants who prosper in this land would dedicate the first-fruits of their increase to the Lord in India, and would leave memorials of themselves in permanent assistance rendered to His work here.

The funds have, during the past year, been in a tolerably satisfactory state, owing to the zeal of one or two friends who have collected considerable sums of money, and the congregational collections which have been made in its behalf. The Committee say—

They have to be thankful for a considerable increase of subscriptions during the past year, beginning with two of Rs. 500 and Rs. 400 from friends who have now left India. They have also to state that for the first time since the commencement of the Mission, sermons have been preached and collections made on its behalf in St. Andrew's Scotch Church, the Free Scotch Church, the Circular Road Chapel, the Lall Bazar Chapel, and St. James's Church, whereby the funds have been considerably helped, and the claims of the Mission made more widely known. It is hoped that similar aid will soon be rendered by other congregations, and that, recognising the catholicity and importance of our City Mission, all the Protestant Christian Churches of Calcutta will be found every year combining to support and extend it.

From the appended account will be seen that the receipts during the year have amounted to Rs. 8,672-2-3, which is the largest sum received during any one year, except the first, since the Mission was established; while the expenditure has been reduced so low as Rs. 7,732-11-4. But a large balance was due to the Treasurer at the end of last year, so that the surplus was not available for extending the operations of the Mission. Indeed the year closed with a balance still due to the Treasurer of Rs. 569-1-11; and though there still remains in his hands Government Paper to the amount of Rs. 2,500, yet as that is held in reserve to meet emergencies and make up for deficiencies, the funds cannot yet be considered in a favourable state. The Committee desire that it may be known by the Christian community of Calcutta, that without a similar amount of

assistance during the present year, it will be difficult to carry on the work of the Mission even on the present contracted scale. Already they have been compelled to decline an opportunity of employing another Agent, though the need of more labourers is greater now than it ever was before. It will be grievous if during the present year they shall be obliged still farther to curtail a work that is so much wanted and has been so much blessed, on account of a failure of the necessary support.

The eight Agents who were on the list at the end of last yeer are all still employed. The following summary of their work will, however, give some idea of the nature and extent of their labours:—

Number of families regularly visited,	1,508	
Visits paid to these, with reading, prayer, or religious conversation,	6,836	
Calls made without ditto,	1,961	
Persons spoken to during these visits,		13,846
Persons conversed with on the streets,		966
*Visits to Hospitals,	140	
Persons conversed with there,		4,356
*Visits to Leper Asylum and Alms-Houe,	24	
Persons conversed with there,		780
Visits to Gaol and House of Correction,	19	
Persons conversed with there,		352
Visits to Soldiers and Sailors,	141	
Persons conversed with during these visits,		2,590
Prayer Meetings held,	41	
Persons present at these,		732
Bibles sold and given,	11	
Testaments ditto,	18	
Tracts distributed,	10,891	
Books and periodicals lent and given,	1,596	
Children sent to week-day and Sabbath-schools,	8	
Persons induced to attend Church,	11	
Couples living in sin, induced to marry or separate,	5	

An important branch of City Mission effort has come to a close by the extinction of the female Refuge. It has never succeeded to the extent anticipated. The number has always been small of those who were disposed to enter it, and the expense of keeping it in existence has always been great. A few noble-minded ladies have ever found the funds needed to sustain it, but their regret must have been great to see so little good emanating from their praiseworthy efforts. It certainly was wise to give up the Refuge as a distinct institution, yet is it to be regretted that such necessity existed when we remember how prevalent the "social evil" is in Calcutta, and

* The constant and regular visits of Miss Fendall are not included in the above abstract.

how successfully it is being denounced and repressed in England. The Report says—

The Refuge for fallen women, established in 1856, was carried on as before under the zealous management of a Ladies' Committee till the month of November, when the lease of the house expired. On inquiry, it was found that the object of the Institution could be as well and more economically attained without keeping up a separate establishment. The Refuge was therefore closed, and the remaining inmates satisfactorily provided for in the houses of respectable Christians, who were willing to receive them as boarders and endeavour to reclaim them. The Ladies' Committee will still continue to act in concert with the Committee of the Mission in providing for and watching over such as may be persuaded to forsake their evil ways, and in collecting the necessary funds for their temporary support. The members of the Committee now are Mrs. Cotton, Mrs. Erskine, Mrs. R. S. Palmer, Mrs. Ritchie, Mrs. Woodrow, Mrs. Wylie and Mrs. Richards. Captain Hathorn has kindly agreed to act as their Treasurer; but subscriptions will be received by the Secretary, Mrs. Richards, or by any of the other ladies.

IX.—*China.*

We extract the following passages from a letter written by the Rev. J. Edkins, dated Tientsin, November 15th, 1861.

Tientsin, however, is but one of the cities of a large and populous province. While Peking remains for the present closed against the preaching of the Gospel, our attention is the more drawn to other parts of the surrounding country. These, at least, are open to our operations. Dr. Lockhart, by the assistance of Mr. Bruce, has now commenced a hospital in the metropolis itself, but some months must elapse before any further step can be made, so we are informed, in proceeding with missionary work in that vast and important city. We have, however, the assurance now given us that ultimately Protestant missionaries will be allowed to reside in Peking, and carry on their labours there with as much liberty as missionaries of the Papacy. Admiral Hope and Mr. Bruce have both expressed their opinion that by the treaty this right cannot be denied us.

There is something exhilarating in the conception of a province of thirty millions of people being newly opened to the Gospel. How long will the Christian Church allow it to remain sufficiently supplied with missionary agency? What are five missionaries among so many?

I rejoice to learn that the Directors of the London Missionary Society have resolved to reinforce me at Tientsin, and appearances are so promising that I doubt not other brethren of other societies will follow to this large and inviting field.

Some details of a visit to Pau-ting-fu, the provincial capital, may not be without interest to your readers. I went there recently with Mr. Innocent, a brother missionary of the Methodist New Connexion. It is 120 miles from Tientsin to the westward. Some lakes intervene. We chose the route to the south of these, and arrived there with our mules and horses on the fourth day. We passed the Grand Canal, which pursues a very winding course all through this province, at Tu-lieu, a town held by the Nanking insurgents for a hundred days in 1853. They have left traces of their religious belief in various parts of the province. Mr. Blodjet lately was much struck by the acquaintance with the plan of salvation evinced by a countryman residing in a village at some distance to the south of Tu-lieu. He had obtained his knowledge from the insurgents, among whom he had been forced to remain for some time. He naturally felt reluctant to confess the source of his information when Mr. Blodjet asked him publicly, but he acknowledged it to a native Christian, who took him aside and asked him privately.

While we pray for the Tai-ping people, that they may be led to moderate their violence, and treat the victims of war with kindness and consideration, we also pray that the seed which they sow of Evangelical truth, in the midst of revolutionary turmoil, may bring forth fruit to God's praise.

X.—*Almost a Christian.*

Even a Pelagian and materialistic Premier like Lord Palmerston has more than once declared to the people of England that the design of our conquest and the object of our government of India, is that its millions may become Christians. For an official in India to make such a confession would be a violation of all the policy of a Government which threatened the extinction of this journal for merely expressing a vague hope that within the next century this object would be partly accomplished. But traditional policy, however it may be encrusted with the associations of years or supported by the unworthy fears of the representatives of a Sovereign who disclaims it as well as her ministers, cannot resist the action of those influences which govern our race with a power more irresistible than that of physical laws. As Christianity, which the heathen thought to have expired with Paul in his Roman prison, triumphed over Constantine and subdued Europe through barbarous kings, so is it working in Asia now. The day will come when, if England is to remain master of India, her Viceroy will acknowledge the one true faith with no less pomp and with far more earnestness than Constantine did. The day seems to have already come when, as Ulfilas and the missionaries of infant Christendom made the kings of the Goths and the Franks, of the Norsemen and the Celts, weep like children at the story of a crucified Christ, so the chiefs of India shall find in Him the true Guru.

The dawn has broken among the only earnest people of India—the Sikhs, hereditary sovereign, the Maharajah Dhuleep Singh, the son of the lion-hearted Runjeet, was the first of all the nobles of India to be baptised. It is true he became a Christian, not like Clovis at the head of his warrior bands, but as our feudatory, he has for ever left the land of his fathers and adopted that of his conquerors. His example is thus lost to those who were once his subjects. So little prepared were they for his change, that his baptism has cut off all political ties and national sympathies between them. So with Victoria, Princess of Coorg, lately the ward of the Queen and now the wife of a retired Bengal officer. But the Punjab has given us another case, in one sense less hopeful, for its subject fearing this political death stops short at baptism; but in another sense far more so, for he has abandoned neither his nationality nor his people, and he spares no sacrifice to induce them to follow in his footsteps so far, that as a tribe they may all, prince and people, be received into the Christian Church.

Rhundeer Singh Rajah of Kuppoorthulla, is the head of the Alloowallea Misl, one of those clans or confederacies, twelve in number like the tribes of Israel, which Govind Singh, the tenth Guru in descent from Nanuk, formed when he changed the Sikhs from mystic devotees into fanatic warriors. This Misl was second in importance only to that south of the Sutlej known as the Phoolkean from the Jat peasant who established it, the representatives of which at this day are our three faithful allies, the chiefs of Puttialla, Nabha and Jheend. So powerful was Jursa Singh, the founder of the house of Kuppoorthulla that, a year after we conquered at Plassey, he, a villager of Alloo, ruled from Lahore and issued a coinage as a symbol of his triumphs. Heirless, his brother and subsequently nephew succeeded to his power, and it was that nephew, Futteh Singh who, in our treaty of 1808, appears with Runjeet Singh as joint sirdar. His son Nehal Singh succeeded to a revenue of £120,000 a year, but suffered the penalty of opposition to us in the first Sikh War, by our confiscation of most of his estates. Accordingly when the mutiny broke out, his son, the present Rajah, Rundheer Singh, found himself with an annual income of only a lakh of rupees, and, taught by his father's folly, threw himself into our cause with an ardour and a success not second to that of his Phoolkean peers. He was rewarded with a munificence truly Asiatic, by estates in the Punjab, and broad acres in Oudh, thus through loyalty retrieving the fortunes of his house which the want of loyalty had well nigh extinguished.

Rundheer Singh, when the turmoil of the Mutiny was over, asked in marriage the daughter of an East Indian gentleman who managed his estates. The girl had been educated by the American Presbyterian missionaries, who did not altogether at first relish the idea of her union with one to whom the command applied—"be not unequally yoked with unbelievers." But her instinct was right, and the Lady Rundheer Singh, whom Countess Canning received with such grace and tenderness in the progress of the past few years, has had an influence on her husband like that of pious princesses of old. The Ma-

harajah Dhuleep Singh established a school on the spot sacred to him as that of his conversion, and to this day supports it. But for the Rajah of Kuppoorthulla was reserved the honour of being the first Indian noble, not avowedly a Christian, to support a mission among his own people. In 1859, two of the missionaries who had educated his wife were invited to establish themselves at Kuppoorthulla, on their own terms. Enjoying as absolute freedom as their brethren do elsewhere—nay more, for the ruling authority pays them and wishes for their success—the missionaries teach the Rajah's sons without interference of any kind. Kuppoorthulla is a town of 16,000 inhabitants of whom three-fifths are Musalmáns. There are only a few Sikhs, the chief offices being filled by Hindus and Muhammadans. The Rajah's ancestral territory, in the Jullunder Doab, exclusive of the estates we have given him covers an area of 800 square miles, with 600 towns and villages inhabited by 180,000 people. Mission premises have been built, a dispensary, hospital, poorhouse and several schools established. In the first year the Kuppoorthulla school had 120 pupils, all taught in the Scriptures. Thrice on Sunday, the Rajah and his brother attend Christian worship before all their people. On this day all public works cease—a strange lesson to be taught to our Government. The Rajah's infant daughter had been baptized, and his two sons by his former marriage, aged twelve and ten years, with their cousin, will complete their education in England. A few of the Rajah's subjects look with no favour on his liberality, but not so the mass of the people. "He claims for himself the right to worship God as he thinks proper, and this right he freely accords to all others, whether Muhammadans, Hindus, or Sikhs. He makes no secret of his personal preference for Christianity, whilst on all suitable occasions he proclaims complete liberty of conscience to all."

The Rajah of Kuppoorthulla is now familiar in the streets, shops and churches of Calcutta. While his brother chief and legislator, Puttialla, goes to Saugor island to perform his idolatrous devotions, he, having a perfect knowledge of English, spent the first Sunday in St. John's Church. Desirous to witness the simple communion service of the Free Church, he sat there two Sabbaths ago. The preacher reasoned how "Christ suffered for us, leaving us an example that we should follow his steps." With reverent devoutness the Rajah shared in the worship and listened to the truth. When asked what he thought of the service and if he understood the sermon, he replied —"I understood all he said, but was particularly struck with what he said under the head—'why Christ had suffered *for* us.' There he sat in modest yet princely attire with shoes reverently withdrawn, and his suite by his side. One thought, as he looked on the scene, of Paul's reasoning before a much worse man than the Rajah, of righteousness, temperance and judgment to come. One felt rising to his lips the impassioned cry of Paul before his prince and judge—"I would that thou wert both almost and altogether" a Christian.—*Friend of India.**

* We regret this article was omitted last month.—ED. *C. C. O.*

XI.—*The new "Credo" of the Reformed Italian Church.*

We copy the following remarkable document from the letter of the Italian correspondent of the *Englishman* of March 18th, there is no doubt that it expresses the aspirations of the majority of intelligent Italians. There are enormous difficulties in the way of its realization, for it involves a schism in the whole Papal Church, but that Sardinia and France are largely prepared for such a course is beyond doubt.

The following is the new "Credo" of the South Italian Roman Catholic clergy. They have issued it as a program of the new form of the Roman Catholic faith; and have already put themselves into communication with their French, English, and German brethren. This is the "Credo."

1. The Roman Catholic Church has, before every thing, to throw off the fetters of the temporal power. It wants humble followers; and the rightful inheritance of the fisherman apostle of our Crucified Saviour should be amongst poverty.

2. The Bishops should be contented with the simple honorary Primacy which was conferred upon them in the early days of Christianity, in order that they might rule the national churches in all religious matters and in Church discipline, in which epoch they recognised the Bishop of Rome as head of the Church merely as a central point of authority.

3. It is proposed to restore to the Church the necessary consequences of these ancient privileges, namely the constitution of the former representative convocations in which the people exercised certain rights, such as choosing their own priests, and to a certain extent, regulating their own spiritual interests.

4. We ought to re-establish the rights of the National Clerical Assemblies with free right of discussion and voting, and also the Diocesan Provincial Assemblies.

5. The national clerical representatives of each country at the central point of Christianity, should be elected at the National Assemblies.

6. The Bishops and Primates should do nothing in the interests of the National and Provincial Assemblies without the consent of such assemblies; and the Bishop of Rome must be consulted in every important Roman Catholic question as the President of the highest assembly, which, under the title of the Most High Apostolical Council, will have its seat at Rome.

7. The sublimity of the Catholic Church must be cleared from all superstitions and all pagan excesses which weaken the high sublimity of the Catholic faith.

8. The language of the Liturgy shall be the vernacular; that the prayers of the people may be the same as those of the priests; and that God may be worshipped and praised with the whole soul and in truth.

9. The Theological sciences must be reconciled with the temporal, that they may again bow to the dogma of the Holy shrine which comprises the indestructible germs of true progress. It is to be recognised that the regulations of matrimony belong to the State, which right was always recognised by the primitive Church; and this contract of matrimony is to be regarded as a fundamental contract from which proceeds the legal validity of families, and also as the foundation of social order.

11. All points of Church discipline, which have until to-day produced so many deplorable collisions, are to be regulated between the Church and the State, in harmony with a Government established upon free principles.

12. It is also thought right to allow the priests the enjoyments of life and the happiness of domestic life, and to bestow on them a more generally enlightened social education which will tend to true religion and godly wisdom.

13. All the religious orders of both sexes without exception shall be abolished, keeping up only those which are actuated by a real love of mankind, and then only on condition that the members yearly renew their spiritual vow.

14. All Church and religious benefices shall be paid into a national religious treasury to be administered by a commission of priests and laymen; and from this all religious expenses will be paid, and all the members of the Church will receive due recompense according to their rank, so that spiritual work may be done without selfishness.

XII.—*Benares Auxiliary to the London Missionary Society.*

The report of the London Missionary Society's Mission at Benares for 1861 lies before us. We are inclined to regard it as a messenger come to tell us what our missionary friends are doing in that city, and to treat it as we feel ourselves sometimes privileged to treat a missionary from some distant part of India who may chance to call on us, that is, to set it before us and by a course of questioning to ascertain what is being done, and with what result.

We first ask, *How many missionaries are there in the Benares branch of the London Mission?*

The report says, four in Benares and one in England. Also three catechists, one reader, twenty-four teachers of the boys' schools. One European lady and two native teachers of the girls' schools.

We then ask, *What branches of missionary work are these agents carrying on?*

To this we have the reply. The care and instruction of the native Christians. Bazar preaching to the heathen. Schools

for native boys. A school for native girls, and a school for Anglo-Indian girls.

It is interesting to see that notwithstanding the controversy as to the comparative merits of teaching and preaching as a means of propagating the Gospel, one is not attended to at the neglect of the other, but that both are being worked side by side.

To pursue our enquiry, we ask, *What about the condition of the native Christian community?*

The report answers, that the number of native Christians under the charge of the Mission, is one hundred, of whom twenty are communicants. During the year "two families were expelled from the Mission on account of gross misconduct." One Christian woman died, and one youth, the son of a catechist, was received to the fellowship of the Church.

The report discusses at some length the desirableness of having native pastors to preside over native Churches—an opinion with which we fully agree—but it fails to tell us, whether or not the Benares native Church has a native pastor, and as we look in vain for a word to indicate that the Church is making advances towards self-support, we leave it and ask, *How about the bazar preaching?*

This we are informed has been carried on steadily and perseveringly by both missionaries and catechists, but with the result that has generally attended the preaching of the Gospel to the Hindus,—but little apparent fruit.

Then as to the School teaching, we would like to know what is doing?

Here the report tells us, that of the nine schools in the Mission, the Central School has 259 youths, and the remaining eight have from ten to forty-five each, giving a total of 524 scholars. Friends of the school have given prizes for proficiency in certain branches of knowledge, and the beneficial effect of the University has been manifest by its stimulating influence upon both teachers and scholars. The Bible has been taught throughout the schools. The classes have been regularly examined, and a weekly lecture has been given to teachers and scholars assembled.

In the matter of conversion to God, which of course is the end of all missionary schools, the only two that expressed a wish to confess Christ, raised the hopes of the missionaries, but to disappoint them.

Two very hopeful enquirers, one a teacher, the other a pupil in the Central school, seemed ready to give up all for Christ, but just as they were about to take the step, the fear of man prevailed over their better feelings and held them back. They appeared in earnest

about their souls' salvation, the teacher especially, whose mental anxiety was so intense, as to admit of no doubt that the Holy Spirit was powerfully striving within him. Much excitement spread through that part of the city in which these young men resided, when it became known that they were wishing to make an avowal of Christianity; and to this excitement and to the importunities of their wives and relatives, may be attributed the circumstance of their temporarily yielding to persuasion and hesitating to abandon the errors, which they cannot but know and believe to be abominable in the sight of God.

Whilst the going back of those that seemed about to break away from the fetters of idolatry, is saddening, they are still evidence that the truth of the Gospel is actively at work, and from an instance mentioned, it seems evident that many who are outwardly Hindus, have still strong Christian convictions.

A teacher, who had been for many years in the service of the Mission was removed by death. This man was thoroughly acquainted with Christianity, but he remained a Hindu until he was brought to his dying bed. Feeling the realities of eternity at hand, and conscious that he was about to leave his friends and kindred, whose love and respect had apparently kept him from avowing his convictions before, he expressed his belief in the Gospel, and in tones of earnestness and deep anguish enquired, if he could be baptised. Whether his faith was genuine or not, was under such circumstances open to question, but nevertheless there is some ground for hope that he found mercy at the last, although he was not admitted into the visible Church by the rite of baptism. Death-bed repentances are hazardous, and must be regarded with much suspicion. I trust that none reading these pages will commit the folly of this poor Hindu, and while secretly wishing to come to Christ put off the day of salvation until death is staring them in the face.

Besides the boys' schools, the report mentions a "native girls' school," and a "school for Anglo-Indian girls." Also, that instruction is given to the Christian women, and that a weekly class is held for heathen women. As the women must be reached by the Gospel before Christianity can really take deep root in the land, we look with pleasure on efforts put forth on their behalf.

The report contains nothing about zenana Missions. As we think that to be a subject that should occupy a large place in the attention of the missionary, we would ask—is anything being done in Benares for the inmates of the zenana?

The reading of the report has left the impression upon our mind, that the Benares missionaries are, like many of their brethren in other places, sowing the seed but for it to lie buried beneath the ground, until the dews of heaven shall descend and cause it to put forth its roots, and send forth the blade and the fruit to harvest.

XIII.—*The German Mission at Ghazeepore.*

We have received the Sixth Report of this Mission. It is a short, unpretending and humble document, yet it tells of labour carried on evidently in much faith and prayer.

The Mission is in charge of two men,—Messrs. Zieman and Höppner. A native Church is under their charge having twenty-six communicants. The Church congregation numbers sixty. All the adults support themselves independently of the Mission excepting a poor leper. Six adults have been baptized during the year.

The building of a Church is an object which the Missionaries have much at heart. Already 3,388 Rs. have been collected for this purpose, and more is required. We more than doubt the propriety of building such expensive structures for small and poor native Church communities. The money has almost all to be collected from strangers. The people thus have to depend on others rather than on themselves, and since the building that costs much to erect, it requires much to keep it in repair; it becomes a permanent burden on a Missionary Society or on the general community.

There are three schools connected with the Mission. The largest has a Government grant of 100 Rs. per month, and contains 170 scholars, the other two contains about 40 boys each.

There are five male and fourteen female orphan children supported by the Mission. The Missionaries complain that few orphans, and those the sickly ones, are committed to their charge by the Magistrate. Certainly they had better be in the hands of the Missionary than be given over to Muhammadans or fall into the power of the wicked wretches who take them but for the most abominable of reasons; but Orphanages are the most expensive of our Missionary efforts; and though valuable as refuges for the forsaken, they are very dubious as agencies for the spread of Christianity.

The total receipts for the year, apart it appears from the funds of the Grant-in-Aid School, and from the Church building fund, have been 1,812 Rs. and apparently great care has been employed in the administration of this sum. The Mission is worthy of the support of the community; may it have the blessing of God.

REVIEW.

Lectures on Romanism.—By the Rev. Dr. JARBO. PUBLISHED BY HAY AND CO., CALCUTTA.

The warlike attitude which many of our established clergy feel it their bounden duty to assume towards the Church of Rome, the zeal with which they expose and denounce her errors, and the jealousy and alarm with which they watch her movements, form a striking contrast to the inaction and apparent indifference of dissenting ministers in reference to the same matter. The controversy of Protestant Britain with Rome has always been carried on almost entirely by the clergy of the Established Church. It is true that some, not being able to resist the protesting spirit that was in them, and yet not discerning the signs of the times, have drawn the sword when there was no need for it. They have begun to lay about them when there have been no enemies to kill, simply spectators to look on. They have been as men beating the air. But it is also true that many able men there have been, who, in this controversy, have done great service in the hour of need. Is it not strange that the nonconformist ministers of Britain, who are sometimes heard professing that their principles and practices are more thoroughly in opposition to papal error, should have taken no part or scarcely any in this controversy. They are scarcely ever found warning their congregations, delivering lectures, and courses of sermons in exposition of the errors of popery. And not only are they thus inactive, but they evidently have the impression that there is no necessity to heat themselves by controversy with Rome, or get alarmed about her progress.

People would variously account for this difference of feeling and action in reference to the errors of Romanism. Some would account for it in a way altogether favorable to the Established Church. She has always been the protesting Church. She is the natural protector, the proper Champion of Protestantism. Her ministers have defended it before kings, and have suffered for it in prisons and at the stake. They have always jealously guarded England against the encroachment of the old papal tyranny. The true protesting spirit of hostility to the man of sin which animated the souls of the fathers, has descended to the sons. They have felt called upon from generation to generation to take up a position of watchfulness on the battlements of the citadel of Britain's spiritual freedom. And it is because they, standing warily on the frontier, have guarded

England so well, that nonconformists have seen no cause to fear harm from that quarter, and have been able to enjoy and enlarge their privileges.

But some would take a different way of accounting for it. Some might say that dissenters have, in their forms and government, gone so far from Rome that they have placed themselves beyond the reach of probable harm and beyond the necessity for fear. Their congregations do not need to be cautioned and warned against popery. It is a long journey from dissent to Rome, and who ever hears of ministers or laymen among dissenters taking that journey. But the Established Church, in some particulars, bears a nearer resemblance to Rome, and in many cases has been made to bear a very near resemblance. Some of her ministers stand on the frontier not to guard the Church but to hold parley with the enemy. And the going over of one and another to the old error, is a thing not unheard of. Congregations and ministers are sometimes infected with the errors of Rome, and hence the necessity for alarm and protest. But to nonconformists, popery is a powerless, indeed a dead enemy, and does not need to be slain over again.

Whatever may be the true way of accounting for it, the fact remains the same, that dissenting ministers in their public teachings very rarely trouble themselves about Rome, whereas many clergymen do trouble themselves very much about her.

There are times, doubtless, when it becomes the duty of a man, whether Churchman or Dissenter, to enter into this controversy. And, however, much he dislikes controversy he feels constrained to engage in it. The nonconformists must be a very narrow-minded and short-sighted man who does not feel proud of those Churchmen who, in past ages, uttered such noble protests for the truth in the face of popish tyrants, and who is not ready, when the exigency comes, to unite heart and hand with the Churchman in contending against the old oppressor of England. And on other hand, the clergyman is a very ridiculous sort of man who feels that in virtue of his office as a minister of the Church of England, he has a mission specially against Rome, and he must fight with her all the world over; or at least as a minister of the great Protestant Church, he must somehow or other and somewhere or other deliver himself of a public protest. Such a man is very like to mistake the occasion and to wage a battle which neither hurts his enemy nor benefits his friends.

And is not Rome a tempting subject to take up for exposition and denunciation apart from any special necessity of the times? She is a good butt for wit. Her absurdities lie so bare and exposed. One can get such a fair cut at them. Her

corruption can be made so manifest. Then again the subject is popular. A congregation of English people generally relish the sight of the Pope getting a thrashing. And to witness such a castigation administered by a man who they think can do it well, they will turn out in considerable numbers. In short, it is a safe battle to fight. The sympathy of the spectators is always in favour of the gallant Evangelical St. George of England and dead against the ugly old papal dragon of Rome.

The Rev. Dr. Jarbo has entered the lists against popery in a series of lectures delivered in St. Saviour's Church and afterwards published. We accept Dr. Jarbo's assurance that no one loves controversy less than himself, and we believe him to have had a sincere conviction, that the time had come when he could no longer, with good conscience, be silent on the subject. But so far as we are concerned in this part of the world, we cannot see, as he intimates he sees, an imperative call on the ministers of the gospel to commence a contest with Rome. We should be very sorry to know that for the next few Sabbaths the pulpits of Calcutta would ring with exposures of Romanism. It is not in ignorance, we think, of the true state of things, that we say we do not feel any alarm about the progress of popery. We cannot, however, pretend to judge of the necessities of Dr. Jarbo's own congregation, for whose confirmation in the truth these lectures were delivered without any intention, originally, of publishing them. Supposing, however, there was such necessity, (and without its existence, or the firm conviction of its existence, the lectures would not have been delivered,) a comparison again presents itself to our mind. And without being able to speak positively, we hazard the remark that probably not one of the ministers of the large congregations unconnected with the section of the Church to which Dr. Jarbo belongs, feels called upon to make such an effort for the safety of his flock, or would deem it a wise use of his own time or theirs. We can say this much without pronouncing the particular work which has given rise to these remarks unseasonable or uncalled for.

We now turn for a moment to the pamphlet itself in which these lectures are placed before the public. As to the intrinsic merit of the lectures, we feel bound to say that Dr. Jarbo has acquitted himself well. Any man who knows his Bible will find there plenty of weapons to fight popery with. But it is not every man who would have used those weapons so dexterously. His style is clear and forcible. His congregation would doubtless enjoy the lectures whether they needed them or not. Dr. Jarbo has taken the obvious absurdities of the Church of

Rome and made their absurdity abundantly obvious. There may be Christians among us who greatly need instruction and warning on such points. To those who do need it, the lectures ought to be very useful. The style, however, is occasionally, though not often, marred by sudden turns of expression which remind us of Spurgeon when Spurgeon is not at all himself. The preface, to which of course we looked for the author's explanation of himself, is unfortunate. It has the appearance of a needless determination to be faithful and brave the results, and some overstraining to justify the publication. And there is a tendency to that kind of language which Charles Dickens would put into the mouth of the Rev. Mr. Chadband.

What shall we say about the dozen pages of Latin at the end of the pamphlet? For whose benefit were they intended? They disfigure the book which was not intended for the learned, and they are about as useful as if they had formed a part of the last lecture and been delivered from the pulpit. There is one good thing to be said of them. Very few will be able to understand them; and that will appear no small merit to those who do understand them. They are an appendix, indeed, to the last lecture and to the part of it which strikes us as objectionable considered as a Sabbath discourse to a mixed congregation of Christian people. It must be quite a case of conscience and necessity, before a minister could bring himself to fish up and exhibit to his congregation such rottenness from that dirty old St. Ligouri's cesspool of 'Moral Theology.' But with regard to the Latin, it just occurs to us that we had better follow the example of Dr. Jarbo, who has shewn himself wise in this, that he has not told people what it means.

Religious Intelligence.

1.—Lectures.

The following lectures to Educated Hindus are now being delivered in the hall of the General Assembly's Missionary Institution, Cornwallis Square, on successive Friday evenings, at half-past 7 o'clock.

March 21st. Lecture I.—Rev. W. Sampson. Luther—his Life and its Lessons.

March 28th. Lecture II.—Rev. S. Dyson. Brahmic Revelation.

April 4th. Lecture III.—Rev. J. Beaumont. The Influence of Circumstances.

April 11th. Lecture IV.—Rev. Dr. Kay. The Bible Method of exhibiting Religious Truth eminently objective—the Old Testament.

April 18th. Lecture. V.—Rev Dr. Kay. The Bible Method of exhibiting Religious Truth eminently objective—New Testament.

April 25th. Lecture VI.—E. B. Cowell, Esq. M. A. The Study of Biography.

May 2nd. Lecture VII.—The Rev. K. M. Banerjea. The Origin of the Vaishnava Worship among the Hindus.

2.—The Allan Gardiner.

The *Allan Gardiner* missionary ship has arrived at Bristol, whence she has been absent in the South American seas since 1854. The Rev. G. P. Despard (of the Patagonian Mission) and family returned in her. Among the present crew is Alfred Cob, the sole survivor of the massacre of the ship's company in Terra del Fuego, in November, 1859.

3.—Bequests to Religious Societies.

The will of Miss Jane Prior, of Chase Side, Enfield (who died at her residence on the 30th ult.), bears date in 1857, and was proved on the 30th of last month by the executors, Peter Bunnell and Jabez Legg, Esqs. the personalty being sworn under 4,000*l.* Although this lady died possessed of property of small amount, her will is redolent of kindly feeling and benevolent bequests, directing her legacies to be paid free of legacy duty. To each of the following public charitable institutions she leaves the sum of 100*l.*:—London Missionary, Home ditto, Colonial ditto, Irish Evangelical Society, London City Mission, British and Foreign Bible Society, Religious Tract, Associate Fund, Enfield British School, Sunday School Union, Congregational Training School, Homerton, and 50*l.* to the Enfield Infant Schools. There are bequests to personal friends; amongst others, the Rev. James Sherman, of Blackheath, and the Rev. John Stribing, of Old Chapel, Chase Side; also legacies to her executors, one of whom, Jabez Legg, Esq., the testator has nominated her residuary legatee.—*Illustrated London News.*

How worthy of imitation is the example of this excellent lady! What a number of benefactions did she bequeath out of a moderate fortune! We commend her mode of distributing property to all those who have property to bequeath, and who seldom remember in its final distribution the numerous religious and beneficent Societies of India.

THE

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I.—*London Missionary Society.*

The Forty-third Report of the Bengal Auxiliary to the London Missionary Society, has reached us.

We cannot do more than make a few brief extracts from its interesting contents: but we commend a careful perusal of the document itself to our readers.

The Report states that the Parent Society has extensive Mission stations in the West Indies, China, the South Sea Islands, South Africa and India. Its income during the last year was £85,363-7-3.

"The following are the chief statistics of the Indian Missions.

		Missionaries.	Churches.	Communicants.	Schools.	Scholars.
INDIA.—	Northern,	13	7	155	35	2239
	Peninsular,	22	16	561	90	4430
	Travancore,	9	7	1175	192	5740

"The Bengal Auxiliary to the London Missionary Society confines its efforts to the localities around Calcutta.

"The relations between the Parent Society and this Auxiliary are very simple. The former pays the salaries of the Missionaries. It sends them to this country, and it conveys them home again. It supports five of the native preachers. It gives 150 Rs. per month to the Bhowanipore Christian Institution; and it grants aid whenever the expenses falling on the Auxiliary are too heavy to be met by local funds. The latter is mainly responsible for the salaries of preachers, and school-teachers; for the erection and repairs of chapels, preaching-

stations and schools; for the rent and lighting of them; for the support of theological students; for itinerancies, and for all local liabilities. The sum required by the Committee annually is very large. Were the pecuniary means augmented, it could advantageously increase its operations."

The Rev. W. H. Hill, and the Rev. Saml. Hill, are both in England on account of ill-health. Since last report, the Rev. J. Mullens, and family, the Rev. J. E. Payne, and the Rev. T. L. Lessel have joined the Calcutta Mission.

The Report gives an interesting account of the ordination of three native evangelists. "The most important event," say the Missionaries "in the progress of our Mission during the year has been the ordination of three of our native Evangelists on the 30th of March last in Union Chapel. Two of them, the Rev. Taraprosad Chatterjea and Kashinath Dutt were baptized in April, 1851; the other, the Rev. Surjokumar Ghose was baptized in July, 1852. It was not an easy thing for them to break away from Hinduism. They endured a great fight of affliction, and thus gave undoubted evidence of their sincerity. They were then students in our Bhowanipore Institution. In 1852, they along with others expressed a wish to become preachers of the Gospel to their countrymen; they were, therefore, after due examination, formed into a Theological Class which was committed to the charge of the Rev. Messrs. Lacroix, Mullens and Storrow. In 1856, their studies were completed; and the two latter entered upon their evangelistic labours; the health of the former being so much affected, as to render it advisable for him to seek other employment, but early in 1860, he was accepted as a preacher of the Gospel."

Ample time was given to the Missionaries for testing the character and abilities of these evangelists.

The Report next adverts to the inroads which death has been making during the year. It says, "Though death has not been permitted to touch any of the actual agents of the Society, he has taken away those who were very dear to many of us, and whom it becomes us to hold in very affectionate, grateful remembrance.

"On the 9th August, the Rev. Henry Townley, full of years, and richly endowed with heavenly grace, fell asleep in Christ. He was the founder of this Auxiliary, and though his connexion with it ceased nearly forty years ago, his noble work whilst a Missionary and his saintly life since he left India, entitle him to a place in our memories, and a record in these pages. He was a man of property and he set a fine example to others by freely consecrating it as well as himself to the service of his Lord. He came to India with his wife, and returned at his own expense,

and gave in this and other ways not less than 20,000 Rs. to the London Missionary Society. He came to Calcutta in 1816, and although he remained but six years, he gathered a Christian Church into fellowship; built Union Chapel; established this Auxiliary; did much to promote the prosperity of the London Missionary Society, and left behind him a name which is still fresh and fragrant in the hearts of all who knew him.

"A nearer loss has come to us in the death of the Rev. Dr. Boaz.

"God has been pleased to call away from our midst, one who though not a Missionary in name, was one in heart and in life; and who from relationship and choice was the child of this Mission. The sympathies of Mrs. Mullens were wholly with this Auxiliary, whilst in her own cognate sphere of native female education, she has rendered invaluable services to the great cause of Hindu evangelization.

"It will be observed throughout this report that very few additions have been made to the Christian community from among the heathen. Your Committee express this in sadness of heart. Whatever may be the reasons of it the fact remains, and it is one to be deplored, nay to be wept over. As a Committee, we accept the responsibility of praying more earnestly, that we may be privileged to welcome many converts into the Christian fold, and those of us who actually labour for this cause, of heartily searching into the sources of our want of success.

"The following are the leading features of our Mission:

Calcutta and its outstations.

Missionaries,	5*
Native Missionaries,	3
Catechists,	4
School teachers,	24
English Churches,	2
English Church-Members,	135
Native Churches,	3
Native Church-Members,	88
Native Christians,	793
Boys' Schools,	7
Anglo-Bengali Scholars,	536
Bengali Scholars,	126
Girls' Schools,	4
Scholars,	139

* And two others now in England.

UNION CHAPEL—Mr. STORROW, *Pastor.*

"During the year," says the Report, "God has favoured the Church with a considerable increase in the number of its members. From the beginning of December, 1860 up to this time, we have received into Church fellowship 20 members; 3 have finally removed from this city, and 2 have died, leaving an increase of 15.

"The Sabbath School has increased in numbers, and now there are more than 200 on the books. During the year the classes have contributed the gratifying sum of Rs. 101-1-1 to their Missionary boxes, and collected by means of books, the sum of 99 Rs.

"During the year two persons have been baptized whose previous lives were passed in an idolatrous state. A Hindu Ayah who has given very convincing proofs of a Christian spirit amidst much temptation and persecution, and Mrs. Dacosta, who was a Burmese Buddhist."

COOLY BAZAR.

The Church at Cooly Bazar, is at present under the pastoral charge of Mr. Payne. Things are in a healthy state. The number of Church-members is 18.

The Sunday School attendance averages 42.

The Report next refers to Vernacular preaching. The native Missionaries say,

"Our labours have been principally confined to this department of God's work. The Chapels in Chitpore-road, Bow Bazar, Bhowanipore and Chitlah are, as formerly, the places where it has been our privilege from day to day to preach to the unbelieving of our countrymen the glad tidings of redemption. We have, it is true, met with little in the shape of active opposition from our hearers; but it is painful to record that not one of them has, during the year about to close, come forward and acknowledged Jesus as his Lord and Saviour. Our hearers as a rule listen to us patiently and *apparently well* as long as we dwell upon the existence of *one* God, His relation to us, and our duty to Him; upon His general love and goodness, His wisdom and power, upon purity and sin, heaven and hell. While discoursing upon these topics, they will invariably say: "Quite right;" "Very good;" "excellent lessons, worthy of our acceptance;" "there is nothing like these pieces of good advice." Likewise the preacher would be well spoken of and praised for his fine oration, his superior knowledge, his disinterested zeal, and his pious endeavours for the promotion of India's good. He will very politely be asked; who he is; where he resides, and where he can be seen again. Besides some will

put on a righteous face, and wishing, like the young man of the Gospel to commend themselves, will boast saying:—"All these things have we kept from our youth up, what lack we yet?" But when "the one thing needful" is pointed out to them, when Christ and him crucified is preached; when his divinity and personality; his incarnation and life, his character and works, his miracles and final atonement, are introduced to their notice; in short, when they are in earnest advised to flee to his Cross for safety from the wrath to come, then we seem to them as barbarians, as babblers preaching foolishness instead of wisdom, as setters forth of strange gods, as those that turn the world upside down and teach such things as are not lawful for them to receive, neither to observe. They will attentively and seriously hear for hours of Ram and Krishna, of Muhammad and Ram Mohun Roy, but they will turn a deaf ear to us at the mention of the blessed name of our Redeemer. Ah, how awfully true and expressive is the divine word: 'This people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.'

"*Itinerancies.*—In this most important branch of our work, we have been privileged to do more during the present year than formerly. In January last Messrs. Storrow and Johnson, with Babus T. C. Chatterjea, S. C. Ghose and the two theological students formed themselves into two parties, and went out, each for a fortnight, on the river Issamuttee. About thirteen numerously attended markets were visited twice; the gospel in all its simplicity was preached over and over again to the hundreds that attended them: portions of scripture were sold and religious tracts distributed.

"In the month of July again two of the brethren, Babus K. N. Dutt and S. C. Ghose accompanied by Babu N. L. Dass, undertook a missionary tour on the same river, and spent ten days in scattering the seed of Gospel truth on the minds of many a Hindu and Muhammadan, still living in the shadow of eternal death.

"The fourth and the longest tour was undertaken at the beginning of the last month by Mr. Payne and Babus S. C. Ghose and N. L. Doss, and after a month of steady work, these brethren have just come back to the scene of their ordinary labours. They have visited many of the principal villages lying on the borders of the river Issamuttee and Choorney and on the northern part of the Kobadokyo, and a portion of the Bhagiruttee."

Publications.—One of the brethren, Babu C. N. Banerjea, has, during the year, been engaged in translating a little publication of the Christian Vernacular Society called, "The Lamp of Truth."

The Report next notices the operations at Bhowanipore which is a populous district, containing about sixteen thousand inhabitants, a large bazar and many brahminical families. Here, amid much to discourage them, the Missionaries are carrying out their plans. From the beginning of the year till the Durga Puja the attendance at the Institution was about "four hundred, and only declined," says the Report, "when the Durga Puja carried away large numbers to their distant homes in the country. The average daily attendance throughout the year has amounted to 305 scholars: which (allowing $\frac{1}{3}$ to $\frac{1}{4}$ for absence) represents a steady number of 370 scholars through the entire period of the year. The Behala School has fluctuated less, and ends the year with 135 scholars. Our whole attendance therefore in the Central and Branch Schools has amounted to just over 500 scholars. But large as this number may seem, it forms but a small proportion of the young people of the large population in whose midst we dwell; and while Native Schools, teaching English, continue to flourish around us, it would appear as if we shall never recover the ground on which we stood at the beginning of 1851, when our number stood permanently at two hundred scholars higher than they now are; and which our very successes swept out of our reach. Most gladly would we see the old position restored, and the former number of scholars enjoying the advantages of a sound Christian education, provided for them but not desired.

"It is in the spiritual progress of these young minds that we feel the deepest interest. When their knowledge of Bible facts, and of Bible doctrine increases; when we see impressions made on their hearts, and find them yielding to the convictions which the Spirit of God is pressing on the conscience, it is then we peculiarly rejoice. And on the contrary, when we see them closing ear, and heart, and conscience against the truth that we most deeply grieve. In such progress we have recently been unusually discouraged. At one time it seemed that several were feeling deeply the claims of the Gospel, in a way which it would not be prudent to give publicity to. It was hoped that much fruit would be gathered in. Three promising youths were one after another baptized, the hopes of the Missionaries were then encouraged. But one of these youths was soon forcibly carried away, and the other two disappeared."

The Theological class. This important branch of the Mission has been under the care of Messrs. Mullens, Storrow, and Johnson, critical readings of the Scriptures and Lectures in theology twice aweek.

The Bhowanipore native Church, Pastors, the Rev. Dr. Mullens and Rev. Surjo Kumar Ghose.

During this year a native pastor has been appointed in conjunction with Dr. Mullens. The Church defrays half the salary of the native pastor. They have also met the expence of a thorough repair of their Chapel and contributed largely to other benevolent objects. During the year some have been expelled from the Church and some added. The number of members 45. They have lost a real benefactor and friend in the death of Mrs. Mullens.

The Girls' Boarding School. This was under the superintendence of Mrs. Mullens and Miss Cowen.

The number of girls sixty. They learn in Bengali Geography, Bible History, &c., singing, domestic economy. The earnest hope is entertained that, even if they should come short of being converted characters, they will become happy, useful, moral women.

Hindu Female Schools. The importance of this sphere of labour, cannot, in the present day, be over-estimated. Mrs. Mullens devoted to it her chief attention. "She found a great willingness to secure the advantages of female education in many private families: and she endeavoured in many cases to supply the want, by means of private schools carried on in the houses of Hindu gentlemen among the members of the family of various ages. At the time of her lamented death, she and her coadjutors were thus visiting eleven houses, and conducting eight schools: containing in all seventy grown women and eighty girls. New openings of usefulness continually appeared; and it seemed as if only judicious agents were required to extend the noble work efficiently and with great success. The members of the Mission feel that for no branch of their labours more than this is needed the prayer to the Lord of the harvest that He will send more labourers, wise, diligent, and loving, to gather in fruits to His praise."

The village Churches. The largest of these are Rammákhal-Chok, and Gangrai. Many of the people are unable to read but the children attend school, weekly prayer-meetings established at both places, in the beginning of the year; at the first mentioned place they continue, but not at the latter. There is much ignorance, worldliness, indifference among them; and yet among some, there is evidence of a better spirit. Efforts have been made by the Missionaries, and not without effect

of teaching them the duty of self-reliance, and of supporting Christian ordinances.

The Kaurapukur station. It is about six miles from Calcutta. A rapidly improving traffic and rising population, point it out as an important spot for Missionary operations. Meanwhile, sabbath services are regularly held, and a school lately established.

Belliahatti in the Sunderbunds. This remote station cannot be frequently visited by the Missionary.

"I have been there twice during the year," writes Mr. Johnson. "The proprietor of the estate, Hugh Fraser, Esq. continues to support a teacher who, in addition to his work in the school, preaches every Sabbath to the Christian congregation. The people are prosperous in their temporal circumstances, peaceful, and show a good spirit in their willingness to help each other. My colleague and myself visited the place about two months ago. We baptised 17 children and adults, married several couples, and afterwards preached to the people.

"I think the appointment of an evangelist will soon be rendered necessary by the growing requirements of this place.

General Statistics of the village Churches.

Total number of Native Christians,		641
Church Members at Gangrai and Rámmákhál,		74
Admitted into Church fellowship during the year,		4
Readmitted,		6
Baptisms,	From adult Christian population, ... 11	65
	From Hinduism, ... 2	
	Children, ... 52	
Number in attendance on Sabbath services,		200
Number of boys attending the Schools,		98

BERHAMPORE.

We take leave of this Report by adverting to the Missionary station at Berhampore, Moorshedabad. About 12 months ago it was strengthened by the arrival of Mr. and Mrs. Shrewsbury. The religious services seem to be well attended; and the Christians are now able to support themselves, without being a burden, as they at one time were, on the Missionaries. This looks well. The number of Christians is 120, and Church members 20. The schools and orphan asylum, are working satisfactorily; we omit for the present any notice of the report of the brethren at Berhampore as to their *vernacular preaching*.

II.—*Religious Statistics.*

Nova Scotia.—A correspondent of the *Freeman* gives, from the census of the province, the following account of the religious sects, giving the number of inhabitants 330,857, being an increase of about twenty per cent. since 1851:—Roman Catholics, 86,281; Presbyterian Church of the Lower Provinces, 69,456; Baptists, 62,040; Church of England, 47,744; Methodists, 34,055; Church of Scotland, 19,063; Lutherans, 4,382; Congregationalists, 2,183; Universalists, 846; Christian Disciples and Reformed Baptists, 901; Reformed Presbyterians, 236; Quakers, 158; Evangelical Union, 143; Bible Christians, 112; Sandemanians, 46; Campbellites, 32; Mormons, 27; Swedenborgians, 13; Deists, 3; other creeds not classed, 822; no creed given, 2,314. The rate of increase during the last ten years varies considerably. The Baptists have increased forty-six per cent.; the Universalists, forty-five; the Methodists, forty-four; the Church of England, thirty; the Presbyterian Church, twenty-eight; the Roman Catholics, twenty-three; the Lutherans, seven; the Church of Scotland, one.

Progress of Religious Orders in France.—It is interesting (says the *Daily News'* Paris correspondent) to observe the immense strides which the religious orders, whose progress now alarms the Imperial Government, were enabled to make under the especial favour which they enjoyed during the early years of the present Emperor's reign. Taking the authorizations granted to religious congregations of women alone (those for men I have not now before me), the figures stand thus:—Under the first empire, from 1807 to 1814 (7 years), 20; under Louis XVIII., from 1815 to 1824 (10 years), 20; under Charles X., from 1824 to 1830 (6 years), 41; under Louis Philippe, from 1830 to 1848 (18 years), 14; under Napoleon III., from 1850 to 1856 (only 6 years), 92. Thus from 1807 to 1848, that is to say during a period of 43 years, and under four different governments, only 95 authorizations to found convents were granted; while in the course of six years, under the Government of the elect of December 10th, there were 92. The religious and legitimist Charles X. did not get beyond 41 during a like period of time. The Imperial Government is now awakened to a just appreciation of the Church's gratitude for the favours lavished upon it.

Congregational Statistics.—The following is a general summary of the statistics contained in the *Year-book* compared with those of 1860:—

	1861.	1860.
Resignations and Removals of Ministers, ...	198	195
New Settlements, ...	66	53
Chapels erected and in course of erection, ...	136	87
Colleges and Theological Academies, ...	17	13
Students in the same, ...	400	269

	1861.	1860.
Ministers deceased during the year, ...	52	49
Works published by Congregationalists, ...	84	96
Periodicals conducted by Congregationalists, ...	35	22
Associations of Churches in Great Britain and Ireland, besides numerous private Ministerial Associations in almost every county, ...	36	68
Churches—England (errors excepted), ... 1,600		
" Wales, " ... 636		
" Scotland, " ... 101		
" Ireland, " ... 30		
" Colonies, " ... 208		
" Islands of the British Seas, ... 14		
——	2,589	
This number does not include the multitudes of small chapels and rooms, and other buildings which are occupied as preaching stations thoughout the British Empire.		
Ministers and Missionaries thoughout the British Empire, as far as they can be ascertained, ...	2,780	2,734

	1860.	1859.
Congregational Churches in the United States about...	2,379	2,369
Congregational Ministers in the United States about...	2,410	2,408
Congregational Students in the United States about...	270	265

ROMANISM IN GREAT BRITAIN.—The following are the statistics of the Romish Church in Great Britain, as taken from the Catholic Directory of 1862 :—

Bishops and Priests, ...	1,388
Churches, Chapels, and Stations, ...	1,019
Communities of Men, ...	50
Convents, ...	162
Colleges, ...	12

The increase in three years is,—of bishops and priests, 166; of churches, chapels, and stations, 93; of communities of men, 16; of convents, 52; of colleges, 1.

RAGGED-SCHOOLS.—STATISTICS FOR LONDON AND ITS SUBURBS.—For clearness we will divide these statistics into two branches—namely, the machinery employed and the population reached. 1.—MACHINERY :—

	1856.	1861.
Sunday-schools, ...	128	207
Day-schools, ...	98	161
Night-schools,...	117	215
Penny banks, ...	61	86
Parents' meetings, ...	34	88
	438	757

These figures show an increase of 319 operations in the space of five years. 2.—POPULATION.—The same principle of growth is observable when we contrast the population reached in 1856 and 1861. Happily, the facts thus presented are antagonistic to the time-honoured adage of "Much cry and little wool." For it will be seen that, with increased machinery, there has been a corresponding increase in the number of the children or adults placed under our charge.

	1856.	1861.
Sunday-scholars, ...	16,937	25,260
Day-scholars, ...	13,057	17,230
Night-scholars, ...	8,085	9,840
Parents' meetings, ...	1,061	2,307

This shows an increase of 8,323 Sunday-scholars, 4,173 day-scholars, 1,765 night-scholars, and of 1,247 parents during the last five years.

Statistics just published at Rome, by the general of the Jesuits, show that the total number of members of the order at the end of 1861 was 7,231, of whom 2,203 were Frenchmen.

BIBLES.—The *Clerical Reporter*, a paper appearing at Leipzig, has the following statistics on the sale of Bibles:—In the year 1524, the bookseller Herrgott was executed at Leipzig, at the command of Duke George of Saxony, because he had sold a Bible. Another vendor had his eyes pierced for the same offence. At the present day 5,000 societies are busy to spread the Bible among Christians and heathens. The number of Bibles now current is estimated at 32,000,000 in 200 different languages; while, only fifty years ago, the number did not exceed 4,000,000 in fifty different languages.

THE UNITED PRESBYTERIANS.—The statistics of the United Presbyterian Church for 1860 are given in the *Missionary Record* for January. We notice some of the points in them with great interest. The following is a tabular view of the membership and income:—

Congregations			540
Communicants			163,554
Total gains			3,059
Baptisms			9,416
Income for congregational purposes ...	£161,956	7	9¾
For Missions, &c. ...	40,096	4	5½
Total income ...	£202,052	12	3¼
Average contributions for all purposes by each member	£1	4	8⅘
Ditto by each congregation	374	3	5

The highest pecuniary effort in any Presbytery has been in that of Lancashire, where the average contribution by each member has been 5*l*. The lowest in any Presbytery has been a little above 11*s*.

The lowest average gift per member for Missions was 10¼*d.*, and the highest 15*s.* 0¾*d.* The Free Church is a somewhat larger body than the United Presbyterian Church. It has upwards of 800 places of worship, and an annual revenue of more than 264,000*l.*, of which 38,000*l*, are expended on Missions; but it is doubtful whether its average contributions per member be at all so great as those of the other.

III.—*Pekin.*

At the date of the last advices from China, Dr. LOCKHART was fairly established in the capital, and had got his hospital into working order. A house adjoining the British Legation, which the suite of the Prussian Minister tried but did not find to their mind, has been purchased by the representative of the British Government, and rented to Dr. LOCKHART on condition that he puts it in repair and makes such alterations as may be needed at his own expense. As the premises are walled in, and, besides house and offices, comprise a quadrangle with rooms all round, they are well suited for hospital purposes, and in the course of a few weeks the Doctor was able to open his doors and invite patients, who soon found their way to his advising room. Writing on the 11th of November, he says:—

"My patients increase in numbers and respectability—the poor first, and now the respectable, both men and women. There is an epidemic of jaundice very prevalent just now; great numbers have it, and many come to me—so many, that it appears they value my treatment of the disease."

Of course, Dr. LOCKHART notices the *coup-d'état* which had just taken place in the capital. His account of it coincides with that which has already appeared in the public journals, and he expresses great satisfaction at the course which affairs have taken.

"The Empress," he says, "is dissatisfied with the name given to the young Emperor, of Che-seong, by the regents, and determines to change the name, to be declared shortly. This revolution is of the most important character in all respects; we can hardly sufficiently estimate its importance. I believe it will have a great bearing on all our intercourse. If Prince Kung maintains the principles he has hitherto held, he will be a good ruler, and will probably do much for the keeping together of this dynasty. He wishes to cultivate the good feeling of foreign states, is ready of access, and the people feel confidence in him. He is a man of considerable ability, and is honest and true as far as is known. Had the regents overcome his party and got the ascendant, much confusion would have resulted, and we might all have been endangered. I look upon it that we have had a great escape by God's good providence. Soo-shun, who has been beheaded, was the man who led the late Emperor into his course of debauchery, which caused his death."

The following extracts from one of the Doctor's letters to the Rev. Dr. TIDMAN will be read with interest :—

"The old Romish cathedral is being repaired. It is a fine building, ornamented and painted by the Jesuit Missionaries 200 years ago. It has been closed for many years by edict, but now comes forth again. From the roof there is a grand view of the city and palaces of Peking.

"Outside one of the gates is the old cemetery. It is in excellent order, and well kept. The gates of the inner enclosure (for everything in China has inner as well as outer gates) are of white marble, the coping richly carved in high relief. The gates themselves are plates of white marble also, each gate one plate, very handsome and grand. Inside are native altars, very large, and of marble. Here are the graves and large marble tablets of Ricci, Schaal, Verbiest, Longshard, and Buglius, and many others of the old illustrious ones. It is a most interesting place, and full of Imperial gifts in marble; the tablets to the above are in the form of vast tortoises, the sign of Royal gift. On the city walls, on a terrace sixty feet high, about fifteen feet higher than the walls, which are forty-five feet, the top of the terrace being 100 feet square, is the Jesuit Observatory with the bronze astronomical instruments made by the Jesuits for the Emperor Kanghe. Vast things they are—large celestial sphere in bronze, armillary spheres, &c., &c.,—all in good order, but not used—beautiful specimens of work. At the foot of this tower is the Astronomical Board, of which Schaal was President.

"Outside the north gates of the city is the Russian cemetery, where are the graves of the murdered English prisoners who were cruelly put to death this time last year. In the N. E. corner of the city is the Russian Ecclesiastical Mission. It is a neat place, of good extent; it is under an archimandrate who has three priests. There are two schools, for boys and girls; the girls are under the care of Madame Ballazeek, the ambassador's wife. Of course the priests do the work; their flock consists chiefly of the descendants of Cossacks taken prisoners on the frontier by the Chinese in 1715; a minister was called from Russia to instruct them, and the Mission has grown up since. There are not many additions from among the heathen, but there are occasional receptions of such. The Lazarists have two Missionaries, stationed here, and there are others in the province; but I shall know more of them by-and-by.

"From the Observatory the view of the city and the palace and park, and of the hills to the north and east, is very grand. I know no scene equal to it. To see Peking from a height is very splendid —the place gives a glorious prospect; but when you leave the height and descend, it takes away the poetry of the thing altogether, and you find yourself in the dust and dirt of a Chinese city.

"The cab, or rather cart-stands, are rows of very good little carts, like a birdcage set on strong wheels, drawn by a horse, ass, or mule, according to circumstances. These stands are at the gates and other public places, and the Peking cabdrivers are about as honest, and civil, and moderate in charging as are those in London.

It is curious to see the great flocks of sheep kept here; hence mutton is very good and cheap, as are also beef and fowls. Long strings of fine large camels bring in vegetables, lime, and coal from the mountains. Sometimes I see a hundred camels in a row passing along. The Chinese are very kind to their animals; they hardly ever abuse them, but are attentive to them, and do not overload them; in fact the laden camels, mules, and asses come in with quite a jaunty air, which it is refreshing to see.

"This morning Mr. Bruce fell out of his carriage, from the mules dragging it in two. He bruised his thigh a good deal, and had to come home in a cart and be carried to bed. He has a good deal of pain, but nothing worse than the bruise."

IV.—*Report of the Lodiana Mission.*

We have received the twenty-seventh Annual Report of the Lodiana Mission, and have read it with very great interest. It presents a record of continued patient and faithful labour in the work of the Lord, amid many difficulties and discouragements. The record is not much different in its details from that which is given of each of the separate Missions now being conducted in Britain's Eastern empire. There is the *persistent daily preaching of the Gospel* in bazars and markets, by the road-side, at the gateways of towns and cities, in chapels erected on suitable sites for the special purpose of preaching, in private houses, indeed at any place where a listener can be obtained. Itineracies have been largely undertaken, and these have been carried on systematically, so that every village in a prescribed circle of which the Mission station is the centre has been visited. To this direct preaching the Gospel to the heathen have been added all the other different modes of missionary labour, such as the careful training and instruction of converts in the ways of piety, the establishment and maintenance of schools of various kinds for boys and girls, boarding and day-schools, both English and vernacular. A Mission Press also is being actively worked and is rendering good service to the cause. Some attempts have been made to disseminate the Holy Scriptures and Christian books by means of colporteurs. In other ways also the Scriptures and tracts are largely distributed.

The Mission comprises eleven stations including the one temporarily located at Peshâwur where has been commenced an interesting and important Mission to the Afghans. For the work of this Mission there are sixteen American brethren ordained to the work of the ministry, (two of whom are absent)

one licentiate and two ordained native ministers, with nineteen other native Christian helpers as catechists, Scripture readers, colporteurs, &c.

No one can read the report of this Mission without being convinced that much active labour is going on wisely, devoutly, and hopefully. Then comes the question so often asked, sometimes scornfully and sometimes sadly, "What is the result of all this labour?" The scorner probably will not be silenced by this report, and he who mourns because the "vision tarries" must still mourn as he waits in hope.

Yet we do not regard the account of the Lodiana Mission as one which should discourage and sadden our brethren who labour in it, or their friends who watch their labours with prayerful and sympathetic interest. There is much in the report which greatly pleases us. For one thing, we like its plain simple honesty. There is no claptrap in it. The work of each station is described without any colouring, and the facts which are discouraging are stated clearly, they are chiefly as follows—the converts are few, and some of them not altogether satisfactory—the enquirers are not numerous and generally do not give such evidence of sincerity that much can be expected of them —most of the people in many cases who listen to the preaching, evidently do not care about the message of eternal life. From one station, the account given is "Many have heard the good news of salvation by Jesus Christ, but we think with less interest than in past years and all seem to have despised and neglected the Saviour and the interests of their undying souls." Similar statements occur in the reports from the other stations. We can understand, for we *know*, the painful and sorrowful feelings with which such records are put forth, but we are glad that our brethren do not shrink from telling the truth of the matter. Let it be known far and wide by friends and foes that preaching to the heathen is like prophesying to "dry bones," and that up to the present time there is no "noise" and "a shaking," and a coming together of the bones "bone to his bone." These facts are patent to the enemies of Missions and of Christ, they are patent to missionaries on the field, let them be so to the friends of Missions elsewhere, not to dishearten them, but to stimulate their faith and prayer.

But it is not our intention to make lengthened comments on the subject brought before us in this Report, though the temptation be somewhat strong to do so, we shall please our readers better by placing before them some of the most interesting parts of the Report itself.

The following narrative is very encouraging and interesting to those who distribute the word of God in this country. Such

distribution seems sometimes injudicious and wasteful in the light of facts which have been brought to the notice of missionaries. Yet every now and then incidents arise which would teach them to persevere in sowing beside *all waters*. The Missionaries at Dehra write thus of one of the enquirers they have had under their care during the past year. He "is a young educated Musalman who is employed by us as a Munshi. He has renounced the religion of Muhammad and calls himself a Christian. He is well acquainted with the scriptures, and professes to be fully convinced of their being the Word of God. As yet we have no reason to doubt his sincerity, the account which he gives of the manner in which he became acquainted with the scriptures is interesting, and affords encouragement to those who are engaged in circulating the Word of God among the heathen. Being a Khattnawís at Lodiana, and his time being not fully occupied, he determined to employ his leisure in making small paper-fans, a business in which some of his neighbours were engaged. On enquiry, he learned that they got the paper for their work from books received from the missionaries, and was told that he too could obtain as much as he needed from the same quarter. Accordingly he applied to Qadir Buksh the Catechist at Lodiana, and received from him several books, among which was a copy of the Gospel by Matthew. On tearing from it some leaves for the work mentioned above, his eyes fell on the words "Heaven and earth shall pass away, but my word shall not pass away." He was so struck with these words and with their connection that he fastened the leaves in the place from which he had torn them and read the whole book. He procured other parts of the scripture from the mission and read them carefully. When he came to us he said he had read all the New Testament but a few of the Epistles. On learning these facts from him, we presented him with the whole of the New Testament. We trust that God has begun a good work in him, and pray that he may go on to know the Lord and may preach Christ among the heathen."

At Rawal Pindi a special effort has been made to bring the gospel to the notice of the more respectable classes, which is worthy of notice, for we are not aware of the particular plan here mentioned being adopted by other missionaries, but it is certainly deserving of consideration and trial not only by missionaries but by private Christians also.

"Towards the end of the year, in order to diffuse the knowledge of Christianity more widely and rapidly, and awaken attention and interest among the natives, copies of the Scriptures, in superior binding, neatly folded up, and properly

addressed, in Persian, Hindi, or Gurmukhi, were sent to the more learned and respectable residents, of all religions, in the regimental Bazars, the Sudder, and the city. Some of the older boys in the school voluntarily and gladly proffered their assistance in addressing and distributing the books; not forgetting to supply their own parents and friends especially. The books were received with saláms and kind words. One Pandit returned his, with the request for a work on Astronomy! Some who had been overlooked sent to the Mission house asking to be supplied also; inasmuch as they too were 'honorable men.' Thus it would seem there is far less Mission-phobia among the natives themselves than among some Europeans. The demand for books has greatly increased; and many of the scholars and teachers in the Government Normal School, and many others from the city and village have come to ask for books. Recently the native assistants, with coolies carrying boxes of books, went through the lanes and streets of the city, and bazars of the cantonment, distributing to all who seemed worthy. Thus the Gospel-seed has been scattered broad-cast, and sown beside all waters."

Missionary operations were commenced at Kapurthala about two years ago with the sanction and liberal support of the Rajah. It is something new for the Princes of India to give their aid and sympathy to the cause of Christ.

"Through the kind liberality of His Highness the Rajah, a substantial Mission house has been built, and was occupied by Mr. Woodside in March last. No sooner was it completed, than the Rajah expressed a wish to proceed immediately with the erection of a church. For this purpose he placed at the disposal of the Mission the sum of ten thousand Rupees; and the building is now in process of erection. The entire management of this work has been entrusted to Mr. Dallimore, Superintendent of Public Works in the service of the Rajah; and the Missionaries are thus relieved from a large amount of secular care, inseparably connected with the progress of such an enterprise. The warmest acknowledgements of the Mission are due to Mr. Dallimore, for the generous manner in which he has undertaken this work, and for the amount of time and attention he is devoting to it. The Rajah continues to manifest the same kind interest in the Missionaries and their work, as at the beginning; and their treatment by his servants, and the people at large, is all that could be expected under present circumstances. Externally there is much to encourage them. Christianity is every where outwardly respected, its claims upon the attention of the people are freely discussed, and acknowledged by many as worthy of serious consideration.

There is a wholesome spirit of inquiry abroad, but there is as yet little evidence of a genuine *serious* concern on the subject of religion. The Spirit's power is still withheld, and it becomes us to humble ourselves before God, and seek earnestly for that heavenly influence without which all human effort must for ever prove unavailing."

Such facts as are here recorded are most hopeful and encouraging, they indicate the nearer approach of that time when the aspect and character of missions as at present conducted in India shall be changed, when the carrying them on shall not be so entirely dependent on foreign silver and gold, when zeal and earnestness in effecting the evangelization of the people shall move the hearts of their natural rulers and leaders. The work is the Lord's. He *is* working, and from time to time shows His servants what He can do, and prepares them for what He will do.

We find it stated in the report also that the Rajah's sons with their cousin are under the instruction of the Missionary.

"They have read the Pentateuch and Gospels, have gone through about half of the Fourth Number English Instructor, have nearly finished 'Peter Parley's Universal History,' are able to parse simple English with tolerable accuracy, and are advancing steadily in geography, arithmetic, penmanship, and composition. Mr. Woodside has devoted about two hours daily to their instruction, throughout the year."

The report from this station also states, The only baptisms during the year were those those of two infants, one of them a daughter of the Rajah.

May God in his mercy bless the Rajah and his family and repay to him in his own soul a thousand-fold that which he gives and does for the Redeemer's kingdom!

The mission to the Afghans, the head-quarters of which are at present at Peshawur has been established nearly five years and is prosecuted with diligence and vigour, but hitherto with few signs of progress, we give the following extract from the Missionary's account of his labours.

"In his *preaching* in the city or in the villages, the Missionary has not much evidence as yet of the abatement of many of those prejudices, which for the most part prevent Muhammadans from listening quietly to a statement of what their 'opponent' has to say. The fierce proselytism of the Muhammadan creed, ingrafted on the naturally ferocious character of the Afghans, results in a dogged intolerance, which appears all the more intense, the less there is of the power of acting up to the injunctions of the faith and of disposition. In the village of Tahkal, a man in the crowd shouts out a phrase Muhammadans

frequently use, *(Laulaka laulaka lama khalaqtu'l aflak,)* which implies that the world was created only for the sake of Muhammad; he is asked for a proof of the implied assertion; 'Oh!' is the reply, 'if we had as many guns as you have, the proof would be very easy.' It is by no means a rare thing for the Missionary to be accused of unfairness, because, say they, you use any argument that makes for your side; and the only argument which establishes our side of the question, we are not allowed to use, viz. the sword. With the logic peculiar to them, they charge the Government of the country with gross partiality, because the Missionaries can *say* what they please, and they poor, oppressed creatures, are not allowed to *do* as they please.—And generally, as far as bazar discussion and open air preaching are concerned, though the people often appear less boisterous than formerly, there appears otherwise no progress."

In regard to funds it is gratifying to learn from the Report that the Mission has been aided very materially by the Christian gentlemen in the Punjab of both the military and civil services. Contributions received have amounted to upwards of Rs. 11,000.

We rejoice exceedingly with our brethren of the Lodiana Mission in the cheering and hopeful signs of future success which are afforded them by the Lord, and pray that God would prosper them yet more and more, and give them in the blessing which attends their work, some compensation for the cares and anxieties which come upon them through the troubles and calamities which have befallen their own country.

GIMEL.

V.—*Female Society of the Free Church of Scotland for promoting the Christian Education of the Females of India.*

We have received the nineteenth Report of this Society. As all our readers are aware the work of the Free Church Mission is *two-fold*:—*Educational* and *Evangelistic*. The former department of labour was entered on by the Mission, not only for its own sake, but also with a view to the more efficient carrying on of the latter. The cause of education as regards the males has been secured on a footing which nothing can overturn. But the benefits imparted by the education of native youths must necessarily be limited and imperfect, if the most interesting if not the most important part of the community be excluded from participating in them. The simple truth is—a truth now gradually dawning on the minds of all who have hitherto attempted to do disinterested good

to India, that until the efforts put forth to educate her daughters are equal to those so largely put forth for her sons, and equal also to the great obstacles to be met, all past attempts, humanly speaking, can bear but little fruit, and all future energies must be comparatively wasted. Success in the work in which this Society is engaged is indispensable to any real progress in Indian advancement and civilization.

Strongly impressed with the necessity of Native Female Education, the Scottish Mission in India, almost from its commencement, aimed at reaching the females as well as the males with the blessings of a sound, simple christian education. But this great object could not be attained all at once. Indeed for many years the utmost efforts of the Missionaries could not secure a single female scholar. Still it was felt that if the body of the real Hindu community was to be reached, it was essentially necessary to obtain an entrance among the caste-females, and do for them what was being done in the schools for the males. With this object in view, the Female Society of the Free Church of Scotland commenced its operations, and relying on Him from whom all success can alone come, the Missionaries went forward till the work has reached the point at which we find it at the present day. Preliminary difficulties have been overcome; attendance of large numbers of young native females has been secured; considerable progress in knowledge has been made; and the Divine blessing has manifestly been granted to some of the pupils in connection with their highest interests.

For the purpose of awakening attention, animating hope and inspiring confidence in the results of the great work in which the Society is engaged, we shall lay some of the most important statements of this interesting Report before our readers, whom we long and desire to see more interested than they have ever hitherto been in this great work and labour of love.

The following extracts will show the operations of the Society on the western shores of India:—

"BOMBAY.—The average attendance at the schools," Dr. Wilson writes, "During the past year, has been as follows, as far as can be ascertained from the school list:—

Mission-House School, ...	80	
Boarding School, ...	51	
District Schools in Bombay,.....	177	
Bene-Israel School in Bombay, ...	30	
Bene-Israel Schools on the Coast, ...	47	
Total,...	——	385

"*Eight* of the pupils of the boarding school have, after

giving in every case hopeful, and in most cases very satisfactory evidences of piety, been admitted into the Church during the past year. Three of them, including the daughter of a Christian, are converts from Hinduism, and three of them from Romanism. Two of them had been baptized in infancy in connection with Protestant Churches. Though the preparation of some of them for admission into the Church has been gradual (they having been catechumens for a considerable time), others of them have been brought under deep religious impressions in the course of the year. Two of the girls of the boarding school have been married during the year, and both to subordinate mission agents, one of whom is connected with our own mission. Hopes are entertained of their Christian usefulness. One of them, it is thought, may be able to organise a class for English in connection with the Ambrolie School.

"During the past year *one* of the pupils of the *Mission-house School* has embraced Christianity, and subsequently been married to a convert. Her case is one of peculiar interest, as at her birth she was devoted to the goddess Bhavani. She received special instruction before her baptism. She appears to feel her obligations to the grace of God, for her deliverance from ruin, and introduction into the fold of the Good Shepherd.

"The girls at the district schools continue to be marked for their intelligence and activity at the monthly examinations; from first to last they have been a great encouragement to female education throughout the city. They have a most creditable amount of Scripture knowledge.

"At the annual examination of the Poonah female schools, the pupils numbered 250, which is an increase of more than sixty during the past year. The appearance of the girls seated in groups, and arranged according to the various classes, in Dr. M. Mitchell's garden—their quiet and orderly demeanour, sprightly countenances, and variegated dresses, was pleasing and picturesque. The interest thus awakened was enhanced by the scene within the chapel. The intelligence evinced by many of these girls, not merely in their accurate reading, and in their favourite exercises of mental arithmetic, recitation of spirited dialogues, and singing of native melodies, but also in their quick and correct replies to questions on Christian history and doctrine, gave great satisfaction.

"Among these various schools, the *boarding school and orphanage* is the most important, and we agree in the sentiment expressed by the chairman (the Rev. S. L. Fenton), that 'When we consider from what these girls have been rescued —from what temporal misery, intellectual apathy, and utter

ignorance, and hopelessness in spiritual things, and then observe to what a comfortable and useful position they are now being raised, qualified to become the intelligent Christian wives of intelligent Christian men, it is not possible to exaggerate the value of such an institution, or to appreciate too highly the labours of Mrs. M. Mitchell and those who aid her in her benevolent work.'

"MADRAS.—Passing on, then, in this hasty survey, from the western to the eastern shores of India, from Bombay to Madras, we find there the dawn of a better day, the promise of the future glory, the Sun of Righteousness arising on that benighted land also, with healing in his wings.

"The statement read at the annual meeting held in Madras by Mr. Campbell, begins by saying that—

"'In reporting on the female schools belonging to this Mission, many reasons suggest the propriety of departing somewhat from the usual course which we pursue on occasions like the present, and instead of merely stating what our present position is, I shall show you, in as few words as possible, the present in relation to the past, and trace hurriedly the steps by which we have reached the ground which we now occupy as a Mission in regard to female education.

"'In order to overcome the initial difficulties of the work, the missionaries adopted the plan of giving each girl a small reward daily for regularity in attendance, both as an inducement to the parents who do not in the least prize the education of their daughters, and as an encouragement to the scholars themselves to be regular in their attendance at school. Even this plan at first did not succeed in bringing out the girls, for a gentleman who generously offered to aid the missionaries to the extent of a rupee for every girl whom they could bring, obtained no scope for his generosity, for not a single girl could be brought to school by any inducement; but by and by the plan did succeed, and it has been carried out with more or less of modification till *last year*. We then felt that the time had come, considering the progress which had been made in female education, to discontinue this plan, which, though it has produced great results, is not without certain palpable disadvantages. We have accordingly abolished in all our schools, what is known as the *pice* system, and the Mission is now determined to offer nothing but the boon of a sound education. And I am happy to say, that though this change was made in all our schools at the beginning of the year, the attendance has not been at all affected. Our brother, Mr M'Callum, writes thus regarding the *Triplicane school*, of which he is in charge:—A list of the girls attending at the time *pice* were being given

was prepared, and had just been carefully examined, and the result shows that no girls have left on account of the discontinuance of the pice.'

"'It is also,' continues Mr. Campbell, 'exceedingly cheering to be able to report that not only has the giving of daily rewards been abolished in all our schools, but also that the number of respectable girls paying a regular monthly fee has considerably increased. We have now closely on the roll 200 girls who pay a fee, and from this source during the past year we have received 120 rupees (£12 sterling), a sum nearly three times more than we received from the same source during the preceding year. This is a very small amount to be looked at by itself, but in view of the past difficulties in the way of female education, it is indicative of most cheering progress, and furnishes the most solid ground for the highest hope regarding the future. Indeed, I may mention that, though all our difficulties are by no means removed, so firm is our hold on our female pupils, and so well understood in certain quarters are the benefits of female education, that next year (1862) we propose in some classes to double, and in others to quadruple the fee which we now charge from the girls. Few things more clearly than this show the progress which is being made, and I feel perfectly confident that next year will witness still more decided marks of advance in the same direction; and when we look back on all the difficulties which beset the work, we surely now see enough to lead us to thank God and take courage.

"'The boarding school, the Madras day school, the Triplicane day school, the Black Town Branch School, and the *Balica Patasala*, which is wholly supported by a generous friend of the Mission, A. Hathaway, Esq., Collector of Bellary, are the female schools connected with the Madras Mission. There were present at the examination about 500 on a roll of 541, and this, with about 225 attending the branch stations, make a total of female scholars of 766. We have often said that, had we funds, we could establish and carry on in Madras a number of female schools near the houses of the respectable portions of the community, and thus accomplish a work which, in our estimation, is second to none that is being carried on in India.

"'It may be interesting to mention, that many native gentlemen are manifesting a deep personal interest in this work of female education, and on the present occasion I am able to report that prizes to the amount of 50 rupees have been awarded to the girls by these native friends of the cause.

"It is also interesting to be able to add, that some native

gentlemen have offered to the superintendent of the *Balica Patasala* school (Mr. R. M. Bauboo) to obtain a more suitable house for the school, and to pay themselves the extra rent which may be charged; and we hope soon to see the school enjoying increased accommodation, and with largely increased numbers.' "

Without any introductory remarks, we proceed at once to make a few additional extracts regarding the Society's operations in Bengal.

The Statistics of the Schools.

	Girls.
Calcutta Orphanage, ...	49
,, Mrs. Ewart's School, ...	70
Chinsurah Free School, ...	33
,, Native Girls' School, ...	21
Bansberia—2 Schools, ...	49
Culna—3 Schools, ...	89
Mahanad—5 Schools,.....	106
Day School in Calcutta, about	04
Total number of girls being educated,.....	487

"There are at present," Mr. Pourie writes, "49 girls in the Orphanage, of all ages, varying from three to seventeen, who are all boarded, clothed, and educated by us. During the past year, one of the oldest and most hopeful orphans, 'Piarree,' who was supported by the Ranelagh Sabbath School, Chelsea, died, after some months of lingering and wasting consumption. She was well known to Miss Laing, Mr. and Mrs. Fordyce, and Mrs. Ewart, and to them it must be as great a comfort as it is to us to know, that she fell asleep in Christ. I am happy to say, that we have this year had no other serious case of sickness; indeed, the general health of the Orphanage has always been remarkably good, when compared with other schools in Calcutta. As to the character of the girls, speaking generally, and as to their progress, I can say that I think there is much that is cheering and satisfactory, notwithstanding the drawbacks which must always be expected.

"The prospects of female education in this part of India are at present very hopeful, far more so than at any former period; and I believe that the time has come when a very wide-spread and wonderful change, in regard to this much-neglected subject, may be looked for among the natives themselves."

Referring to Dr. Duff's school for high-caste girls, Mr. Pourie says,—

"As yet there is not, so far as I know, any other like it in Calcutta, though at all our own branch stations we have little schools now formed on the same model, in which the female children of respectable native families are daily taught. It is still but the day of small things with them, but there is much ground for gratitude.

"Dr. Duff states that the school is divided into five classes, and gives a synopsis of the course of instruction in each:—

"The second and first, the two highest classes (says he) do many things in common, while, on particular subjects, the latter is far a-head of the former. Both have read together several instructive works.

"In geography both have wonderfully mastered the four quarters of the globe, can explain all about the shape and size of the earth, latitude and longitude, &c., &c. In arithmetic both work any sums under the four rules; while the first class has become familiar with 'reduction,' and 'simple interest.' Both have studied Bengali grammar, while the first class has well mastered it, with the roots and derivation of words from the Sanscrit. Both are accustomed to composition, and to write from dictation, while the first class can compose with uncommon accuracy, alike in spelling and syntax Both have been deeply interested in becoming acquainted with the solar system. They can, on the board or on paper, give the names and distances of the planets, &c.; and explain distinctly the theory of eclipses, which has banished from their own minds all belief in the monstrous mythological system of Hinduism on the subject. Both perform needlework of every description very beautifully. One of them, of her own accord, wrought out with her needle, with extreme neatness, certain texts of Scripture, among others, 'Come unto me, all ye that labour and are heavy laden, and I will give you rest.'

"Considering that the school has been but little more than four years in existence, and that even in the highest class there is not now one of those who first entered it, this statement of studies may excite some surprise, and awaken apprehension that the work is shallow and superficial—more showy, in short, than solid. But I venture very emphatically to assert that it is not so. In the course of the year I purposely asked various competent individuals privately to visit and examine these higher girls, and all were not only satisfied, but surprised at the solidity, not less than at the extent of their attainments."

Want of space and not of inclination, compels us to close, with these few selections from the interesting Report before us —and we conclude with the closing paragraph of Mr. Campbell's report from Madras:—

"A great work," says he, "is being silently done in India, and a brighter day will yet dawn on this dark land; and we are convinced that nothing will help forward that glorious day, with greater certainty and rapidity, than the training in a simple Christian way the daughters of this people. As woman in India is now the great strength and defence of heathen superstition, so she will become, when brought under the power of divine truth, the prop, the defence, and the glory of Christianity. So has it been in all lands, and in all times even from the beginning. Noble-hearted women followed and ministered to the Lord Jesus, when there were few to own and to help the homeless Man of sorrows. They were with him in the last hours of agony and shame; when others had fled, they were the last to leave the dead body of the adored Jesus, and they were the first to visit his empty grave. The same noble devotion, constancy, and tender-heartedness, will yet be shown by the mothers in Israel of this land, and highly privileged are we to take a part, however humble, in this glorious reformation work."

We are sorry to see that the Report contains nothing about the Zenana and select school scheme, which under the auspices of this society was commenced and carried on so successfully in Calcutta several years ago. As we consider that to be a scheme that should occupy a large place in the operations of every Missionary Society we would ask—Is any thing now being done by the Female society of the Free Church of Scotland in Calcutta for the inmates of the Zenana? Though we would cordially commend more or less every plan that has been tried whether Day, Boarding or Normal Schools; yet it is clear as day that the education of the higher classes must be in their own homes, either several contiguous families meeting in one house for instruction, or each family privately in its own house, the scheme that has given most promise of success in the education of native women, while almost all others have comparatively failed is the Zenana and select school scheme. Let a great and united effort then be made, by this and all the other societies in Calcutta, to secure from Europe and prepare here, many who shall carry the lamp of knowledge into the Zenanas of the Rajahs and other opulent and educated natives. If the Lord be pleased to bless the efforts made for raising up agents to carry out this plan on a large scale, it will go far to solve the most perplexing of missionary problems.

There is one step which if taken, would in our humble opinion, powerfully tend to encourage female education in every shape and form. It is, an Association of Ladies, for the purpose of forwarding Zenana and select schools. The in-

fluence of such an Association on the minds of the natives, would be very great, particularly if an illustrious lady, pre-eminent in beneficence as in rank, would condescend to take it under her special fostering patronage. Such an Association would recommend female education so strongly to the rich and the noble among the natives, that they could not long withstand its influence.

VI.—*Early Missionary Union in Calcutta.*

We extract the following very interesting account of the origin of the CALCUTTA MISSIONARY CONFERENCE from the Rev. Dr. Mullens's Brief Memorials of the Rev. A. F. Lacroix,—a book which we trust all our readers will procure for themselves.

"For some years, the missionaries in the city, and in North India generally, were few in number; but after the interest excited by the new charter had had time to tell, a very large reinforcement arrived in the country from Germany and America, as well as from England. The town missions were greatly strengthened, and a large number of new stations established for the first time in the interior provinces. In 1831, the missionaries of the various societies in the city, few in number, but most friendly to each other, established a monthly meeting for prayer and consultation, which by degrees settled down into what was soon known as the CALCUTTA MISSIONARY CONFERENCE. The fact that they were strangers in a strange land, yet brethren of one faith, devoted to one object, and serving the same Master, naturally drew them to each other. Special reasons for their union were found in the advantage of bringing together their common wants and experience, of making common cause in their many difficulties, and of combining publicly for united action in great public questions. While each mission occupies its own direct sphere of labour in the cause of Christ, and every missionary finds in that sphere his own place, very numerous are the questions on which mutual consultations and combined public action are of the greatest advantage, both for their individual improvement, and the cause of Christianity at large. The members of the Conference, from the commencement of their meetings, have been accustomed to breakfast together on the first Tuesday of every month, holding a prayer-meeting before breakfast; and subsequently, at their meeting for business, discussing some question that may be thrown into prominence by the circumstances of the time. In the course of years, almost every question of importance in the management and maintenance of India missions has been sifted, examined, and discussed again and again; and very numerous have been the subjects requiring prompt and decided action on the part of Christian men, in which this Conference has brought out measures of high importance which have been productive of great good. The honour of

originating this most valuable union belongs specially to Dr. Duff; who has also contributed in a high degree to its efficiency and profitableness. Mr. Lacroix was a member from the day of its formation; he loved it greatly; felt complete sympathy with the principles upon which it is based, and the ends it has had in view. He was rarely absent from its meetings, and ever, by his broad Christian sympathies, his large experience, his great knowledge of missionary life, and his wise judgment, contributed to render those meetings useful to all present. Like others now gone to their reward, especially his own beloved friends, Ewart and Macdonald, long, long will it be before his absence will cease to be noticed, or his place can be supplied by others."

Perhaps a few notices of missionary union in Calcutta before the establishment of the Conference will be interesting to some readers of the *Observer*. We have collected the following, and probably many others exist in the records of the societies which were first in the field.

A public missionary prayer-meeting on the first Monday in every month, in which brethren of different denominations united, as at present, appears to have been held in Calcutta as soon as there were brethren here to take part in it. We have before us a fragment of a missionary journal extending over the greater part of the years 1818 and 1819, and here this meeting is regularly mentioned. It was then held alternately at the Lal Bazar Chapel and the Free Masons' Lodge, where the missionaries of the London Missionary Society held their English services before the erection of the Union Chapel. The Baptist and London Missionaries only are mentioned as delivering addresses on these occasions, but the Church Missionaries also appear to have frequently attended. Perhaps the special mention of the fact that, on the 2nd November, 1818, "Mr. Smidt, the Church Missionary, prayed extempore," may be taken as evidence that such assistance in their devotional exercises was somewhat extraordinary. It is pleasant to notice that the attendance at these missionary prayer-meetings was in those days often very large, and on one occasion it is mentioned that, at the Lodge, many of the crowded congregation retired to the vestry after worship to receive tracts in the Bengali language for distribution.

At this time a special meeting for prayer was held by the missionaries of the two societies on the Saturday following the first Monday of each month. The journal above referred to says, "Saturday, 13th June, 1818, our united private prayer-meeting was held at Boitakkhana, in the evening. Brethren Adams, Pearce and Townley engaged in prayer. Several months ago we began this meeting in connexion with our Pædobaptist brethren. Its design is to seek the divine bless-

ing on us as missionaries in Calcutta, and we cannot but think it promotes the spirit of brotherly love."

In December, 1819, a very interesting Conference of Missionaries in Calcutta was held, of which an account is given in the following extract from a letter sent by the Baptist Missionaries to the Committee of their Society in London. We are not able to say whether a similar meeting was held in any following year.

"On Monday evening, the 6th of December, commenced our first Missionary Association, which contained the following exercises: first, the monthly union prayer meeting for the spread of the Gospel, when our brother Lawson gave the address; second, a Conference on Tuesday morning at the house of our brother Townley, where a few friends assembled, and the following questions were discussed: 1st, What are the principal difficulties a Missionary has to encounter in his labour amongst the heathen? 2nd, What are the best means of acquiring such a knowledge of the native languages, as shall enable a Missionary to convey the truths of the Gospel to the inhabitants of Hindustan? 3rd, What are the best modes of treatment to be observed towards native enquirers? 4th, What are the chief sources of encouragement calculated to animate us in our Missionary work? 5th, What inference can be drawn from the present signs of the times to stimulate us to increased exertions? The discussion of these points was attended with considerable interest and some profit to us all. In the evening of the same day we had a meeting in one of our Bengali chapels, lighted up for the occasion, and a double lecture was given in the Bengali language by Messrs. Keith and Harle. The next morning a second Bengali service was held at one of the chapels belonging to the Independent brethren, when Messrs. Adams and Pearson gave the lecture. Both these places were well filled with natives, to whom the sight of so great a number of Europeans, all engaging alternately in exhorting them to turn from idols to the living God and in earnestly praying for their salvation, must have been as affecting as it was novel. The meeting closed on Wednesday evening with a most animated and impressive sermon from Mr. Townley. The desirableness of such an association to keep alive our feelings in the great work by mutual exhortations, and to foster a spirit of love and union with our brethren of other denominations, was first suggested by our esteemed brother Chamberlain, and after two or three meetings for consultation, it was resolved that the experiment should be tried, whether such a meeting would not be of beneficial influence, and the probability now is that we shall keep it up annually."

VII.—*Dr. Jarbo's Lectures on Romanism.*

DEAR MR. EDITOR,—Having read a Review on Dr. Jarbo's "Lectures on Romanism" in the *Christian Observer*, in which it is stated that those Lectures were delivered on the Sabbath evenings, I beg to state that such was not the case; they were delivered on *Wednesday* evenings. This I apprehend makes a great difference.

In reference to the "ministers of the *large* congregations unconnected with the section of the Church to which Dr. Jarbo belongs" not feeling called upon to speak against popery I think that is no reason why Dr. J. or any other minister should not see it needful. Does the Reviewer know that a few years since, a meeting was held in Calcutta of "ministers of various denominations, to take into consideration the propriety of delivering a course of Lectures during the cold season on the errors and evils of Romanism?" The object of these Lectures was stated to be "Not to enter into controversy with Romanists themselves, but to convey to Christian brethren generally a just view of Romanism, and to arouse them to a deeper sense of its evil than many of them now seem to possess."

Among the Lecturers I find Dr. Duff, Dr. Ewart, Mr. Lacroix, Mr. Leslie, Mr. Macdonald and others. It is not stated that there was "any imperative call on the ministers of the Gospel to commence a contest with Rome" any more than at the present time; so, according to the Reviewer, these men "were beating the air"—there was no need for them to trouble themselves about popery for to "non-conformists, popery is a powerless, indeed a dead enemy and does not need to be slain over again."

The Reviewer must be a stranger to Calcutta, or he would know there *is* a great 'need' at the present time to warn our people against this "dead enemy." Priest and Jesuit are visiting not only Protestants at their own homes, but also our Institutions, for the purpose of making proselytes. They go to the hospitals and alms house and converse with the inmates and throw doubts into the minds of our people. They challenge our ill-instructed Protestants to controversy; they are sending forth sisters of mercy in every direction. The nunnery and the college are filled with Protestant youths who are "perverted from the paths of truth." Many of these young people since leaving the above named Institutions have become Romanists. But "popery is a dead enemy!"

A "dead enemy! a powerless foe!" How is it then that during the last ten years, the number of Romanists have in-

creased *fourfold* in Calcutta? Ask our City Missionaries whether popery is a "dead enemy" or not, and they will tell you it is still *alive* and *active*. A Deacon of a Baptist Church only a short time since asked the writer to recommend a book against Romanism, as the priest was busy with some of the members of his Church. *He* could bear witness that, to nonconformists, popery was *not* powerless.

In reference to the Latin Appendix at the end of the Volume I happen to know the history of it. An *educated* young man —*a pervert to Romanism*—challenged Dr. J. to prove that there was in 'Leguori' or P. Densany immoral teaching. The priests asserted that there was not; the R. C. press reiterated it, and the Romanist relied on these assertions. You know, Sir, whether the charge is proven or not, I should say that it was. So the papist themselves seem to think.

In conclusion I would just add that these Lectures have been useful. Several Romanists have left the Church of Rome and many a waverer in the Church has been established.

Your's,

A PROTESTANT.

P. S.—I trust you will give this a corner in your next issue; and in the mean time if you just make a few enquiries, I am quite sure you will agree with Dr. J. that the present time requires from all members in Calcutta a protest against the errors of popery. *Popery is on the increase in Calcutta.*

NOTES.—A Protestant takes far too gloomy a view of the state of religious opinion in Calcutta. We must not suffer our Mofussil readers to imagine that "during the last ten years the number of Romanists has increased *fourfold* in Calcutta." There is really no perceptible increase at all.

We are happy to inform a Protestant that we have met with some instances recently in this city of *educated* Romanists leaving Popery for a purer faith, so that we have put the enquiry more than once "Is there any general disaffection springing up among Catholics?"

The writer of this letter does not seem to be aware that the Lectures he alludes to were delivered for a particular reason—the Jesuits had just arrived in Calcutta, and were beginning to practise their foul arts.

We doubt not the Catholics are now active; and, happily, so are we. Nay we have good reason to believe that it is our zeal which has stirred them up to self-defence.

We cannot think the reason given for the publication of the Latin extracts in Dr. Jarbo's book a sufficient one. They do prove assuredly that Popery is an abominably dirty system, but that did not need proving!

Dr. Jarbo's Lectures we have no doubt were appreciated by his hearers, and now they are printed, we wish them a large circulation

especially among Romanists. The reviewer did not so much doubt the propriety of lecturing against Popery, as call attention to a somewhat curious fact.—*One of the Editors of the C. C. O., not the Reviewer.*

VIII.—*Thoughtful Extracts.*

There are only two things which make repentance sure: love to God, and hatred of sin.—*St. Augustine.*

The true confidence of a Christian man is to mistrust himself, and lean only on his God.—*St. Bernard.*

Make to thyself an inviolable law never to neglect prayer; the taste for it will surely come.—*Avrillon.*

The desires of the elect strike upwards when kept down by things adverse; as the fire is kept down by the blast that it may spread; and whereby it seemeth to be extinguished, it gathers strength.—*St. Gregory.*

Weary not of ever seeking God, in order to possess Him; and possess Him, in order to learn to seek Him with more eagerness.—*St. Bernard.*

Lord, teach me to seek Thee, and show Thyself to my soul; since I can neither seek Thee if Thou teachest me not, nor find Thee if Thou showest not Thyself to me.—*St. Augustine.*

God is sought, in order to have the joy of finding Him; and is found, in order to seek Him afterwards with more eagerness.—*Ibid.*

The just measure of thy greatness is that of thy humility: that of thy real littleness is that of thy pride.—*Ibid.*

Sweetness is found in the first beginnings of conversion; labour, hardships, disgusts, temptations to struggle with, as it proceeds: peace and repose at its end.—*St. Isidore.*

There are some who refuse to follow Christ and who flee from Him; these are open sinners. There are some who will not follow Him, but go before Him, and these are the proud. There are some who follow Him with their voice, and not with their doings; and these are the falsely devout and the slothful. There are some who follow Him afar off, because they walk too slowly, instead of running with fervency. But there are some who closely follow Him, and have the joy of being beside Him, and of never more being separated, because they persevere until death. Take thy place among these.—*St. Bernard.*

Thankfulness nourishes and increases love, which is the soul of religion.—*St. Jerome.*

If thou canst not retire from the world, thou wilt be safe there, thou wilt be saved there if thou dost not think there, if

thou dost not love there, if thou dost not act there, as they think, as they love, and as they act in the world.—*Ibid.*

Prayer.—O God, make me to adore Thee, to love Thee, to put all my trust in Thee, to give myself up without reserve to Thy guidance. Make Thyself known to my spirit, make Thyself loved by my heart. Rule me, guide me, reign in me, dispose of me as Thou wilt, for wealth or for poverty, for joy or for sorrow, for greatness or for humiliation, for health or for sickness, for life or for death: provided Thou dost but save my soul, I ask for nothing more. I am still in Thy hands, and I cannot be better. Long enough, and too long I have been in my own hands, and I could not have been worse.

Make Thyself the absolute Master of my self-will. O my Saviour, make it in all things comformable to Thine, which is holy. I desire from henceforth to study, to seek, to consult, to love, to accomplish no other will but Thine. I desire henceforth to form no designs, no plans without it. Let Thy will be my rule, my example, my counsel, my guide, every day, every hour; that I may be Thine for evermore. Amen.—*From Avrillon.*

"*Look not every man on his own things, but every man also on the things of others.*" (Phil. ii. 4.)—The authoress of "Weeds and Wildflowers" tells how beautifully this text was carried out by her mother, who used to counsel her children, that on one day only in all the week they should not return "flower-laden" from their rambles, but that on Saturday every wild flower should be left in the hedgerows to cheer, on the following day, the sight of the closely pent-up town-workmen, with their wives and children, and whose only opportunity of seeing them was on that one weekly "day of rest." Dr. Spencer Thompson, also, in his charming little work "Wild Flowers, how to see and how to gather them," recommends to all seekers for wild flowers, "not to gather *all* they find, but leave some for other collectors." We are all so apt to forget what may be termed the "*minor morals*, and yet it is these delicate courtesies that are the "flowers of life"—how wonderfully the Scriptures apply teaching for every want, leading us to recognise in these small things as well as in the splendours of the firmament, that "the hand which made them truly is Divine," just as the wonders revealed by the microscope equal and, to some minds, surpass those seen through the telescope.

IX.—*The Gorilla Country.*

The Rev. A. Bushnell, who has lived in the Gorilla country, gives, in a letter to an American paper, a description of scenes of degradation in one of the native villages :—

"Day before yesterday I landed to see the town and the people, concerning whom I had heard much. The former is situated in a swamp, and is the most wretched-looking place I have seen in Africa; and the latter are more degraded than most of the tribes with which I am acquainted on or near the equator. Many of the men who are engaged in the palm-oil trade speak English more or less fluently, and many of their huts are furnished with costly articles of European furniture, and in several of them we were offered wines and other foreign drinks, which of course we declined. But alas! how sad the moral condition of the people! They seem wholly given up to idolatry. In front of their houses, and at almost every corner of the streets, I noticed huge idols and fetishes; and a large guana, from four to six feet in length, one of their deities, was crawling about the streets. To injure or kill this loathsome reptile would be a capital crime.

"After having visited the principal chiefs, who govern in the absence of King Peppel, who was banished a few years since, and is now in England, I went to see several of the juju or devil-houses. The principal one is a rude, thatch-roofed edifice, upon entering the door of which I saw grinning at me some four or five hundred human skulls, with which the pillars and walls were lined; and as I crossed the room, I walked upon a pavement of human skulls. The sight was the most ghastly and horrid I have ever seen! As with trepidation I retreated from this habitation of devils, my attention was called to a scaffold eight or ten feet high in the yard near the door, on which were a large quantity of human bones, some of which seemed fresh and new. Upon inquiry, I learned that these were the remains of enemies taken or killed in war, or for witchcraft; and some of the flesh had been eaten and blood drunk in horrid fetish orgies. Here also, to this temple the sick are brought, to sleep and to have incantations performed over them.

"From this charnel-house I went to call upon Juju Jack, the arch-priest or chief devil-man. I found him sitting in the porch of his dwelling, with emblems of his craft on either side. He conducted me through a room in which were skulls and fetishes, and through a dark passage into a back apartment, where I was furnished a chair and offered palm wine. He is a fiendish-looking, elderly man, who, if his physiognomy does not belie him, is capable of any work of cruelty and blood. He speaks English imperfectly, but avoided conversation on topics relating to his office and his abominable deeds. He was unwilling to have missionaries come to his country, well knowing that his craft would be in danger. After a brief interview I left him, glad to see once more the light of day

and breathe a purer atmosphere; and though the rain was falling, made my way to the beach, when I hailed a passing boat that conveyed me on board."

X.—*American Missions in India.*

A retired officer of the Bombay Army has forwarded to us—*the News of the Churches*—some interesting statements in regard to American Mission of Western and Northern India. American missions are here, as in all parts of India, and indeed of the world, greatly imperilled by the want of funds, caused by the lamentable civil war of the United States:—

"The first American missionaries came to my house in Ahmednuggur in the year 1831. The name of Christ was almost unknown in that large city, the capital of the Deccan, and now there are nineteen churches connected with the missions. The Holy Spirit has been graciously of late poured out, and the late remarkable meetings at Ahmednuggur will, I am sure, be read with great interest.

Owing to the sadly distracted state of America, the funds for the support of these benevolent missions of the American churches to India must be greatly reduced.

Mr. Morrison, of the Lodiana Mission, writes me—"That at Saharanpur and Lodiana, the American Mission had taken in about 130 starving orphans to support and educate. The American Board say they have not the funds to support them. So that any collections made in Britain will be in good time to help them. And this is a peculiarly appropriate application of British funds to support and educate starving British subjects."

When we made the collections for the suffering people from famine in India, it was proposed in Edinburgh to send our donation, not through the Government, but to the American and other missionaries who would faithfully and judiciously act from their intimate knowledge of the people, but this motion was overruled. And now when there is such a large surplus, why should it not be applied to the legitimate object for which it was subscribed, and given to the Lodiana American Mission for the support of the starving orphans?

From Edinburgh, Mr. Cullen has lately forwarded subscriptions to the amount of £100—half to the Rev. H. Ballantine at Ahmednuggur, and £50 to the Rev. J. R. Campbell, D.D., Saharanpur, North India.

The Free Church of Scotland has promised to raise a subscription throughout the churches to help our Christian brethren, the American missionaries, who are in such want of aid, and I hope the whole of the churches in England will show their sympathy at this crisis and do so likewise."

XI.—*A brief Memoir of Mrs. Mullens.**

Hannah Catherine Lacroix was born in Calcutta on the 1st of July, 1826. The story of her childhood has been written by her own pen; and words of mine can only detract from the graphic detail already given in these pages, of the training of her childish days; of her youthful pleasures and pursuits; of the powerful influence exercised by the vigorous, healthy character of our dear father in moulding and elevating her own; and of the steady growth of those tender bonds which by degrees bound both together in a most devoted, mutual love. Her education as a girl was but imperfect: Calcutta in her youth possessed few of those agencies for the training of the young which it has since secured. Only for one year did she enjoy the advantages of a school: her education was carried on almost entirely by our dear mother amid the constant interruptions of domestic life. And though she learned much, and had her mind stirred by the conversation of our father and his many friends, her education was without a plan; and she missed the opportunity of acquiring upon system those numerous items of simple general knowledge, which, though learned chiefly by rote in childhood, lay the foundation of more extended acquirements and become appreciated at their real value amid the attainments of riper years. Throughout her life she regretted this deficiency; she often found herself at a loss in common things, such as the knowledge of localities, of the dates of great events, and even the ready spelling of familiar words; and ever rejoiced that her younger sisters and her own girls needed never to feel the same. Her great intelligence, however, made her pick up knowledge rapidly: and her affectionate nature, which even then shone out in her smiling face and large bright eyes, made her a great favourite with our father's friends.

When the mission station was established at Bhowanipore, and amongst other Christian agencies, a day-school was established for Bengali girls, my sister took a deep interest in its management. As a child, surrounded by Bengali servants, she had learned to speak Bengali fluently: and now with a view to increase her knowledge of the language and the power of understanding it in books, she asked permission daily to teach a class; and thus commenced that career of usefulness by which she became so greatly distinguished. She was then only twelve years old.

At first it is probable that this engagement in this work arose from the missionary influences by which she was surrounded at home; and from the happiness it gave her loving nature to help all around her: but ere long a deeper motive began to rule her heart and guide her steps in works of usefulness. She learned for herself to say: "The love of Christ constraineth us." While present at a New-year's prayer-meeting in one of the Baptist chapels in Calcutta, when between thirteen and fourteen years of age, one of the native preachers, named Shujaat Ali (now well known among the converts of

* Written by her sister, and appended to the "Memorials of Mr. Lacroix." We have omitted much from this but too "brief memoir" of one most worthy of honour and esteem.

Bengal,) was called on to offer prayer. In his prayer he specially remembered the children of missionaries: the fact deeply impressed my sister's mind; and she resolved from that hour to devote herself to the Saviour and His work. Her extreme diffidence led her to speak very little of her religious feelings, and of the decision to which she had been brought; but just before completing her fifteenth year, she made a public profession of her faith, and joined the church in Union Chapel, under the pastoral care of Dr. Boaz.

At the close of 1841, she accompanied our dear father and mother to England with my youngest sister and myself. Amongst our fellow-passengers there was one who during the voyage was the means of doing my dear sister lasting good. This was Mrs. Parsons, widow of a missionary, and a woman of very superior mind. Observing beneath the diffident and shy exterior of the young girl's manner, manifest signs of an intelligent and thoughtful mind, she invited her into her cabin, read portions of books with her, and endeavoured by free, unconstrained conversation to call forth her undeveloped powers. My sister often acknowledged that this kindness first gave her confidence in herself, and proved a stimulus to that natural taste for reading, which henceforth grew stronger with increasing years.

On our arrival in England, she was placed for eighteen months under the care of Mrs. Ramsay and her daughters; and turned to good account the opportunities of instruction which she was now permitted to enjoy. Having reached an age when the importance of extended knowledge was readily appreciated, she endeavoured by diligent attention to secure as large a portion of its wide domain as her limited time would allow, and made decided and rapid progress. Purposing also to devote herself on her return to Calcutta to the work of teaching native schools, she availed herself of her nearness to the Home and Colonial Training School, to secure a familiar knowledge of the best systems of teaching, including that devised for infant schools.

During her stay in London, she attended the ministry of Dr. Morison at Brompton, and under his earnest and affectionate teaching, and the other advantages she enjoyed, her religious character grew rapidly in spirituality and strength; her standard was greatly raised, and she was stimulated to seek high attainments in principle, knowledge, feeling, and zeal. Her personal attachment to the Miss Ramsays, and to her pastor greatly assisted her religious progress; and her friendship for a younger member of the family, Maria Swansborough, not only helped her on her heavenward way, but proved one of the special delights of my sister's early and budding life. Miss Swansborough was a young Christian of peculiarly gentle and most winning ways, of deep spirituality and devoted affection. Her letters to India in after years were numerous and increasingly prized, until in 1850, young in years, but ripe in character and experience, "she passed into the heavens."

My sister's visit to Europe closed with a trip to Switzerland in company with our dear father, when in the summer of 1843 he

returned for the second time to take farewell of his family and many warm-hearted friends. Her whole soul was stirred to its depths by the sight of the magnificent range of the Bernese Alps—the first mountains with which she had ever made acquaintance and her feelings on the gratifying visit were embodied in a little journal written in a peculiarly graphic and spirited manner. In September, she sailed with our parents for India, landing in Calcutta in the first week of the new year; my brother followed at the end of the year, and only the two younger sisters were left behind.

As soon as the family had settled down in Calcutta, she was anxious to commence a girls' day-school in the grounds of her father's house. But he thought it unlikely that it would be carried on there long enough to be of real use to such scholars as might come, and did not encourage the scheme. She, however, formed a class from the female servants of the family and their children, and taught them regularly for many months. She likewise took charge of the Bible class in the Sunday school at Union Chapel. She was a popular and successful teacher, and succeeded in arousing in her scholars something of the earnestness which was felt by her own mind. Several of them died in early life, of whom some passed away, cheered by the "good hope through grace."

On the 19th of June, 1845, took place the great event of her life—her marriage with Mr. Mullens. It had no common influence upon her character and history, but produced an extraordinary effect on both. At home, her great diffidence had much obscured and kept in abeyance the latent power she possessed; and gentle and loving as she was, our dear father's great superiority had doubtless overshadowed and somewhat appalled the shy but active spirit of her earlier years. Her husband, however, stood on a level with herself, and in his companionship the quiet reserve soon began to disappear. They read together, or where they did not take up the same books, he was accustomed to talk over with her the results of his studies, and describe to her the new facts in history, science, politics, in the religious world at large, and especially in the field of missions, which he was able to acquire. She did the same with him. She was now also in an independent sphere of action—the charge of the girls' boarding-school; labour, responsibility, anxiety, began to press upon her. The important process of self-education was begun; and her latent vigour of thought and imagination, of deep religious feeling and of lofty high-souled consecration, began to develop itself most rapidly. Her earnestness became enthusiasm; her affections, which were always strong, became stronger, and were exerted over a wider range of objects; and ere long she became known to many around her, not only as a good missionary's wife, but as a most clever, lovable, and attractive woman.

In her girl's school she took the deepest interest, and there she laboured with diligence and delight. Her knowledge of Bengali made her quite at home among the girls; and this she increased by the careful study of its written literature. So correct and extensive did her acquaintance with it become, that our dear father often acknow-

ledged, that if he could preach better than she could, her knowledge of words and idioms used in familiar conversation, of terms and expressions common among the story-loving and often-angry women of the Hindu community, was much superior to his own. Her school soon became very popular. The number of her scholars rapidly increased from fourteen to twenty; thence to thirty, forty, and even more. She formed a Bible-class among the women of the small Christian village, and endeavoured to instruct them regularly. No missionary was ever blessed with a wife who more completely shared his labours than my sister's husband.

In her school she kept steadily in view the position and sphere of life in which her scholars moved: and determined not to raise them above it, but elevate and improve them in it. She preserved, therefore, their native habits, introducing only such improvements as tended to make them more befitting the purity and comfort of Christian life. They wore the native dress, with the addition of a tight inner jacket; they sat on mats during their lessons; they slept on a dry boarded floor; were fed in native fashion; and all by turns shared in the duty of sweeping their rooms and cooking their food. In instructing them, and that entirely in their own tongue, she sought to give the elements of general knowledge, with a full knowledge of Bible facts and Bible doctrine: and in manners to substitute a true modesty and reserve for that counterfeit which is only too common in the country. This system was highly popular with the parents and friends of her scholars; it helped to increase their number; and its result was by degrees to introduce among the native churches of the mission many well-taught women who were the steady supporters of all efforts to raise the community at large. When well-established she was able, with the advance of public opinion among the converts, to add to it a little English and some knowledge of fancy-work

In one respect she found her school not a hindrance, but a help. As her children began to require companionship and help, she sought it not among the usual run of Indian servants, from whom they learn so much that is evil, but amongst her girls. She was thus able to keep them free from harm, and yet in confidence and without anxiety continue her labours in the school. The little service required was highly prized, because it furnished so many opportunities of intercourse with herself and of learning from her conversation the information on a thousand things which she was so ready to impart, and which was not called up by the ordinary routine of life in school.

All these things, while most useful in themselves, prepared her for a step which was one of the most useful in her life. This was the publication of her first Bengali work, called, "*Phulmani and Karuna; a book for native Christian women.*" In this little book she desired to present to her readers a picture of a Christian and an unchristian family: to display and argue against various forms of evil existing in the native communities; and so commend to them the excellence of Christian principle in the holy life and happy death of

its sincere disciples. This plan was carried out in the form of a story, most simply, but most graphically told. "In reading this little work," says a friendly critic, who gave it the most hearty praise, "we are transported at once to the heart of a Bengali Christian village. Bengali women and children walk life-like in flesh and blood before us. The children run about: the women gossip, and wrangle, and lie; or are honest, truthful and industrious; but they are neither too bad nor too good for Bengali female nature as modified by Christianity. We are initiated into the mysteries of Bengali house-keeping, and begin to have becoming ideas of the value of a single farthing. We stand beside the death-bed of the righteous, and witness the awful end of the wicked, cut off unprepared in the midst of his sins. Christ, too, has a people in that little village, and the decency, industry and good sense, the humble, active, cheerful piety which their lives shew to be attainable and practicable in the poorest families, and under the most discouraging circumstances, can scarcely fail of leaving their moral in the most impervious mind. The leaven of heathenism, that still lingers in the nominal Christian, is delicately but clearly pointed out. Native customs, and native prejudices, when injurious, are traced to their social and physical results with a happy simplicity. The story has all the life-like minuteness and accuracy of Defoe; and the reader, if he has any spiritual relish, will find himself throughout in communication with a gentler and a holier spirit than is commonly to be met with in our present imperfect state."

High as is the praise here given with no niggard hand, it was not too high. The simple, beautiful, and idiomatic Bengali attracted the attention of the native converts immediately. Everywhere they were anxious to secure copies, and a large edition was put into circulation in a very short time. Missionaries were delighted to obtain a book so completely adapted to the wants and position of their people, and made use of it even among the heathen. Its fame made it sought by missionaries beyond Bengal in other provinces of India; and by degrees, by the multiplication of copies of the English MS., and by translation from one native tongue into another, at the time of the author's death, it had been transferred to no less than twelve Indian languages, and was in full circulation among all the communities of converts throughout our Indian empire. Long will she speak to the Indian churches by its means: and long will the echoes of her footsteps sound among them now that her voice is hushed in death.

At the end of 1852, ill-health, which had lasted many months, rendered it necessary for her to undertake a voyage to England. She brought her three children with her, and spent the year 1853 in England or on the sea. After a few months' delightful intercourse with old friends, and with her husband's family, whom she now learned to know for the first time, restored in health, she parted from her two girls, and sailed for Calcutta, taking us and her little Eliot with her. Warmly were we all welcomed on our arrival at the beginning of 1854.

Suddenly it seemed as if all our loving intercourse and all our pleasant musings were to meet with an untimely end. She had resumed her work among her girls, more numerous than ever, and among the women of the native congregation now gradually growing large. But at the close of the hot season, she was taken alarmingly ill, with a nervous fever. Notwithstanding the most unremitting attention and care, she became so ill that we began to despair of her recovery. She seemed to go down lower and lower to the very edge of the grave. Our gracious God, however, condescended to hear our prayers and spare her a little longer as our light and our joy. She was removed as soon as possible from her own house to ours, as being in a more open and airy locality. What a delight it was to have her with us, to minister to her comfort, to see her gain strength day by day; what a pleasure it was to talk to her, to read to her when she could bear it, to fetch her favourite flowers from the garden and do what we could to help her on. She recovered very rapidly and was soon able to return with full vigour to her regular missionary life.

Of the details of that life I need not speak: several public events that occurred have been already described in these pages: and her special work in the girls' school bore the same character year after year. The same large number, increased at times to sixty, resided with her: she saw them married, was gratified to find numbers of them doing well; some of them adorning the gospel as consistent Christians; and at last began to receive into her school the children of her older scholars of former days. She saw with delight the converts coming forth from Hinduism, through the Divine blessing on the labours of her husband and his colleagues; she endeavoured to do her part in softening to them the hard trial of quitting their families and homes for the gospel's sake; and she watched with thankful interest the growth of the little Christian village, and, as a true pastor's wife, visited its homes and families, that by kind counsel she might assist and guide them. She did not forget Bengali literature; and, though sharing to a large extent our dear father's dislike to putting his thoughts in print, she added to the Christian literature two excellent works; one an original, both in English and Bengali, called, "The Missionary on the Ganges; What is Christianity?" the other a translation of "Daybreak in Britain," and adapted from the English of Miss Tucker.

In 1858, her husband, after spending more than fourteen years in uninterrupted service in India, was suddenly summoned to England. Arrangements were made for her following him the next month; but she was detained throughout the hot season by the dangerous illness of her little Kenneth, and did not reach England till September. Her visit on this occasion afforded her mature mind and heart many seasons of special pleasure. We all missed her sadly from Calcutta; but in a measure to make up for her absence, came regularly, mail after mail, her long and delightful letters, written with great power and much depth of feeling. She told us of old friends whom she continually met, of the many beautiful places she visited, of the leading preachers she heard, and of the work her

husband and she were doing. All this was conveyed in her own clear and graphic style, and as naturally as if she were talking to us. Then she asked so many questions about ourselves, about the converts, old servants and old friends, by name, that it was evident that notwithstanding her new friends in England and the new scenes she beheld, her heart was in India as much as ever. It was very pleasant to hear that by her earnest pleadings she was able to secure friends and supporters for her schools: and that in visits to places like Torquay, Chelmsford and Leeds, she was able by her own enthusiasm to give fresh stimulus to the interest already felt in her work, and the liberality by which it had been sustained. She was glad to take advantage of opportunities of learning and seeing the more recent operations of Christian benevolence in the heathenism of London; and thus describes her visit to a Bible District and Ragged School: —"I have been to my two meetings this evening; I had great difficulty in finding the Biblewoman's district, near Regent's Square, but when found I made a note of it, like Captain Cuttle, that I might find it again. There were eight or ten women assembled in a very dingy room, almost dark, and the noise in the court was such that I could hardly hear myself speak. The women seemed very ignorant; altogether the scene was far from inviting. It seemed so strange to find myself alone in a filthy little London court, among perfect strangers, breaking to them the word of life, for they could not read. Alone, I said; but no, that was not so; God was with me, and the streaming eyes, when I spoke of Christ as the Saviour of the poor, told me that for the time, at least, they felt what they heard,

> 'Lord, when we speak of sprinkled blood,
> The mystery to the heart reveal'—

this was the burden of the short prayer I offered with them before leaving. I then went on to Miss G—, who brought me to her Ragged Evening School. There were a hundred girls; but they were far from ragged, and, on the contrary, were very nice and clean; but Miss G— and her companion Miss W— have made them so. To these I gave a regular missionary address, as I have done in other places, much to their delight. When they were allowed to ask questions, some asked most sensible ones. They told me how Mrs. B— had visited their school; and how they had seen 'a real live native' in Bella. If you write to Mrs. B—, tell her this; they all remember her very well. As I walked home alone through Regent's Square remembering every inch of the way, and looking up at those familiar windows, I could not but think of the last time I was there, and of the first walk I had round it with dear Miss Ramsay, when I was a young Christian, untasked and untried. It seemed like yesterday, though it is seventeen years ago this month: and the next time I see it, is on returning from a mission like mine this evening! What shall I render unto the Lord for all His benefits?"

Speaking of a Ragged School in connexion with Barbican Chapel, she says—"I went to the Ragged School this morning. One class I teach is composed of tiny boys; I like it best. A ragged little

fellow, but very pretty, said to me to-day. 'Teacher, God loves little children better than big ones:' 'Indeed;' I said, 'how do you know that?' 'Because he said that the kingdom of heaven was made up for little children.' I asked another, 'What is bold?' 'Don't care for nothing, teacher.' After their lessons, I asked some of them about their circumstances, and a fearful tale of misery was disclosed; not that they thought so, for they know they were better off than many others. This will shew you their idea of affluence. They pointed to one little girl with a slightly cleaner pinafore than the others, and said, 'That is the richest of all, teacher; she is a rich girl, she is; her father has a barrow!' To their minds a wheelbarrow spoke of all the wealth and luxury that a carriage and pair and two liveried footmen do to ours."

In a similar strain, she thus relates her doings at Ipswich:—"I quite forgot to recount my part in the proceedings of yesterday. When our friend, Mrs. M— returned to England five years ago, she gathered together seven neglected little factory girls, and taught them in her own dining-room on a Sunday afternoon. These seven have multiplied to a hundred and fifty? When Mrs. M— left the town, the school was given over to her cousins. They have a large room for it in the docks, have a few young friends to help them, and there they go on quite independently, and in a rather original fashion. Some of their scholars are quite young women, and are in the habit of saying just as they please, without any reserve, so that one gets to know what is really in their minds. A— wanted me to tell this school something about Indian Missions. I thought this a great trial, but after complaining (as I often do) of having nothing to do, I did not like to refuse what might be useful; so I began, and I was quite amused and surprised at myself. I don't believe I could do it again, unless indeed God helped me, as He did then, in answer to special prayer. I forgot that I was a stranger; I forgot everything but the subject, and gave quite a lecture on both itinerating and schools. The words came somehow, and they were all listening with breathless attention. There was such a look of disappointment when the clock stood at half-past five, and one of them told A— she could have listened till next Sunday!"

This account, written in all the confidence of familiar correspondence, was literally true. My dear sister possessed to a large extent the power of fascinating her audiences by the stories of missionary life that she related. Of all these visits she herself formed a very humble estimate: and longed to be back again in her own sphere. Thus she writes to a friend:—"I ought to tell you something of what we are doing in England. My husband is always engaged, either speaking, travelling or writing. I do not approve of it, because I don't think it answers the end for which he came. I am doing nothing but reading, visiting and enjoying myself. I am quite ashamed of my conduct, of course; but I can't tell stories about it; that is just the truth. Last week I made a desperate attempt at something like work, and frantically wrote off sixteen pages for a certain magazine. If they accept it, I'll write again and send you

the mags.; if they reject it, it will convince my incredulous husband once for all that he has not married the blue-stocking he fondly imagines he has done. So either way good must result. If I lived in London always I should not write, but I should like to become a female city missionary. My heart bleeds for these poor people; the woes of man distress me; his sorrows, vast and wide as the earth, overwhelm me; I see untold sorrows all around, and what I can do, I do; but what is that? After hearing Mr. Gough, even the drunkard excites in me only pity, not disgust.

"How I wish I were at work again! As Carlyle says, 'there is a divineness about labour.' There is no exaltation of spirit when one does not work: whereas when the body is exhausted with labour, how the spirit rises, in the satisfaction felt that one has not lived in vain. Oh! how I love missionary work. Missions are a passion with me. And I bless God that I have learned from my dear father to labour on contentedly without visible success: it is the command and not the results that we have to do with. Therefore, though I am charmed with the work among the Karens, as related by our dear friend Mrs. Wylie, and bless God for it, I shall go back quite cheerfully to my Bengali women, among whom I can hope to sow only the merest germs of truth."

While my dear sister was in England, there fell upon us the heaviest sorrow of our lives, the death of our loved and honoured father. She felt it with peculiar poignancy, being so far away: and though mail after mail, the fullest intelligence of his illness was sent to her, nothing could make up to the loving daughter's heart the loss she felt in not being present with him to minister to his comfort with her own hands. But she felt that all was ordered from above. And while her own heart was bleeding at every pore, she wrote the most touching letters to console us in our grief. She longed to see his face again; to walk with him round our garden as in the old days; to introduce to him her daughters, now grown up, and hear what he would say: and the awful conviction of the "never more" on earth produced in her heart a sense of desolation appalling and intense. She turned therefore to the world of bliss with fresh delight; thought of it, speculated on its employments, and longed for it with deeper earnestness than ever. I joined her in England after some months and often and often was that world the favourite topic of her conversation, when we talked of the recent history of our desolated home.

Before she left England her little Katie was born. She clung to the new treasure with peculiar delight: and was greatly comforted: while the sweet temper and merry heart of the darling child made her a great pet with all the family, and endeared her the more to her mother's heart.

We soon left England together, and, after a delightful voyage, reached Calcutta in time to recommence labour with the first month of the present year (1861). She re-entered upon her own share of missionary life with the most hearty zeal and satisfaction. Her boarding school recommenced with sixty girls. She found also an

unexpected opening into the new sphere she had longed for—the instruction of Hindu ladies in their own households. Before her visit to England she had for some time maintained two schools of respectable girls in private houses, and a few families in Calcutta had been visited for instruction by the members of the Free Church Mission and Calcutta Normal School. On her return she was delighted to find a great advance in Hindu public opinion respecting female education. She received from Mrs. Sale, who was just leaving for England, the charge of two families she had been accustomed to visit; and sought the same work in the neighbourhood of her own house with great success. Zenana teaching, as it is termed, soon increased upon her hands; she was happy to secure assistance in the the boarding-school from a young friend who had accompanied her from England; and gave herself almost exclusively to her new and most important sphere.

Just then our little Katie was taken ill, and after suffering for six weeks from a variety of complaints, passed calmly to her home in heaven. And now what could comfort her mother's heart? She tried to smile and to be cheerful for her work's sake; but "the load of her heart grew heavier day by day." Her arms ached to hold her darling once more: she wearied sadly for the baby-love and for the baby-voice that had made her life so bright for many months. But again she turned to the heavenly world, and with a deeper love and a more intense longing than ever, endeavoured to contemplate its bliss and search into its ways. What eager questionings would rise in her heart about baby's doings there: who was her guide? was she a baby still? would she meet her thus, and know her thus again? With these and a hundred other inquiries she sought to pierce the world unseen. This was her last trial, and the gold of her truthful and loving heart came forth all the purer, to be fashioned as "a vessel unto honour, meet for the master's use."

So sped the year away. Her labours abundant; her zeal burning bright; her faith strong; her affections set on things above; her soul under the influence of trials becoming more spiritual and more ripe for promised glory. To her husband she clung with deeper fondness; their union of affection, their sympathy of aim and service, ever very close, and growing more complete and perfect as the years of their wedded life rolled by, had become more dear than ever. What a happy household we formed! Husband and children; mother and sister; cousin and friend, united to each other, engaged in active service, all looked to her with such intense affection. She was the light of our house. Something seemed always wanting when she was away; and every one felt her gladdening influence as soon as she returned. She cheered us with her love, she guided us by her counsel, and instructed all with the thoughts which welled freely forth from her richly furnished mind. Her influence pervaded every part of our home, even as the air we breathe: and was never felt to be more powerful and full of life than when it passed away.

The last morning of my sister's active life was passed in a manner most befitting its long and useful course of consecrated love.

On Wednesday morning, the twentieth of November she was occupied, both before and after breakfast, until eleven, with a new book that she was writing for native women; and which she was striving to finish by the end of the year. She then went to school, where she was engaged till past twelve with her daily classes, which she taught with her usual energy.

We had tried to dissuade her from taking one of these classes as she was anxious to get on with her writing; but she replied—"I have just written in my book that English ladies have much to occupy their time, but they do everything, without neglecting one duty for another. I shall neglect, if I leave my class; so pray don't ask me. But if it will make you much happier, I promise faithfully that I shall take a holiday from the second class to-morrow, as I want to leave very early for Zenanas."

She little knew how her words would be verified. The next day ended all earthly toil and pain, and commenced her eternity of rest.

Subsequent examination proved that an important artery, in the digestive system, had been ruptured; and explained how all remedies applied for her relief had been used in vain: while it shewed also more clearly that the hand of death was laid upon her from the first, and that her removal directly resulted from the interference of Him who by His providence guides all His children's ways. The sad news of her sudden removal produced a profound sensation throughout religious circles in Calcutta, and numerous expressions of sympathy written to the bereaved family bore the most gratifying testimony to the high estimation in which she was everywhere held. "I saw her grow up," says one who knew her from childhood, "to become the flower of Christ's flock in Bengal." "The most respected and the most laborious among us gone;" says another. "Hers was the most useful life in Calcutta;" adds another.

Nor were these vain testimonies. Great numbers gathered to bear her to the grave where she sleeps close to our dear father and her "little Katie." Of these a hundred and fifty consisted of the native converts with their families, amongst whom she had lived as a faithful pastor's wife, for more than sixteen years. When her funeral sermon was preached by Mr. Storrow, Union Chapel was crowded, as it had not been since the lessons of our father's life had been described there by Dr. Duff. A similar sermon was also preached to the native church at the mission station of Bhowanipore, which our father founded and where she had lived. In that sphere of her labours, where converts have become numerous and the little church has grown strong, what could be more appropriate, at the close of her missionary history, than that that sermon, speaking of her bright examples should be preached by a native minister, who, when her labours commenced, was still a worshipper of idols!

Thus father and daughter have passed into the heavens; engaged in one service; eminent in character, eminent in usefulness, "they rest from their labours, and their works do follow them." "They were lovely and pleasant in their lives, and in their deaths they were not divided."

Religious Intelligence.

1.—Missionary Lectures.

Following up one of the suggestions made at the recent Conference, the Foreign Mission Committee of the Free Church have arranged for a series of lectures on the subject of Missions, to be delivered to the students at the Free Church Colleges of Edinburgh, Glasgow, and Aberdeen, by the Rev. Thomas Smith, formerly of Calcutta, the Rev. Mr. Mackintosh from Madras, and Mr. Clark from Bombay. Immediately after the first lecture in the Edinburgh College, a prayer-meeting was held, to commend to the care of God the Rev. Kenneth E. Macdonald, and Mr. Gilbert Ross, who are about to set out for Calcutta, the former as a missionary, and the latter as a missionary teacher.

The British and Foreign Bible Society have voted a grant of 2,000*l.* to the American Bible Society. This is a graceful and well-timed act of brotherly sympathy, and one better calculated than a thousand empty professions of friendship to show to the Northern States the kindly feeling of British Christians towards their Transatlantic fellow-workers in the cause of Christianity.—*Record.*

2.—Death of Dr. Dwight, of Constantinople.

The Rev. G. R. Birch, Secretary of the Turkish Missions Aid Society, writes to us thus:—

"I feel assured the generous sympathies evoked by the visits of honoured and esteemed American missionaries to England will be deeply affected by the enclosed statement from the *Montreal Gazette*, sent from Canada by General Sir Fenwick Williams of Kars to a friend in England. Sir Fenwick, having been many years acquainted with Dr. Dwight in the East, makes the following brief but painful comment:—'I feel how it will shock you, as it did me.'"

"The Rev. Dr. Dwight was killed on the Troy and Boston Railroad on Saturday, January 25th. The *Troy Budget* of the 27th instant says of the melancholy accident,—'A terrific gale swept over the town of Shaftesbury, Vermont, on Saturday morning, carrying everything before it. The Troy and Boston train which left this city at 11.15 A. M. on Saturday encountered this gale, which the engineer and conductor of the train say was the most terrible they ever experienced. As the train was about six miles above Bennington, in the town of Shaftesbury, and while passing over a piece of road that lies along an embankment thirty feet high, the wind actually detached a passenger and baggage car from their couplings and precipitated them down the embankment. One passenger whose name and residence were ascertained from papers on his person—the Rev. Dr. Dwight, of Boston—was instantly killed. He had purchased a ticket in the morning for Middlebury. Mr. Robinson, the roadmaster, was also fatally injured and has since died, besides minor casualties. The only place of safety was on the locomotive, the engineer and fireman being uninjured. Dr. Dwight was crushed in the chest, and had both arms broken when discovered. He had been connected with the American Board of Missions since 1832, and was much respected. He leaves three young daughters and two sons, chaplains in the Federal army.'"

Dr. Dwight was born in Conway, Mass., Nov. 22nd, 1803; graduated at Harvard in 1825, and at Andover in 1828. He embarked Jan. 21st, 1830, at Boston, for the island of Malta, whence he went to Turkey, and spent nearly

two years exploring the country, endeavouring to find the best spot to commence his labours, and on the 5th of June, 1832, he reached Constantinople, where he has since been located as a missionary of the American Board. He has been married twice, but at the time of his death he was a widower. He returned from Constantinople about two months ago, and expected before a great while to return to the field of his labours. After leaving the Mission, and before starting for America, Dr. Dwight made an extensive tour into the wildest portions of Persia, and went to localities very seldom visited by Europeans. His reports of the results of his observations during this journey, and of the progress of Christianity since he first travelled over the same country, nearly thirty years ago, are highly interesting and encouraging.

The British Museum has recently received from Sir John Login a political curiosity. It is a series of coins struck by the Maharajah of Cashmere in different years of his reign. They are the current silver coins, and bear on the obverse the Christian monogram I.H.S., surmounted in some cases by the cross. This impression is intended by the Sikh chief to imply that he is under a Christian suzerain, and as a graceful compliment to his rulers. The fact is the more remarkable as it is only one instance, among many, of the absence of antipathy to Christianity among the Sikhs. The Musalman Nizam recently objected to wear the Star of the Order of India because it had the Queen's portrait on it, and only consented when reminded by his Mullahs that the rupees in his Highness' pocket had just the same.

3.—The Rebellion in China.

The Hong-Kong papers publish a letter from Mr. Roberts, the American Baptist Missionary, residing in the very midst of the rebel head-quarters, at Nanking. He was the former instructor of the Teen-wang (Celestial King) or head of the Taeping Movement. His letter is that of an imperfectly educated man, and its expressions sometimes deviate a little from the usual phraseology of a missionary narrative. But it breathes throughout the spirit of an earnest, zealous, and devout man—one who takes a common-sense view of the present difficulties of the rebel-chiefs, and directs some powerful thrusts of expostulation and rebuke in homely but persuasive language against those mercenary European traders and diplomatists who, for the sake of importing more Manchester cotton goods and Indian opium, or annoyed by interruptions to the transport of tea and silk from the Chinese producing region, would recklessly invoke the hostile aid of European armies in crushing the Chinese rebellion, and involve Great Britain in the impolitic and impracticable measure of a forcible intervention against the Taepings in the interest of the treacherous and effete Tartar dynasty of China.

In some respects the letter of Mr. Roberts contains a remarkable revelation. With the one exception of the old national sin of polygamy, he asserts: "Perhaps there are few cities in the world, none I presume, so uniformly moral as this." He further declares:—"There are fewer obstacles in the way of the whole community (excepting the case of polygamy) becoming truly religious, converted, and saved than in any city or community I ever lived in or read of, considering the size of the place." We would leave on the minds of our readers our general impression that they will do well to suspend their judgment and withhold their full credence from the one-sided reports of Taeping enormities which a secular press and prejudiced visitors have helped to circulate respecting them. There are obviously two aspects and two different sides of this question. The Taeping movement has its dark aspect and its moral elements; but this furnishes no plea for an armed intervention by European Treaty Powers.—*Correspondent of Record.*

THE

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1.—*Mr. Underhill's Book on the West Indies.**

To many the whole West Indian Question is *blasè*. If it were introduced into Mincing-lane, or on the Liverpool Exchange, the possible and probable polite reply would be somewhat as follows:—'Blank the West Indies; they are ruined lock and stock; clean and complete done for; the planters are bankrupt, the negroes are idle squatters; and the parsons are fanatics; that blessed boon of a straggling philanthropy called emancipation has been the dead ruin of the colonies, and we don't want to hear any platform or pulpit stories about "Pumpkin-Headed-Quashie."' Nay more, and we speak from experience, if this West Indian Question turn up in an evening party composed of gentlemen and ladies who say they believe 'that God has made of one blood all nations to dwell on the face of the earth;' and who at pious intervals hear with bowed heads that 'God is the Creator and Preserver of *all* men;' and join in the intoned amen at the close of the solemn and sublime prayer; if even to such a class this question should be introduced, the chances are a thousand to one that the majority present would re-echo in politer phrase the disgusting cant we have quoted above. And we declare we should not be surprised to hear a fast young man, or a smart young lady avow their belief that the emancipated negroes of the West Indies were the Anthropophagi of Shakspeare; 'whose heads do grow beneath their shoulders.'

* 'The West Indies: their Social and Religious condition.' By EDWARD BEAN UNDERHILL. Jackson & Co. London, 1862.

Just now, however, it appears to us most desirable to re-open the 'vexed question' of negro emancipation. Nearly a quarter of a century has elapsed since, amid prognostications as gloomy and as false as those of Zadkiel, the Imperial Parliament decreed freedom to 800,000 of our black and coloured fellow subjects in the West Indies, and as if to visit themselves with penalty condign for a long complicity in the guilty phantasm that man could hold property in man, and buy what was woman-born, and feel no shame, the people of this country cheerfully voted twenty millions sterling to the slaveholders of the West Indies, for an alleged, but never proven, loss consequent upon emancipation. Looking now at what has come to be called the American crisis; descrying as a future, though we think remote, possibility, the freedom of the four millions of slaves born and bred for slavery in the rice and cotton plantations of the South, as the result of the present mad, bloody, and fraticidal war between the North and the South; descrying this, it becomes us to study gravely the social and the fiscal questions that are so intertwined with and inseparable from, the problem of Freedom *versus* Slavery, or *vice versâ*. We are enabled to do so from the most recent investigation into the 'social and religious condition of the West Indies,' by a gentleman, not in holy orders, who, after a lengthened travel in India, has visited the West Indies; and during a protracted stay in its principal islands, endeavoured to collect from all parties indiscriminately facts and statistics by which he and his readers might be guided to safe and just conclusions respecting the present condition of these islands. In this paper we will endeavour to let Mr. Underhill speak for himself as much as possible, while we glean from his observations such information as shall enable us to look at the West Indian Question with philosophic calmness, as we deduce our inferences from his ably-adjusted facts. Three questions present themselves to our minds, and we will search the book to obtain their answer;—the condition of the islands as properties; the causes of the existing good and evil; and the moral and religious condition of the enfranchised population.

1. *What is the condition of the West Indian islands as properties.*—On the voyage out Mr. Underhill was assured that 'the Act of 1838 was with a great want of wisdom, carried into hasty execution.' The change was too sudden, and was inevitably followed by the ruin of 'Jamaica, Grenada, St. Vincents, and the rest of the English Antilles.' The slave, too, 'was unfit for freedom, he ought to have been placed under salutary restraint for a long term of years' (he had been that for generations back, and yet was 'unfit;' a little longer, yet a little longer,

and by West Indian logic, he will be fit for freedom); but the 'fanatical zeal of philanthropists and missionaries defeated every measure of this kind.' Chief amongst these were the 'Baptist missionaries, who were the great obstacle to a sound and fair settlement of those economical questions which emancipation raised for solution.' If this be so, no wonder that Mr. Trollope, who thinks 'sherry and bitters a very pretty habit in a warm country,' should add, that he 'hates the Baptists as he hates poison.'

St. Kitts was one of the first islands visited by Mr. Underhill. It is most lovely in its scenery:—the Devonshire of the West Indies. Here he found the 'labourers well paid;' 'the money rate of wages pretty uniform;' 'the produce large and increasing;' so that 'last year they exported 9,600 hogsheads of sugar, the *largest export of sugar for fifty-one years.*' That is how St. Kitts is ruined by emancipation! This happy result is 'doubtless owing to the residence on the island of many of the proprietors of the estates, and the wisdom which of late years has characterized the measures of its government.' Even Mr. Trollope, who did *not* visit St. Kitts admits that he was '*told*' that it 'was prospering fairly;' although 'sugar was not exported in great quantities.' Only more than for 'half a century.' *Credat Judæus.*

Grenada was the next island visited. It is an irregular heap of volcanic masses piled one on another; the interstices between the rocks and the table-lands being the only cultivable parts. These do certainly stand dressed in living green, and present a charming *coup d'œil* from the sea. It was one a prince among the islands, owing to the vast amount of smuggling that went on there, in consequence of its vicinity to the Spanish main. It is now apparently 'fast going to ruin.' 'The streets and squares were grass-grown; the shops looked bare and dull, and no vehicles broke the silence of the rude paving over which we stumbled.' 'Tropical vegetation chokes up the dismantled fort; climbs, and then crumbles down the empty dwellings; clothes every rock with freshness; even the steep volcanic sides of the mountains are draped with the roots of trees.' Alas! this is too true a picture, but how has it been brought about? 'Grenada owes its decay to the perverse conduct of the planters at emancipation. A system of summary ejectment was resorted to on the estates, without any regard to age or sex, which drove the people to emigrate to Trinidad or elsewhere.' That is how Grenada was ruined by emancipation; and, although during the intervening years, the negro has sought and found a quiet home of industrious labour in more favoured colonies, according to the high authority of Mr.

Trollope, he has 'made no approach to the civilisation of his white fellow-creature, whom he imitates as a monkey does a man.' Still even Grenada is not in a hopeless condition of collapse. The planters of Barbadoes are buying land cheap there, and a 'portion of the over-crowded population of that island has been induced to transfer its labour' to Grenada.

TRINIDAD was the third of the Antilles visited by Mr. Underhill. His chapter on that island is a most valuable addition to the scanty knowledge we possess of it. He arrived there August 23rd, and remained there till September 25th, during which time he travelled nearly its whole length and breadth, visited several estates, and conversed, not only with missionaries, but with the Chief Justice, with magistrates, with planters, and with coolies and Creole labourers! Mr. Trollope also devotes a whole chapter to this island, although his 'sojourn there did not amount to two entire days;' 'and those days spent in the capital only, at dinner parties,' and in a ride by soft green smiling nooks; which made him 'long to be there with straw hats and crinoline, pigeon pies, and baskets of champagne.' Yet he pronounces dogmatically on all the questions that have required years of patient toil and investigation to decide upon; and although he did not speak with a planter or a negro during the whole of his 'not quite two days,' he tells us that Trinidad is ruined by the Anti-slavery Society, Mr. Buxton and the 'Sybarite negro,' who is 'as strong as a bull, hardy as a mule, docile as a dog when conscious of a master, but will never work as long as he can eat and sleep without it.' In 'the good old days when planters were planters, and slaves were slaves, Trinidad produced cotton up to its very hill-tops; now *I believe it yields nothing but grass for a few cattle.*' Such, says Mr. Trollope, is Trinidad now. Let us turn to the facts to correct these impudent fallacies.

Trinidad was, until 1813, wholly under the influence of the Roman Catholic priesthood, not a single Protestant Missionary being found there. The 'priests set an example of contempt for moral obligation, and the condition of the mass of the community was truly frightful.' Up to that time 'concubinage was almost universal; and idleness and repugnance to labour marked the conduct of the enfranchised people.' It is true also that, even now, 'the dread of fixed, regular, and continuous labour' characterises a large proportion of the people, but this is one of the 'inevitable results of their previous state of bondage.' In 1848, Lord Harris the governor, wrote—'One of the many errors committed since emancipation, is the little attention paid to any legislation having for its end the formation of a society on true, sound, and lasting principles. As

the question at present stands, *a race has been freed, but a society has not been formed.* Liberty has been given to a heterogeneous mass of individuals who can only comprehend license.'

Two things have at length lifted Trinidad out of this Slough of Despond. The quiet influence of several devoted Protestant Missionaries, and a wisely conducted system of immigration, which has been alike beneficial to the coolies, the native labourers, and the whole community. Instead of the negro not working except he is obliged, they now 'readily contract to clear pieces of cane—not as servants but as contractors. They cut down the bush, clear away the forests, dig drains and trenches, plant hedges, make hogsheads, work as carpenters, machinists, boiler men,' &c. 'They dress well; some possess horses of their own, and they have a manly independent bearing, and appear happy, contented and well-to-do.' The population, including the coolies, of whom 15,000 have been imported, is only 70,000, but instead of the island yielding '*nothing but grass for a few cattle,*' the export of sugar from this one island amounted last year to 40,000 hogsheads. To show that, amidst all its difficulties, the island is progressing, and not retrogressing, the following statistics are adduced; in the face of them, it is impossible to imagine anything but the worst motives in the glaring mis-statements of Mr. Trollope, or else 'to compute it to ignorance.'

				Cwts. of Sugar.
In 1831	there were	imported	into England	327,167
1835	,,	,,	,, ...	289,393
1840	,,	,,	,, ...	245,788
1850	,,	,,	,, ...	366,220
1854	,,	,,	,, ...	537,280
1858	,,	,,	,, ...	549,626

'Cultivation is rapidly extending; fresh land is every year brought under the hoe and plough, as fast as new importations of labourers will allow.' This, it may be said is the philanthropic theory. Let us therefore turn to the statements of a practical man, 'a planter,' and not a new comer, but 'one whose long residence in the island gave great value to his information,' and whose testimony was confirmed by 'other planters who came in to breakfast.' This gentleman 'went very carefully and minutely with me into the cost of the production of sugar, basing his calculations on the books of one of the estates he had inspected. Including every item of expenditure that could be thought of, with interest on the primary outlay, he concluded that the outside cost would be £10 a ton. He was sure that, at present rates, sugar could be made in Trinidad to pay a profit of, at least, £5 a ton.' To these im-

portant statements we will only add the words of the 'Trinidad Press' for May 4th, 1859 :—'It would be no difficult task to enumerate estates which have more than doubled their produce since 1841. Others, long abandoned, or nearly so, have risen from their ruins, and a few of late years have been established on newly-cleared forest land. It may not be that in most of these instances the planters have heavy balances in their favour at the local bank, but mortgages of ancient date, and almost hopeless amount, have been settled; labourers earn a higher aggregate of wages, their houses are comfortable, the manufacturing machinery, whether fixed or moveable, is more powerful, and the planter himself has fairly contributed, or rather created, that increased commerce which has enabled the colony to provide ample means for the introduction of labour from the most distant shores.'

We have thus disposed of three ruined islands, whose present fate reminds us of the old Scotch lines,—

'When we fell down, we aye got up,
And so wull we yet.'

And now comes the crucial test of emancipation, Jamaica; the island which according to Mr. Trollope, is the most 'hopelessly ruined,' where the abomination of desolation meets you at every step, and where the negro has degenerated into simply 'a funny and amusing' animal who 'lies under his mango tree and eats the luscious fruit in the sun; and sends his black urchin up for a bread fruit, and behold the family table is spread; then pierces a cocoanut, and lo! there is his beverage;' but who 'may not be nevertheless without mental power absolutely as a calf is.' We grant at once that no West Indian island has suffered from emancipation so much as Jamaica; that many fair and once flourishing estates have been abandoned; that many proprietors have been ruined, merchants become insolvent, and trade paralysed beyond all expectation since 1838; and that, judged by the outward show of things, up to a very recent period, nothing could be more discouraging than the *apparent* results of the costly experiment of negro emancipation. More than that we admit, for we hold no brief for 'Sambo or Buckra,' that the Creole* labourer is not the most industrious being on the face of the earth; that he often asks a fair 'wage' for an unfair day's labour. That he is addicted to certain petty impudences that would not be tolerated in England; that his failures in punctuality and

* 'Creole signifies a native of the island, without reference to colour;' we beg to add, and any thing made in the Island, so that in the newspapers we read: 'To be sold, a Creole cart,' 'a Creole gig, &c.,' made, that is, of the native woods.

steadiness of labour would cause him speedy 'sack' from Brassey, Peto, or other notable contractors who may have depended on his sinews for a certain amount of sweaty toil; and that unless his antecedents be reckoned up, he is not the 'A 1' labourer you would like to employ. All this we admit, not for argument's, but for truth's sake, and that we may seem to be, what we are, aloof from mere partizanship.

But how has all this come about? That is the question, and Mr. Underhill, assisted by our own experience, shall guide us to the solution of the most complicated difficulty the West Indies ever experienced.

Foremost we must name *Absenteeism*. That was the parent curse of the prolific brood of evils that have converted this garden of the Antilles into a partial wilderness. There can be no possible excuse for any proprietor of slaves, such as was the late Wm. Alers Hankey sitting at home at ease, and leaving the management of his property to a planting attorney 5,000 miles away. The attorney, with more than a dozen other estates to overlook, each, perhaps a dozen miles from the other, made his periodical visits of a few hours, took his commissions, selected the best estate on which to build for himself the 'great house,' and lived in the style of a nabob, while he was representing by each packet to the absent proprietor that the value of his estate was constantly depreciating. Here is a story from Mr. Underhill's book:—'We returned next day to Spanish Town, passing on our way a plantation rapidly running to bush. Its history is a short one, and very illustrative of the way in which ruin has overtaken so many of the proprietors of the soil. A few years ago this property was in good condition. It belongs to a young lady of colour, not yet of age; but has been let by the attorney who has it in charge, to its present tenant on exceedingly favourable terms. The attorney never looks after it, and the tenant does not think it worth his while to keep it in order. By the end of the term it will have become a wilderness, and the cost of clearing it will be more than it is worth.' We may quote also a note on page 337:—'In 1811, the Assembly of Jamaica, in a petition to the Prince Regent, could say, "Estate after estate has passed into the hands of mortgagees, and creditors absent from the island, until there are large districts, whole parishes in which there is not a single proprietor of a sugar estate resident." Ruin has been the chronic state of Jamaica from the beginning of the present century.'

Next to *absenteeism* we place the disgraceful state of the *Jamaica* press as another chief cause of the present state of things. 'The newspapers, with scarcely an exception, represent things

in the darkest light; and if we may believe the statements unceasingly made, Jamaica is hopelessly ruined. In the usual course of things, the inhabitants of a country are proud of their native land, are disposed to hide her faults, and to apologize for her weaknesses. In Jamaica it is not so. Planters, officials, clergymen, merchants, shopkeepers, seem to delight in exposing the worst features of its social life, in declaiming against the lower classes of the people, in representing every thing as gone to utter decay and in depreciating the prospects before them. Nothing is right. The Government is extravagant and bad. The officers are venal. The legislature is governed by class interests, and addicted to "log-rolling."* The planters are poor, their estates worthless, and their cultivation thriftless and unskilful. The people are idle, vain, improvident, unchaste. Their religion is hypocrisy. Their social condition is one of African barbarism and dark superstition. In short, the island is in a state of irretrievable decay. Such is the picture held up to a stranger, and no little pains are taken to make him believe it to be a faithful representation.' Let any one go into the Jerusalem Coffee-House and look at the Jamaica files, and he will see that this is no exaggeration. Of all colonial newspapers, the Jamaica papers are the vilest in matter and in manner. They have cried 'Wolf' once too often.

Next to this we place the *dishonesty of the planters in their payment of wages.* No man, black or white, will work for nothing. The 'eternal negro' is the only human being who has been expected to do so. It is no calumny but the sober truth, to say that ever since emancipation every possible scheme has been devised to cheat the Creole labourer of his wages. And the system continues in many parts of Jamaica to the present day. Statements like the following seem incredible, and are utterly ignored by our scampering tourists who rush out and home again, and then give the novel reading world their 'Six Months in the West Indies.' At *Old Harbour Bay,* 'the men agreed in assuring us that the people on the estates were very irregularly paid, and attributed to this cause any unwillingness to work that they exhibit.' In *St. Dorothy,* 'Wages on the sugar estates in this parish range from nine pence to one shilling a day; carpenters get one shilling and sixpence a day. The labourers are very irregularly paid, often at the time of payment the manager refuses to pay according to agreement, and forces the labourers to take less than their due. It is of no use to appeal to the magistrate, he is generally an overseer, or a planter, or an attorney, and sometimes the employer

* 'Log-rolling,' as the Americans designate the venal conduct of their congress men.

himself; no justice can be had. Even a written agreement will be treated as waste paper. Labourers can be had in abundance if properly paid.' The engineer of those beautiful estates the Caymanas, near Spanish Town, assured Mr. Underhill 'that the negro has often too much reason to complain of the irregularity with which he is paid, and of the treatment he receives from his employers.' At the *Moneague*,* a pleasant and picturesque village in the centre of the island, 'a number of persons gathered round us, and we began to ask questions about their willingness to work. We told them we had heard in England that they were idle; that they were content to lie all day under the shade of the mango tree, and to suck its luscious fruit, and that, in fact, only the whip could make them work. The people in reply loudly complained of the treatment they had experienced. One man affirmed that he had been working for three months, and had only received three shillings.' In *St. Ann's* parish some of the people gave their reasons why they do not work on the estates. Thus, 'one made a bargain with an overseer, and when the job was completed, the overseer would not pay the price agreed upon, but sent him away with oaths; he would not submit to such indignity again. Another, a carpenter, was defrauded by the manager of an estate.' We need quote no more, but sum up this testimony in the self-restrained words of Mr. Underhill:—'Other like stories abound and exhibit, if they do not produce, that antagonism one meets with everywhere between the planters and the labourers. With some honourable exceptions they have no confidence in each other; a state of chronic warfare exists. On the one hand, the planter exhibits no generosity in his dealings with his labourers, makes no effort for their improvement, grants them no privilege; on the other, the people feel that whatever they possess in the way of property, education, and freedom, they owe none of it to the planters, and so are often careless in fulfilling their obligations, and indifferent to the interests of their employers.'

Our readers will begin to sigh over these melancholy details. We have, however, felt it right to make these quotations, not only because the enfranchised negro has never had fair play, but because in recent speeches made by some of the redoubtable Southerners, some of them officials under the so-called President of the confederate rope of sand, our British West Indian islands have been referred to as proving with the certainty of a mathematical axiom that the negro will not work

* So called by the Spaniards on the discovery of the island on account of the number of monkeys found there. There is not one now to be found in the whole island.

except under the stimulus of the lash; and when we see such diabolical statements re-echoed by pragmatical novel-writers, men that are at home in the boshy trash of 'The Struggles of Brown, Jones, and Robinson,' but have no sympathy with the struggles of a brave and maligned people in their passage from a degrading bondage to an honourable freedom, we feel it our duty, as debtors to public opinion, to supply some corrective to such baseless slanders. The questions return, 'Would Jamaica at the present time be a safe place for the investment of capital? Would a property pay a reasonable interest on the outlay, and is it likely that this afflicted island can ever recover itself from its present unhappy position?' We answer confidently 'YES.' to these questions; nay more, we say that a capitalist at the present time could scarcely find a more favourable place for the investment of money in land. More we affirm, not merely on the testimony of Mr. Underhill, to which we are about to refer, but from a thorough practical knowledge of the whole 'Jamaica story,' that labourers can always be found where wages are regularly paid, and that the Creole labourer is not the idle sloth he is scandalously reported to be. Strong assertions we know, which the irreligious press will dismiss with a sneer. 'Once more unto the breach.'

Take the '*Caymanas*' for instance to which we have already referred. 'These estate have never ceased working, but have continued in operation from times antecedent to the abolition of slavery. If there have been periods of loss and depression, the estates are now, and have been for the last few years, productive of considerable profit to the proprietors. This is, doubtless, owing to wise and economic management ..... and not least, to the prudent management of the labourers. In considerable numbers the estates' negroes continue to reside in the villages they inhabited when slaves, and are induced to remain by rent-free grants of provision grounds, or by the letting to them, at fair and moderate rents, the houses and lands they occupy.' On these estates, 'in the working of the engines the manager employed none but Creoles—coloured or black men; he had himself trained all the foremen. Negroes were his firemen, boilermen, coopers, masons, &c., but an English engineer was paid to look at the machine occasionally, and to direct its repairs.' In *St. Thomas in the Vale* a certain 'planter gives for wages one shilling and three pence, and one shilling and six pence a day, and never has any difficulty in obtaining labourers; he pays punctually, and the people cheerfully serve him; and call "him a fine man," "a just man."' In the same large parish, the well-watered garden of Jamaica, 'one proprietor had the sense and foresight to keep the peo-

ple on his estate; he gave directions that the people should be treated kindly, very moderate rents be required for their cottages and provision grounds, and every effort be made to retain them. That person is the *only proprietor* in that part of the island who has been able to work on under the depressing influences of diminishing labour, and the Sugar Bill of 1846.' At *St. Ann's Bay*, on the north side of the island, Mr. Underhill 'met with two gentlemen of great intelligence, and of long acquaintance with Jamaica. They are either proprietors or managers of several estates, and place considerable confidence in black men, as the following facts will show. Recently they have let to two men an estate of 2,100 acres, at a rent of £100 a year, without any fear of the punctual payment of the rent. The balance-sheet of the year just closed was placed in my hands, which showed a floating capital on the property of £3,005.' Take also the following corroboratory statement, not from a Missionary, but from the Custos of the parish a member of the House of Assembly, and manager of seven estates:—'He had managed estates in the time of slavery, and, after its abolition, was one of the first to prove that by skill and good management, the cultivation of sugar might be made profitable, though labour had to be hired, and the produce to enter into competition with the slave grown article of other lands. In 1845, he obtained the prize of the Jamaica Royal Agricultural Society, for his management of the Seville estate, where he proved *that sugar could be made at a cost of three half-pence per pound*, and where the profit on the cultivation was upwards of £1,500. ..... The estates managed by this gentleman continue to prosper. Among the last statements made to me, just after the close of 1859, was this—that every one of his estates had paid a fair profit on the year's work, ranging from £1,000 to 2,000.' 'This is very well for a ruined colony. ..... A regular supply of labour was always secured without coercion or threat.' .... . 'The labourers on these estates have wrought upon them continuously for years.' This gentleman 'had increased the produce of his estate 30 per cent., and bankrupt estates under his management had become paying concerns.' When the manager took the estate 'into his hands, he had some difficulty in obtaining labour. Punctual payments, however, and a fair rate of wages, soon brought labourers in abundance.' At *Falmouth* Mr. Underhill says, 'It is well known that any increase in the rate of wages, with a certainty of being fairly and regularly paid, immediately attracts a multitude of applicants. But the planters do not offer continuous labour, and are in the habit of dismissing their labourers on the slightest

interruption.' In *Trelawny*, an overseer of a large sugar estate assured Mr. Underhill that 'labour was abundant, except at the time when the peoples' provision grounds required their attention. He *had no complaint to make against the labourers. They worked very well.* He did not know a single estate managed by a resident proprietor that did not pay. Sugar now returns so good a profit that he would invest all he possessed in the purchase of land.' At *Montego Bay* the statement is the same:—"Where the people are regularly paid, and not capriciously discharged, there is never any want of labourers.' In *Hanover* parish, the deputation visited an estate, the proprietor of which 'told us that he would not sell it, in these days of depressed value, for £40,000. He said he had no difficulty in carrying on its cultivation. He pays regularly and fairly, and deals kindly with his people, who for the most part reside on the estate.'

And now, finally, let us add on behalf of this thriftless people, these lazy, oily Creoles for whom 'education,' says Mr. Trollope, 'has done nothing,' and whom emancipation has converted into savages, that they have purchased for themselves 'five thousand sugar mills, deposited in savings' banks £49,399 and that the total of their accumulations during the twenty-three years they have been free reaches to more than two millions sterling.' And let us joyfully add, as the blessed result of that great social change which has made marriage the rule and not the exception, that notwithstanding the decimating 'ravages of small-pox and cholera in the fatal years 1851-2, the population has increased above 63,000 since 1844.'

In reply to these statements, we know it may be said, 'Then how do you account for the decay of Kingston, the city once of merchant princes, where now even Mr. Underhill admits, that "the wharves are comparatively silent, the large stores and warehouses which line the side of the harbour are but partially occupied, and betray but few signs of active business, and some are tenantless."' This question perplexes all strangers to Jamaica. Go to the West Indian docks and talk with a Captain just returned from Kingston, and he will try to make you believe it is a city of the dead. Go into some of the West Indian houses in the city and they will confirm the impression, and you come away utterly unable to reconcile the apparent contradiction of a prospering and progressing island, and a ruined capital, with a decaying trade. The answer shall be given in the words of Mr. Underhill. 'Here, forty years ago, the commerce of Central and Southern America had its *entrepôt*.* It was the mart where the productions of the tropical

* Our readers, to get an idea of that ancient trade, and how it was carried on, should read 'Tom Cringle's Log' and 'The Cruise of the Midge.'

countries of the West were exchanged for the manufactures of Europe. That trade has found other channels. The island of St. Thomas has partially attracted it; whole cargoes are now sent direct from the mills of Manchester to the markets they are intended to supply. It is only during the shipping season for sugar that activity prevails among the stores, which were formerly busy the year round with foreign and inter-colonial traffic. The merchant of Central America rather prefers to avail himself of the facilities which steam affords to visit the marts of Europe, than to stop half-way at the warehouses of Kingston; and the rich produce of the mines of Mexico now goes direct to its destination in the coffers of the banks of England, France, and Spain. And the produce of the island itself no longer seeks the port of Kingston, but finds its chief outlet at the ports near the place of growth. But while Kingston has suffered in its foreign traffic, the retail trades have received a great extension. The shop-keeper now fills his store with goods that will meet the popular taste. For estate custom he has exchanged the limitless demand of a population every day acquiring new habits, and ambitious to possess European advantages. Drapers, tailors, shoe-makers, and even booksellers, have multiplied since emancipation, and employments which minister to social and domestic comfort have greatly increased.' If this is how Jamaica is ruined, we can only say, 'Would to God that Cuba and Porto Rico were similarly ruined.'

Here for the present, our pen must pause. We have only attempted to answer the first of our three questions. We will answer the other two before long. Purposely have we dealt on the fiscal aspect of the emancipation question; because slavery will never be finally abolished by mere sentiments and efforts of philanthropy. The ledger in the nineteenth century is the lever that moves the world. Let a man have a good Dr. and Cr. account, and he will never want a fulcrum to rest that lever on. 'Does it pay?' is the question asked on all sides. The bloody chiefs of Western Africa are beginning to learn that it is more profitable to export palm oil, ivory, and gold dust, than men and women, and thus a new commerce is sapping the foundations of the slave trade. The lesson, too, is being learnt in the West Indies, and shrewd men, with moderate capital, paying wages regularly, are growing sugar at three half-pence a pound. So far as *our* readers are concerned, we felt resolved to set this one aspect of the question at rest for ever. We have never discussed it in these pages before; and if we have seemed to dwell too exclusively on dry facts and figures, our purpose to rescue a whole people from undeserved wrong must be our excuse. We have injured the black race,

in all conscience, quite enough. We stole their ancestors, and subjected them to a bondage crueller than that of the Southern states. We denied them education and religious instruction, and complained that they were ignorant. We placed over them clergymen who lived in concubinage, and many of whom were tyrant slaveholders. We forbade them to marry, separated families, seduced their daughters, and then talked about their licentiousness. We gave them a hybrid liberty called apprenticeship, and contrived to make it more horrible than slavery itself. We gave them freedom, and we lied to them, and deceived them, and cheated them, and by dint of 'pretty girls and sangaree,' got novel writers to traduce them in the vilest manner. It is time this internecine war of races was terminated. It is time that black and white shook hands, and burying all the past in eternal oblivion, and uniting in one brave effort, restored, not only to Jamaica, but to all the other lovely islands of the caribbean sea, more than their former prosperity,—a prosperity all the more godlike and permanent now that the 'damned spot' of slavery is for ever wiped from their hands.

It will be seen that we have made no formal review of this book; but we must not lay down our pen without most heartily thanking Mr. Underhill for his volume. We have read it through twice with great satisfaction. The quiet pains-taking manner with which he has collected and arranged a vast mass of evidence; the gentlemanly tone that pervades the whole; the self-restraint he has exercised in not lifting up too high the veil that concealed the abominations of the past; the absence of all conventional religious phraseology, and the hearty appreciation of all that was grand and beautiful in scenery, and good and true in human nature; these things ought to commend to a large circle of readers, as they do to us, this most admirable book. We have no hesitation in saying that it is the most valuable work on the West Indies that has been written the last twenty years; it may not have a rapid sale, for it is not a novel, but it will remain for many years a guide and a text-book to all who strive honestly to understand the perplexed questions of the 'still vexed Bermoothes.'—*Christian Spectator.*

II.—*Circulation of the Bible in the Bombay Presidency.*

At the recent meeting of the Bombay Branch of the Bible Society, the Rev. J. E. Carlisle, one of the Secretaries, read a statement of the progress of the year, of which we give the following :—

"The amount received during the past year in subscriptions and donations was Rs. 3,436-4-6. This amount is less than that of the previous year by Rs. 344-13-6. The committee regret this decrease, while expressing their gratitude for what has been received. The diminution is chiefly owing to the absence from the country of several of the oldest and most liberal donors. They are grateful, however, to notice that the number of subscribers is not diminishing. Towards the close of the past year the committee resolved to originate a new method of raising subscriptions, by collecting cards. The success that has followed these, encourages them to hope that during the present year they may be able at least to maintain their former rate of subscription.

"There has been a greater decrease than the above in the amount realized by sale of Scriptures, which is to be attributed partly to fewer copies having been sold in the past than in the preceding year; and partly to the half price at which many of those sold were given to school-boys and natives. The amount received up to 31st December, 1861, by sale of Scriptures in Bombay, and from the subordinate depôts, was Rs. 1,878-2-4, or Rs. 588-13-10 less than in the previous year.

"One feature observable in connexion with the sales during the past year is the increase in the sale of copies of the Marathi New Testament. In 1860, 224 Marathi New Testaments had been sold only. In 1861, 558 were sold, or 334 more than in 1860. This is doubtless owing to the half price (two annas) taken for the book from school-boys during the year.

"The total revenue of the Society for the year ending 31st December, 1861, including £436 drawn on the Parent Society, amounted to Rs. 9,685-6-0; and the total expenditure was Rs. 8,634-9-8, of which amount Rs. 3,221-9-0 were paid chiefly for the printing of Scriptures in the vernacular languages, and Rs. 1,910-4-10 on account of colportage and the Mission to Arabia.

"In the past year, 1605 copies of Scripture—whole and in portions—in various languages, were received at the Society's Depôt, Bombay. Of these 796 were forwarded by the Parent Society, London; 303 were received from the Irish Presbyterian Mission Press, Surat; 500 from the Exchange Press; and from the North India Auxiliary. In addition to the above 796 copies of the Bible, the Parent Society sent last year to this Auxiliary binding materials for the edition of the Gujerati Old Testament of the value of nearly 700 rupees.

"The number of copies of the Bible, whole and in portions, issued during the past year from the Bombay Depôt, amounted to 7935; the amount for 1860, being 4315, and for 1859, 3384. Of these issues 2759 were sold, 2104 granted, and 3072 forwarded at

the request of subordinate depôts. Total English issues from the Bombay Depôt were 1608; Marathi 3866; and Gujerati 472. These statistics, in some degree, explain the increase in the issues; but your committee have no doubt of the fact that a larger number of the copies of the Word of God has been actually circulated this year in the Presidency than for several years past. May the divine blessing accompany this increase!"

III.—*American Episcopal Mission.*

The Rev. C. Williams, of the American Episcopal Mission in Japan, writes from Nagasaki:

"It can be as little satisfactory to you to receive, as it is to me to write a letter, when there is no proper missionary work to report. A few Testaments and tracts given, and religious conversation with some few Japanese, in whom we feel confidence, while full of interest to us, are not facts of sufficient importance to form the subject of a communication to you, as no hoped-for results—the touching of the conscience and conversion of the heart to God—are yet manifest. To report such cases, before some evidences of the moving of the Spirit of God, leading them to repentance, and to bring forth the fruits of faith, are seen, can only create false impressions.

"It may appear singular that so little has been accomplished, but the peculiar difficulties of our situation, the antecedents of Christianity in Japan, the jealousy of Government, the sweeping clause in the treaty, that 'Americans shall not do anything calculated to excite religious animosity,' the ramifications of the system of espionage reaching everywhere, alike the cottage of the poor and the 'forbidden inclosure' of the 'Son of heaven,' should all be kept in mind. When these things are fully comprehended, it will be seen that great caution is necessary. A false step may be fatal, and surround us with such a host of spies that intercourse with the people will be virtually cut off.

"Though the practice of trampling on religious emblems is abolished, still the law against Christianity is yet unrepealed. You are aware that the laws are published by being written on boards, and exposed in a public place on the streets. On one, in front of the residence of the Governor, is written:—'Forbidden things: 1*st*, The sect of Christians (Kirishitan).' This must create the impression on the minds of the Japanese that the Government regards Christianity as the greatest of all evils, and its prohibition of first importance. It must be remembered, too, that they are unable to draw a distinction between Protestant and Roman Catholic Christianity.

"The means used by the authorities to prevent converts to Christianity being made, are most thorough, and if strictly observed,

would be most effectual. The headman of each street, at the beginning of the year, presents to the governor the following declarations:—*First*, One signed and sealed by all the residents in his street, men, women, and children: 'Hitherto we have not been of the sect of Christians. Our sects are written above our individual names. If there should be a wish to change our sects, we ought to inform you of the abandonment (of our previous faith).' The *second* is made by every five *heads of houses*, and is to this effect:—'We have not been negligent in searching constantly for the sect of Christians, among our band of five men, and have mutually made examination. The above certainly observing, we have received, and affixed the seal of the temple (to which each belongs). If there should be any doubtful (suspicious) circumstances, we ought immediately to give information. If any (by us) concealed fact is disclosed, you may order whatever (punishment you wish for our) crime.' The *third* is by the headman of the street:—'Having made examination into the sect of all the above persons, and having caused the temple seal to be affixed, I present this. If there is one who errs from the above meaning, you ought to order (punishment for) the crime to us.'

"Thus each individual is compelled to sign a paper once a year, declaring that he or she is not a Christian, and also specifying the sect of Buddhist to which he belongs. Should a person become a Christian, it must necessarily be known to Government, for all true Christians must refuse to sign such a paper. But lest one should falsely sign it, every five heads of families are made spies on and somewhat responsible for, all the members of the five families. Then, too, they have to get the Buddhist priests to affix his seal, thereby making the certificate of the class most interested in preventing the spread of Christianity, necessary to settle the soundness of the faith of each person in the community. Should the priest have his suspicions of any one who inclines to Christianity, he will have only to withhold his seal, and this would lead to a strict inquiry into the conduct of the suspected person. At present, though these forms are all observed, and these declarations are made, the heads of houses do not examine into the religious belief of their neighbours. And there is, probably, sufficient public opinion against giving information to the Government, to deter most persons from incurring the odium which attaches to an informer, unless he were prompted by revenge: or a love of filthy lucre, in some base fellow, sunk too low for public opinion to reach, should induce him.

"Another most effectual method which has been adopted for the suppression of Christianity, is the appeal they make to the cupidity of men. They offer large rewards to all who inform of those who become Christians. On the 'statute boards,' in front of the Governor's residence, the tariff of prices paid for the discovery of Christians is still publicly made known. Formerly the money was also placed there, to be the more tempting inducement to passers-by to hunt out believers in this proscribed sect. To one who should

inform on a Christian of the sect called Bateren, was offered five hundred pieces of silver, in value about five hundred and sixty Mexican dollars. For one of the sect called Iruman, three hundred pieces of silver was given. For a person who had been a Christian but had renounced his faith, and become Buddhist, three hundred pieces. For one who had lived with a Christian, one hundred pieces. For the discovery of a member of any sect, other than the two mentioned above, was given one hundred pieces. A check, however, on false accusation, is found in the treatment of the accuser. He is kept in custody till the charge is substantiated. If the accusation proves false, he is punished.

"By what has been said above, of having no strictly missionary work to report, I do not wish to convey the idea that missionaries in Japan are idle, or having nothing to do. There is a preparatory work, the acquisition of the language, and preparation of books, which must be done, and which will tax all the energies, time, and talents of the most gifted and most studious for many years. Nor would I give the impression that we are discouraged by the difficulties which meet us. For one, I may be permitted to say, that they are neither so many nor so great as I anticipated before coming here. But if they were a hundred-fold more and greater than they are, we have no right to be discouraged, so long as we have the Bible in our hands, and can there learn that the heathen have been given to the Son of God for His inheritance, and the uttermost parts of the earth for His possession, and that to His Church the promise has been made, that 'the abundance of the sea shall be converted unto thee.' Instead of being cast down, we can only thank God for what He has already done for us, and take courage, believing that for the future He will do for us, and for His Church, 'far more abundantly than we can ask or think.'

"There is one feature in our Missionary work which is so encouraging, that I cannot forbear to make some mention of, though it belongs to another to report to you on this branch—the practice of medicine among the natives. Dr. Schmid is succeeding admirably in his labours among the Japanese. He has treated successfully a number of difficult cases, and as a consequence, is fast gaining a reputation for skill. His success, together with his kind attention to the sick, bring him a large number of patients, many of whom come a long distance to consult him. The number of his patients is rapidly increasing, and soon he will have more to do than he can possibly attend to."—*Ibid.*

IV.—*Socinianism.*

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,—About a year ago I addressed a letter to you respecting natives that are settled in the provinces who were educated in missionary schools, and mentioned some facts worthy of the earnest consideration of those who feel solicitous about the wellbeing of this large, important and constantly increasing class of persons. I alluded to the positions they occupy, which are those of clerks, record-keepers, teachers and inspectors of schools, postmasters and postoffice inspectors, superintendents of police, pleaders, subordinate magistrates, collectors and judges, merchants, stewards of estates, and landed proprietors. Many of them have families, and some sustain the relation of grandfathers, for the influx of educated youths into the provinces commenced nearly half a century ago, and is annually increasing; every year some hundreds who have finished their studies leave the metropolis and its vicinity for the country; yet all sections of the church appear to lose sight of them; moving in spheres in which temptations abound, and unfavoured with the counsel and friendship of pious Europeans, they are left to take their own course, to resign themselves to the influence of good or evil, and, constituted as human nature is, one can readily imagine which influence predominates. A few have made a profession of the gospel and adorn it by a christian life; others have proceeded only so far as to abnegate their ancestral faith and have now no religion at all; many are convinced of the truth of the Bible, and read its sacred pages in secret, yet not having courage to follow the dictates of conscience, conform in public to the requirements of paganism. I made a few suggestions as to the means it might be advisable to adopt to promote their mental, moral and spiritual advancement, and prepare them to aid in the work of diffusing the light and doctrines of scripture among their countrymen who are yet wedded to idolatry, which may be one of the great designs for which Providence scatters them in the rural counties. I shall not, however, go over the ground again which I then traversed, but mention another circumstance that came to my knowledge while on a visit at the house of a Hindu gentleman, it is of a discouraging nature and cannot fail to awaken feelings of sorrow. I was grieved to learn that strenuous efforts are made to disseminate among educated Hindus and Mohammedans the cold negations of Socinus, which form a system of religion, or irreligion, as the reader may perhaps choose to call it, which dispenses with the services of the Saviour, with the glorious work of redemption, and as a

native friend naïvely expressed it "Thus *empties* christianity and makes it nothing; for we all feel, he said, the need of a saviour, men have felt it in every age and country, and if you take away Jesus Christ there will not be any thing left in the Bible to supply this need." These words were uttered by a Kulin Brahman, whom I have known many years, who is familiar with the Hindu and christian scriptures, and who has read the works of Doctor Channing. While we deplore the activity of the propagators of false doctrine, we lament that favourable opportunities which Providence affords evangelical christians for arresting the progress of error, and communicating a simple, pure and unimpaired gospel are allowed to pass by without an effort being made to improve them. After labouring to destroy the bulwarks of Hinduism we see a religious system little less injurious to the soul rising on the site of the ruins of the ancient edifice. Against this we must do battle, but the war must be waged in a manner becoming scholars, gentlemen and christians; we must carefully avoid the practice of certain orthodox writers who usually blacken the social and moral character of their opponents, and think foul insinuations that may lower them in the estimation of the public quite permissible. Such writers have their reward, for it not unfrequently happens that antagonists who are so rudely assailed, retire from the field of controversy in disgust, and this event, which, when rightly understood, indicates nothing more than a reluctance to fight with bears, is counted a signal victory achieved by great prowess which bigots eulogize in unmeasured strains; but like those victories which accelerate the fall instead of augmenting the strength and glory of states, these are very detrimental to the interests of true piety; because men of the world of literary tastes and polished manners who are spectators of the contest often judge of the soundness of a doctrine by the spirit which its advocates breathe, and deem ebullitions of anger proofs of defeat in argument; while those of them who were disposed to enter on the consideration of religion as a matter of great personal importance are repelled by such exhibitions of infirmity of temper. The fit subjects for animadversion are the religious tenets of the Socinians and the effects which naturally flow from them, but these can be discussed without ignoring private virtues, and eminent services to the public, for which some of them have been distinguished. Scientific, philosophical and historical researches, and sacrifices in the cause of freedom gave Priestley an exalted place among illustrious Englishmen, and, as long as genius, patriotism and philanthropy are respected, his memory will be revered. The writings of Channing in favour of oppressed

humanity, to assuage the sorrows and break the fetters of slaves, entitle him to the esteem and gratitude of all who wish well to the African race. These examples, and others to which reference might be made, prove that a belief in Socinian doctrines is not incompatible with attention to the proprieties of life, with laudable efforts to promote the temporal good of mankind and well-earned celebrity in literature and science. Common honesty demands this acknowledgment, but it may be freely made without losing sight of the legitimate tendency of Socinianism; it is not always the case that men are worse than their religion, it sometimes happens they are better, and though it rather deaden than quicken the soul, they rise in a measure above its power; but whatever may be the source from which the virtues that have been noticed emanate, their influence is limited to the present world and reaches not to the next. The solemn realities of eternity as contemplated by Socinianism are of little importance; for the exigencies of an immortal spirit no provision is made, its necessities are ignored, the bread of life is taken away, and the vicarious sacrifice offered on Calvary pronounced a fable; true repentance, faith and hope it cannot awaken, on earth it leaves men destitute of spiritual peace and joy, and at last shuts them out of the kingdom of heaven. It scarcely deserves the name of religion, it is the resting place or halfway house where men halt awhile who are on their road to infidelity.

Such is Socinianism which Hindus and Mohammedans, who are settled in the provinces, are urged to embrace. Can nothing be done to arrest the progress of its soul-famishing doctrines, and convey to these educated men christianity in its pristine and unmutilated form as promulgated by the apostles who gloried in the cross, and made an incarnate, bleeding, and ascended Saviour the grand theme of their writings and ministry? Surely the circumstance needs only to be known to awaken the sympathies and energies of orthodox christians. The case is not one that presents insurmountable difficulties. Many valuable treatises in refutation of Socinianism already exist, and might be distributed at a small expense in all the inland counties; or, what is perhaps more advisable, treatises well adapted to the state of persons who have just emerged out of paganism might be written. Whatever mental toil the undertaking may involve the prospect of extensive usefulness is a powerful incitement to enter on it; for if only a moiety of these natives become imbued with the principles and spirit of the gospel, and, under the blessing of heaven, we are encouraged to hope wisely-directed efforts would lead to such a result, the influence they would exert in their respective spheres to acce-

lerate the fall of idolatry and evangelize their heathen countrymen would be incalculably great, and in the conversion of souls perhaps be more fruitful than the labours of a thousand missionaries, however well qualified for the sacred office, and zealous in the discharge of its duties.

Yours respectfully

B.

V.—*Remains of ancient Babylonian Literature.*

One of the subjects that are now under discussion by scholars is the genuineness of certain books said to contain some relics of the ancient literature of the Babylonians, and to give indications of a literature reaching to 3,000 years B. C. These remains have been discovered in Arabic translations which bear the date (at least the principal one of them) of A. D. 904). The Arabic texts which profess to contain these very remarkable relics of antiquity have not yet been given to the world. Dr. Daniel Chwolson, Professor of Hebrew in the University of St. Petersburg, has, however, published the result of his investigations in two remarkable works,—first, his "Ueber die Ueberreste der Altbabylonischen Literatur in Arabischen Uebersetzungen" (on the Remains of Ancient Babylonian Literature in Arabic Translations); St. Petersburg, 1859; and, secondly, in his "Ueber Tammūz und die Menschenverehrung bei den alten Babyloniern" (on Tammūz and the Hero-worship among the ancient Babylonians); St. Petersburg, 1860. His works, especially the former, inasmuch as they tend to upset many received opinions on points of ancient history, and put forward such startling theories, have been reviewed, more or less unfavourably, by many journals on the Continent, as by Ewald in the *Göttingische gelehrten Anziege*, Spiegel in the *Das Ausland*, Renan in the *Revue Germanique*, von Gutschmid in the *Zeitschrift der Dutschen Morgenländischen Gesellschaft*. Nor has the discussion been confined to the Continent. An able review of Chwolson's first-named work appeared in the *Christian Remembrancer* for April, 1860, and of the latter work in a later number of the same journal. Two very able and interesting articles have likewise appeared in the *Saturday Review* for Sept. 22nd and 29th, 1860, from the pen of a distinguished orientalist. The articles in the *Christian Remembrancer* and in the *Saturday Review* have been in favour of Dr. Chwolson, the final judgment on the questions of the writers of those articles being reserved until the appearance of the Arabic texts. The *Times*, however, in an article in the number for Jan. 31st of this year, takes up the side of Renan against Chwolson, and assigns the date of the originals, from which the Arabic translations have been made, to the third or fourth century after Christ, instead of, at latest, to the commencement of the thirteenth century before Christ, which is the view that Chwolson advocates.

Of this review we would only remark that it is too one-sided, as it passes by the arguments which Chwolson has adduced in favour of his views, and holds that distinguished scholar up to ridicule, on account of his asserted credulity. The writer, too, is mistaken in imagining that either M. Renan or himself will be allowed to have the last word in the discussion, as, so far from Dr. Chwolson having "perceived his error, and desisted from the idea of publishing the voluminous materials which he has collected," that scholar is busily engaged in the preparation for publication of the texts alluded to, though, we fear, still some considerable time must elapse before they will be published. Till then it is probable he will permit his antagonists to retain possession of the field, and exult in their imagined triumph.

We will now proceed very briefly to lay before our readers some of the results which Chwolson supposes he has obtained. We must premise, however, that it is too soon to attempt to reconcile any of these views with Scripture history, or even to say that they are irreconcileable. The chronology of ancient events is always a difficult subject, and one as yet very imperfectly explored. Let such subjects as this regarding Babylonian literature be thoroughly discussed by scholars, and some fixed results obtained (which are generally unattainable at first), and then it will be time enough to examine the relation which these subjects bear to the Scriptures of truth. Much injury has been done to the Bible by the attempts made to reconcile its statements with each of the opinions of geologists, as they, one after another, successively advocated different theories. It is as injurious to Evangelical truth as it is unphilosophical and absurd to raise the cry of "Rationalist," "Neologian," and "Infidel," on every occasion against the scholar who puts forward any opinion differing from that popularly held. Such an outcry does not prevent the discussion of the obnoxious tenet, and serves only to bring into undeserved contempt the doctrines of the Gospel, by means of the folly of its injudicious defenders.

That the Babylonians had an ancient literature is a matter of high probability, although no mention is made of such by any of the Greek or Roman writers who speak of Babylon. But there are distinct allusions in Scripture to such a literature, for Daniel speaks of the learning of the Chaldeans, and Solomon, who, we are informed (1 Kings v. 30—33), composed a great work on natural history, is said to have been wiser than all the children of the East in such matters, which would lead us to suppose that similar treatises were written by individuals of other nations earlier than the age of that monarch.

The ancient Babylonian writings, which are supposed by Dr. Chwolson to have come down to us from a like remote antiquity, are: 1. "A Treatise on Nabathæan Agriculture;" 2. "The Book of Poisons;" 3. "The Book of Tenkelusha the Babylonian;" and 4. "The Book of the Secrets of the Sun and the Moon."

The name of Nabathæans was given to the inhabitants of Babylonia as far down the Euphrates as Wasit and Basra. Nabathæans

dwelt also in Arabia Petræa, and this once mighty nation have left interesting traces of their existence in the rocky ruins of Petra. Quatremère supposes their settlement there not to have older than the era at which Nebuchadnezzar invaded Judea. They were probably descendants of Nebayoth, a son of Ishmael (Gen. xxxv. 13, Isaiah lx. 7), and the name, according to Josephus, was given to all the descendants of Ishmael who occupied the country from the Euphrates to the Red Sea. In general, it may be said that the name Nabathæan was synonymous with Chaldean and Syrian.

Ibn Wahshiya, the Arabic translator of the above books, was moved to commence his work in order to show that the despised race of Nabathæans (of whom he was one) once possessed a high degree of culture, when other nations were steeped in barbarism. There was great danger to be feared from this undertaking, and the work had to be performed in secret, and the translations were not published until after the death of Ibn Wahshiya, when they were brought forth to light by a pupil of his own. They bear unmistakeable marks of being faithfully made from the original Chaldee, and the translator candidly avows his ignorance of several points contained in the MSS. from which he translates. But, like, all or most, Oriental books, the work has been more or less interpolated or corrupted by its transcribers; and, until the whole is published, it is impossible to judge whether the appearance of such names as Agathodaemon does not entirely disprove the antiquity assigned to these works by Dr. Chwolson, as M. Renan thinks.

The "Nabathæan Agriculture" was the work of one Kuthami, and it is from its internal evidence that Chwolson arrives at the conclusion that he must have lived not later than the fourteenth century before Christ. He, at least, pretends to be a native of Babylon, living under a Canaanitish dynasty, who had subdued Babylon beneath their rule, but, as Chwolson believes, at some time subsequent to the conquest of Canaan by the children of Israel. He makes mention of the great temples existing in Babylon in his time, alludes to religions now utterly unknown to us, and never once to Judaism or Christianity. Ibn Washiya, indeed, ascribes this book to a much more remote date than Chwolson, but there is no doubt but he was mistaken in this opinion. This Kuthami speaks of ancestors, of a certain Yanbushadh, who was engaged in similar studies several hundred years earlier, of Daghrith earlier still, who, in his turn, alludes to other sages in such a way as to show that they lived even much earlier than himself. Thus we have indications of a very early literature, which, if we were to implicitly believe these writers, would reach to a considerable period beyond the received date of the Creation. However, it is not yet clear that, even if we admit the early date of Kuthami, that writer might not have been misled on these points by those before him. Until, however, the Arabic texts have been published, with notes and a translation, it would be in vain to endeavour to separate the facts from the fictions, or to give any opinion worth anything as to the date of these curious remains. We meet with the Biblical names of Adami (Adam),

Ishitha (Seth), Achnocha (Enoch), Anuha (Noah), Sama (Shem), Numruda (Nimrod), and others, but the accounts respecting them are quite dissimilar to those in the Bible, and they may not refer to the same personages at all.

With one curious point we must conclude this very brief sketch; it is with respect to Tammuz. In Ezekiel viii. 14, among the abominations which the Lord showed that prophet to have been committed by the Israelites, was that of "women weeping for Tammuz." The hitherto most approved explanation of this passage has been that Tammuz was identical with Adonic, who, classical authors tell us, was loved by Venus, and torn in pieces by a wild boar, sent against him by Mars, but afterwards changed into a flower, and yearly lamented on the anniversary of his death. No proof, however, was given of the correctness of this identification beyond the opinion of Jerome, and others like him. Dr. Chwolson seems to have cleared up this difficulty, and shown, from these MSS., that Tammuz was the first to preach the worship of the stars and to die a martyr to his opinion, and that it was his sad fate which succeeding generations were wont to lament over; an opinion not differing much from that of Maimonides, the great Jewish scholar, but generally esteemed hitherto as incorrect.—*Evangelical Christendom.*

VI.—*A Commission of Enquiry for Bengal.*

No. 278.

From E. H. Lushington, Esq., Secretary to the Government of Bengal,

To the Secretary to the Calcutta Missionary Conference.

General. *Fort William, the 22nd April,* 1862.

Sir,—I am directed to acknowledge the receipt of your letter of the 8th July last, enclosing a Memorial from certain Missionaries and Ministers, praying for the appointment of a Commission to enquire into the condition of the people of this country and the means of improving it.*

2. In reply, I am desired to state that the Lieutenant-Governor had contemplated asking the permission of the Government of India to place the subject of this Memorial in the hands of the late Lieutenant-Colonel Baird Smith, to be treated somewhat in the manner in which that lamented Officer treated the matters which came under his review in the course of his deputation to the North-Western Provinces. But Colonel Baird Smith's death put it out of the Lieutenant-Governor's power to do as he had intended. At present he knows no one whom he could suggest for the purpose.

* This Memorial will be found printed at p. 344 of the *Calcutta Christian Observer* for August, 1861.

3. The Lieutenant-Governor formed the above intention after he had had the advantage of an interview with the Rev. Dr. Duff and the Rev. Mr. Mullens, who explained to him fully the meaning of the Memorialists in making their suggestion, which, before that interview, he had not properly understood, and from whom he learnt that such a deputation, as is mentioned above, would entirely fulfil the object of the Memorial.

4. The Lieutenant-Governor has left the matter in the hands of his successor.

I have the honor to be,
Sir,
Your most obedient Servant,
E. H. LUSHINGTON,
Secretary to the Government of Bengal.

VII.—*The Maharaj Libel Case.**

SIR MATTHEW SAUSSE, in giving judgment, said :—

This was an action on the case for the publication of a false and malicious libel in the form of an editorial article that appeared on the 21st October, 1860, in a Guzerattee newspaper published in Bombay called the *Satya Prakash* or the "Light of Truth."

The publication is as follows :—[Reads the article.]

This publication may be divided under four heads :—

1stly. So far as it characterizes the sects of Wallabacharya, as heretical in respect of the ancient Hindu religion.

2ndly. As it attributes to the Maharajahs as the spiritual heads of the sect, the inculcation of heretical and immoral doctrines.

3rdly. As it charges the Maharajahs as a body with immoral practices under the pretence of Religion.

4thly. So far as it charges the plaintiff individually with the practice of immorality with the females of his sect.

The plaintiff complains that these several charges are false and malicious and that they have been published of, and injuriously affect him, in his individual character as a member of society at large, in his religious character and conduct as a Brahman, as a Maharaj, as a Hindu high Priest and as a member of the sect of Wallabacharya.

He claims damages for the injury done to him in these several characters which he claims to fill.

* It is thought desirable to reproduce in the pages of the *Calcutta Christian Observer* the very able charges of the judges in this notorious case. They contain many things which will shock the reader—but these things are only examples of the excess of riot to which the idolatry of the land in which we live is prone to run—and we cannot expect to have them stated more unobjectionably than in grave judicial charges like the above. May the exposure of such revolting facts awaken a deeper feeling in all Christian hearts regarding the degradation and misery of the heathen, and call forth more vigorous effort to win men to the pure discipleship of our Divine Master Jesus Christ.—EDS. *C. C. O.*

The defendants *have pleaded* several pleas.

Firstly.—Not guilty.

Secondly.—That the Maharajahs were not preceptors of the Hindu religion.

Thirdly.—That they are not the heads or chiefs of the Brahmans.

Fourthly.—That the plaintiff was not a Hindu priest of high caste or a preceptor of the Hindu religion.

Fifthly.—That the sect of Wallabacharya is not an ancient sect, and that it holds doctrines repugnant to the doctrines and practice of the ancient Hindu religion.

Sixthly.—That the translation of the latter portion of the libel, as rendered in the plaint, was not correct.

Seventhly.—That the charges made by the defendants in the publication were all true.

Eighthly.—The same plea in a general form.

The plaintiff joined issue on the first six pleas, and replied "De injuria," to the seventh and eighth.

The seventh plea was of very great length; it set out various points of doctrines from books alleged to be of religious authority in the sect of Wallabacharya, and relied upon those passages as justifying the publication in charging heresy and immorality of doctrine against the Maharajahs and the sect. It also put in issue various facts and circumstances as proof of the evil reputation of the Maharajahs as a body for immorality, and it finally charged specific acts of personal immorality to have been committed by the plaintiff.

The Court has been thus compelled to receive evidence at great length upon controverted points of doctrine amongst the members of that sect and to receive it in great part through the unsatisfactory medium of translations of isolated passages from works in Sanscrit or Brigbasha which are practically dead languages and not provided for in the translator's department.

For the plaintiff there were examined thirty-one witnesses and for the defendants thirty-three. The case was contested with all the obstinacy and acrimony which generally characterise caste and religious disputes, when they unfortunately force themselves into a Court of law. This trial was thus prolonged to a most unusual length.

The publication by the defendants has been admitted, upon the evidence, I entertain no doubt that the alleged libel has been correctly translated "*into English*" as it appears upon the plaint and I think as so translated that the latter portion contains matter highly defamatory of the plaintiff, it substantially singles him out by name and thus directly charges him with leading a licentious and immoral life and with defiling the wives and daughters of his devotees. It then calls upon the plaintiff to desist from those practices and ends by assuring him that unless he does so, he cannot give religious admonition or propagate his own religion. The applicability of that portion of the publication to the plaintiff has been controverted to some extent.

A very intelligent witness, Dr. Bhawoo Dajee, stated after some consideration that he understood the latter part as "a *general* expostu-

lation" with the Maharajahs as a class; and "that any intelligent reader would so understand it," and afterwards that "he did not think it alluded to the plaintiff." However he qualified that evidence in the end by stating to the Court "that he could not say that the plaintiff was excluded;" that with his knowledge of the plaintiff's antecedents "he *did* include him amongst those who were charged with defiling the wives and daughters of devotees;" and his last answer was "that as a reader not knowing the plaintiff's antecedents he would consider it *doubtful* whether he was included or not." Now, if a writer expresses himself either through design or negligence in such a manner as to render it doubtful in the minds of one class of readers whether the defamatory matter applies to a person named, but leaves no doubt whatever on the minds of others, that it does so apply, the writer must abide by the consequences, and if otherwise liable he must answer in damages for the injury he has done to the person so defamed. Libels are to be construed according to the plain and ordinary sense of the language in which they are written and the suggestion of a possible construction by which the party complaining might not be included is not to relieve the libeller from responsibility.

The defence made at the bar, that the libellous matter was not intended to apply to the plaintiff individually is scarcely consistent with the reply which the defendants made to the complaint by the plaintiff in April 1861, that when the latter called for a contradiction of and apology for the statements "so far as they relate to the alleged improper conduct ascribed to himself," the reply of the defendants was through the columns of their newspaper that they said nothing to require "*explanation, alteration, or apology.*"

Then holding the publication to be libellous and consequently malicious, I have next to consider the defence relied upon under the plea of *not guilty*, viz. that the defamatory matter was published under circumstances which formed a justifying occasion.

"A justifying occasion" has been defined in very clear terms by Baron Parke in *Toogood v. Spyring* 1, Compton, Meeson, and Roscoe. He states it to be "the publication of defamatory matter, honestly made by a person in the discharge of some public or private *duty*, whether legal or moral, or in the conduct of his own affairs in matters wherein his interest is concerned. In such cases the occasion prevents the inference of malice," and he goes on to say "that if *fairly* warranted by any reasonable occasion or exigency, and honestly made, such communications are protected for the common convenience and welfare of society, and the law has not restricted the right to make them within any narrow limits."

The effect of the existence of a "justifying occasion" is *primâ facie* to negative malice both in fact as well as in law, either of which is necessary to maintain an action of libel. The difference between malice in fact and malice in law is laid down in *Bromage v. Prosser*, where the former is defined to be "*ill will* against a person," and malice in law "a wrongful act done, intentionally, without legal justification or excuse." And in *Duncan v. Thwaites*, 3 Barnwell and Cresswell,

Chief Justice Abbott further defines the meaning of the word "malice" when he says the use of the word "malicious" in declaration of libel is "rather to exclude a supposition that the publication had been made in some innocent occasion, than for any other purpose."

In cases of this kind when tried before a Jury it is their province to find whether the communication was made *bonâ fide* or not, and if in the affirmative, it becomes the duty of the Judge, as a matter of law, to decide whether the occasion of the publication was such as to rebut the inference of malice or in accordance with the definition in *Bromage v. Prosser* whether there was any "*legal* justification or excuse" for the wrongful act.

I have thus to investigate and decide first, whether the publication was made *bonâ fide* by the defendants, and next, if it were, whether there is a legal justification or excuse to be found in the surrounding circumstances proved in this case for the libel upon private character which the publication contains. In the present case I see no reason to doubt that the defendant entered into this controversy with the honest purpose of exposing to public reprobation doctrines which he conscientiously believed to be subversive of social morality; and so far as he has commented upon those doctrines, I see no ground for complaint. I consider his strictures not to have in any degree exceeded the "licentious comment" as it has been termed which is allowable upon matters more immediately affecting public interests, and I have no doubt that matters affecting the morality of a considerable portion of the public are undoubtedly matters of that description. But the question remains whether under all the circumstances the defendants were justified in leaving the region of commentary altogether and in making a direct charge upon the plaintiff's private character, and by accusing him of having been engaged in the practice of defiling the wives and daughters of his devotees under the pretence of religion. I thought the law on this subject was very clear, but in deference to some difficulty, which my brother Arnould feels I shall examine it at greater length than I would otherwise have considered necessary.

Now so far as the plaintiff is concerned, the case stands thus. The plaintiff was practically a stranger to Bombay prior to July, 1860, when he arrived. At first he united in some reformatory views of the defendants or others with reference to female education and re-marriage of widows, but was supposed to have in part seceded from them after. He set on foot a pamphlet or periodical called "the Propagator of our own Religion" and invited extraneous or it may be hostile criticism and discussion upon the views it placed before the public. On the 21st October, 1860, the libel appears and the plaintiff is charged in it with conduct which if true, ought to deprive him of the respect and indeed communion with the members of any civilized community.

The defendant, Cursondass Mooljee, was not personally acquainted with the plaintiff nor was he according to his own admission personally acquainted with any act of immorality committed by the plaintiff or any other Maharaj; but prior to the libel, one Lalshunkar, an intimate friend of his, volunteered the information that the plaintiff bore a bad character for morality in Bombay, in Surat and in other places in

the Mofussil, where Lalshunkar had been. Lalshunkar was a native of and an annual visitor to Surat, where the plaintiff had a temple. So far as the plaintiff was individually concerned that was all the information respecting his alleged immoral practices, that the defendants possessed at the time of the libel. It does not appear that the defendants took any pains to make inquiries into the truth of these general charges, but rested satisfied with the statements of Lalshunkar. The defendant Cursondass states that it was after the commencement of the action he began to make inquiries into the plaintiff's private life. In addition, the defendant who was originally a member of the Wallabacharya sect, appears to have entertained for ten or twelve years the belief that the Maharajas as a body were guilty of adulterous practices amongst female devotees. That belief appears to have been founded upon general rumours in the sect and upon a resolution passed by the Battia caste in 1855, to put a stop to such alleged practices by preventing their females from going to the temple of the Maharajahs; and also upon reiterated charges of immoral and licentious conduct made against the Maharajahs as a body by newspapers, pamphlets and periodicals from 1855 until some months prior to the publication of the libel. The defendant's conviction appears to have been also influenced by the discovery in 1860 of a commentary by Goculnathjee which appeared to the defendant to give doctrinal sanction to the immoral practices which he had previously believed to be existing amongst the body of the Maharajahs. It appears, however, from Dr. Bhawoo Dajee's evidence that he has personally known some few Maharajahs whom he described, as men of unspotted character, and of piety, and good men. Applying then the test of Baron Parke in *Toogood* v. *Spyring* to these circumstances were the defendants in making this defamatory charge on the private character of plaintiff through the columns of a newspaper, discharging any legal or moral public duty or any *legal* or *moral private duty*, or was the publication made in conduct of his own affairs in matters where his interest was concerned? There was clearly no *legal* duty either public or private cast upon the defendants to do so. Nor was there any moral duty, public or private, cast upon them to make that communication to the public beyond what might press upon any other individual who had heard a bad character of the plaintiff for morality and believed that report to be true. It would be a novel and a dangerous doctrine to lay down that every editor of a newspaper or any one who had the command of its columns, should be held justified even without inquiry in making specific charges of a most defamatory character against the private life of individuals, simply because he had heard them and honestly believed them to be true, and from their character it would be conducive to public morality to publish them. Were such a doctrine to prevail, it should be maintained independently of the actual truth of the charges; and property in private character which the law protects so jealously, might be ruthlessly swept away without redress. In my opinion there is but one plea which can serve as a defence to a libel published as the present has been, viz.: that the charges contained in the

libel are true. This principle is supported by the view taken by Chamber, J. in *Rogers* v. *Clifton* 3 Bosanquet and Fuller 587, and is cited with approbation by Mr. Justice Cresswell in *Coxhead* v. *Richards* 2 C. B. and I think it is further sustained by the decision and dicta of the Judges in *Paris* v. *Levi* 9 Weekly Reporter, which was cited to show that the doctrine of "justifiable occasion" has been extended to publications in newspapers as well as to those which come under the ordinary term of "confidential or privileged communications." But that case upon examination will be found to range itself under the class of cases which from *Tabart* v. *Tipper* 1 Campbell, down to the present time, have upheld the right of public comment and criticism, upon documents submitted to the public consideration. The plaintiff in *Paris* v. *Levi* published an advertisement calling the attention of servants to the fact that he was offering unprecedentedly high prices for articles that servants were in the habit of selling out of their master's establishment. This advertisement was commented upon by a heading of "*Inducement to servants to rob their masters.*" There was no charge against plaintiff of robbing any one but simply that the tendency of his advertisement to the public was to lead dishonest servants to pilfer for the purpose of taking advantage of these unusually high prices. If made *bonâ fide*, the comment does not appear to exceed what might reasonably be allowed and it was so held at the trial. It afterwards came before the full Court principally on the ground of misdirection. With the direction of Chief Justice Erle, as reported in that case, I fully concur: treating the case as one of comment, he said that the plaintiff was not entitled to recover unless he established that the defendant was actuated by malice; that the law however did not require that the plaintiff should shew personal malice or ill-will in the sense of private hatred; but that the defamatory publication was published without any of those causes which the law considers will justify them. "Such causes excuse the publication because they shew the party was not actuated by any corrupt or malicious motives in saying that which tends to defame the character of another." That in criticism on matters which have been published by the complaining party, Lord Ellenborough laid down in a case where a journal had criticised books which had been published dangerous to morality; "that liberty of criticism must be allowed, or we should neither have purity of taste or of morality; that publication, I shall never consider as a libel, which has for its object, not to injure the reputation of any one, but to correct misrepresentations of fact, or to censure what is hostile to morality." "That if the jury found their verdict for the defendant, it must be on the principle so laid down. That had the defendant said one word against the plaintiff with reference to the plaintiff's private character, he would have felt himself bound to say, 'there was no excuse of the publication.'"

So Byles, J. says: the real question was, "Does the comment go beyond what is sanctioned by law? was there a reflection on the plaintiff's private character?" And Keating, J. states:—"Now it is conceded that a newspaper is justified, nay it is rather incumbent

on them to *comment fairly* on any *publication.* I see no distinction between this hand bill and any other publication for comment. Yet *that is not to degenerate into imputations of a personal character.* What was said at the trial was "That though the fair comment could be privileged, yet if of a personal character it would not. The direction was perfectly right." In *Carr v. Hood* 1 Campbell Lord Ellenborough said: "*Shew me an attack on the moral character of the plaintiff, or any attack upon his character unconnected with his authorship, and I shall be as ready as any Judge that ever sat here to protect him;* but I cannot hear of malice on account of turning writers into ridicule."

Thus from *Tabart* v. *Tipper* and *Carr* v. *Hood*, in 1808 down to 1860 when *Paris* v. *Levi* was decided, defamation of private character in public journals, has been treated as ordinarily beyond the pale of "justifying occasion;" and I see nothing in the present case to take if out of that principle. The selection of a public newspaper as the medium for matter defamatory of private character is one of the strongest proofs of such malice and will withdraw the protection of a "justifying occasion."

It was also contended that the defendant Cursondass Mooljee was justified in publishing the libel by reason of the private interest which he had as a member of the sect of Wallabacharya in protecting it from the corruption of such immorality as was charged against the plaintiff; but I much doubt on the defendant's evidence whether he can be considered to be a member of that sect, whatever force there might be in such an argument, it is taken away by the mode of publication having quite exceeded the bounds suited to the occasion. Had he taken means to have convened a meeting of the sect and so published to the members interested the defamatory matter concerning one of their spiritual heads with a view to investigation perhaps he might have had some colour for the defence; but the defendant selected a public newspaper and without any previous enquiry published the defamatory matter, not to the parties interested only, but to the whole world. For the above reasons I think the plaintiff entitled to a verdict upon the plea of the general issue.

I now proceed to consider the plea of justification. In commenting upon the evidence I will avoid as far as practicable any reiteration of its disgusting details and deal with the credibility of the witnesses on general principles and in general terms. We are not now called upon to express any opinion as to whether the plea of justification covers the charge in the libel. That plea if proved, is on the record admitted to contain a sufficient answer, and it is with it alone we have now to deal.

The text upon which this libel was founded is a commentary by Goculnathjee Maharaj, which is a work composed by his grandfather Wallabacharya, the founder of this sect. In the Sanscrit original, the name of the person to whom an offering of wives and daughters, &c. is to be made is not mentioned, and upon the evidence there can be no reasonable doubt that the offering was to be made to "Purshotum" which is a name for the Supreme Being. The compiler of a

small work in Guzerati entitled "Biographical sketches of ancient Hindu Authors" (and in which he gives an account of the various religious sects in India) acting upon his own knowledge of the Sanscrit language and upon his own construction of this passage, introduced the word "Acharya" to represent the name of the person to whom this offering was to be made. That word appears to be one of very general and undefined application in various Hindu sects, but in the Wallabacharya sect it is synonymous with *Guru* or Spiritual Guide and is one of the hundred and more names applied to the Maharajahs. The term "Purshotum," i. e. supreme being or lord, is also one of the names by which they are addressed. The defendant took his text as it appeared in a Marathi translation of the Guzerati work, changing "Acharya" into "Maharaj." He had no means of consulting the original as he was not acquainted with Sanscrit, and there is no reason apparent to doubt that he relied on the accuracy of the compiler in introducing the word "Acharya" in the text. It is not necessary to enquire, or it would perhaps be hazardous to offer an opinion, upon what the intention of Goculnathjee was, in making use of those words; but it appears abundantly from works of recognised authority, written by other Maharajahs and from existing popular belief in the Wallabacharya sect that Wallabacharya is believed to have been an incarnation of the god Krishna, and that the Maharajahs as descendants of Wallabacharya have claimed and received from the followers the like character of incarnation of the god, by hereditary succession. The Maharajahs have been sedulous in identifying themselves with the god Krishna by means of their own writings and teachings and by the similarity of ceremonies of worship and addresses which they require to be offered to themselves by their followers. All songs connected with the god Krishna, which were brought before us were of an amorous character, and it appeared that songs of a corrupting and licentious tendency, both in idea and expression, are sung by young females to the Maharajahs, upon festive occasions, in which they are identified with the god in his most licentious aspect. In these songs, as well as in stories, both written and traditional, which latter are treated as of a religious character in the sect, the subject of sexual intercourse is most prominent. Adultery is made familiar to the minds of all; it is no where discouraged or denounced, but on the contrary, in some of the stories those persons who have committed that great moral and social offence are commended, and in one of them, the actors are awarded the highest position in the heaven of the Vishnavas, although nominally, for some attention paid on one occasion to the clearing of a temple of the god. The love and subserviency inculcated by the Hindu religion to be due in a spiritual sense to the supreme being has been by those corrupt teachings materialised, and to a large extent, transferred to those who claim to be his living incarnation. It is said to be ceremonially effected by a mystic rite or dedication of "mind," "property" and "body" (or *mun, thun,* and *dun)* which is made in childhood by males, but by females at the ceremony of marriage; and a popular belief appears to exist to a considerable extent that this dedication confers upon the

Maharajahs absolute rights over the "minds," "properties," and "bodies" of their followers. The Maharajahs, however, appear upon evidence to have undoubtedly availed themselves of the existence of those impressions to gratify licentious propensities and a love of gain. Those doctrines and practices are opposed to what we know of the original principles of the Hindu religion which are said to be found in the Veds. They recognise no incarnations, but the well-known *avatar*, and the Hindu code of law and morals equally inculcate chastity in females before marriage, and fidelity in the married state. Therefore, so far as we may be called upon to express an opinion upon this part of the plea, the defendant has successfully shewn, that the doctrines of the Wallabacharya sect are in those respects contrary to those of the ancient Hindu religion. He has proved that the Maharajahs claimed to be, and are considered and worshipped by a considerable portion of the sect as, gods or incarnations of god; and he has, we think, established that this superstition has led to a lamentable want of moral feeling in the Wallabacharya sect, and to the practice of gross immoralities. It is to the credit of the plaintiff, that in his evidence he has disavowed for himself any claim to be considered as an incarnation of God. He stated that he had so informed his followers, but was unable to remember when, or to whom he addressed such advice. There was no other evidence offered of his having done so, but it appeared to establish the generality or strength of such a belief amongst the followers of the Maharajahs, when it became necessary for him to thus disavow that character. The next branch of this plea of justification is that in which it is alleged, that the immoral or licentious practices of the Maharajah as stated in the libel, were matters of notoriety in the Wallabacharya sect as well as outside of it; that they had been denounced by their own followers, and by others in pamphlets, newspapers, and hand-bills published in all languages in Bombay. Several credible witnesses of the Wallabacharya sect were examined, who deposed to the existence of that opinion in the sect, and in addition as evidence of the strength of feeling, the defendants put in issue a resolution passed at a meeting of the Bhattia caste in 1855 for the purpose of preventing the females going to worship at the temples, except at periods when the Maharajahs were personally occupied in the performance of the worship of their god. That resolution was proved to have been come to, in consequence of its being believed that immoral practices were taking place between the Maharaj and their female Bhattia devotees, under colour of the latter going at night to perform worship at the Wallabacharya's temples. Since that period, newspapers, pamphlets, and hand-bills in various languages in Bombay have very frequently denounced the pretensions of the Maharajahs to divinity, have charged them with the grossest immorality, have held them up as objects for public reprobation, and latterly in 1859 have made use of the strongest and sometimes the coarsest terms, in describing their alleged profligacy, of conduct and licentious vice. It also appeared in evidence that some Maharajahs had committed acts of immorality and licentiousness to the knowledge of witnesses who deposed to them,

and whose testimony I do not see any reason to doubt. The plaintiff and Jeevunjee Maharaj in Bombay were stated in the plea to have admitted in the presence of some of the members of the sect the prevalence of the crime of adultery amongst their body and also to have said, that great difficulty would be experienced in checking it, as the Maharajahs derived the greater portion of their incomes from female devotees, and that no other sufficient means were provided for their support. Jeevunjee Maharaj was not produced to contradict or explain these statements; although his name is mentioned in the plea in connection with that fact, and the plea had been filed for nine months before the trial. The plaintiff denied the admission, but we feel no difficulty in discrediting that denial and in believing that the conversation took place. The credibility of the witnesses who deposed to it was not impeached and the character of some of them was such that we do not feel at liberty to doubt their truth. We have therefore no hesitation in arriving at the conclusion that this portion, also of the plea has been satisfactorily proved.

We now approach the last division of this plea, which so vitally affects the character of the plaintiff, not only for immorality of conduct, but for truth on his oath in a court of justice. Any one who was present at this examination, and the lengthened cross-examination which he underwent for the greater part of three days, must feel that, he is a man of great intelligence, and of considerable native attainments. Any contradiction to the testimony of other witnesses cannot have arisen from confusion or mistake; it must have been wilful and deliberate. He has contradicted in the most direct terms every charge of personal immorality made against himself, every conversation approaching to an admission of immoral practices upon his own part or of licentious conduct of other Maharajahs. In a conflict of evidence where there must be a wilful false swearing at one side or the other, it is desirable to select some one material fact upon which there is a clear and direct collision, and through it, to test the credibility of the witnesses at one side or the other. The plea charged as evidence of the licentious character of the plaintiff, that in the year 1860, he was suffering from a malady contracted from immoral intercourse with females. The defendants produced two medical men who were consulted by the plaintiff, Doctors Bhawoo Dajee and Dulsookram. Both are graduates of the Grant Medical College, and the first at least long distinguished for his scientific learning and medical attainments. It is but justice to those gentlemen to say, that they only gave medical evidence, upon the legal compulsion, which it was the duty of the Court to apply. Dr. Dajee states that the plaintiff sent for him professionally, and in giving a description of his ailment, made use of a term of familiar and unmistakeable medical meaning, which coupled with the history of its origin, left no doubt in Dr. Dajee's mind of the character of the disease. The plaintiff having then declined to submit to an ocular examination, informed Dr. Dajee that he would the next morning send Goverdundass to give more accurate details. Goverdundass was the confidential agent and manager for

the plaintiff, and he next morning gave a description and history fuller but in substance and terms identical with that already given by the plaintiff. This agent and manager was in Bombay during the trial, and although several days elapsed between the evidence of Dr. Dajee and the close of the plaintiff's rebutting case, Goverdundass was not called to contradict or explain that evidence. Dr. Dulsookram who had been one of the Wallabacharyan sect was consulted professionally by the plaintiff in about three months afterwards, and was in attendance upon him for more than a month. He treated the plaintiff for a similar disease, which was described by the latter as having been contracted by him from immoral intercourse with a female about the period when Dr. Dajee had been sent for. The plaintiff was cured by the treatment of Dr. Dulsookram after salivation, and upon Dr. Dulsookram's evidence, there could be no doubt as to the character of the disease, or as to the mode in which it was described by the plaintiff to have been contracted. Dr. Dulsookram had the opportunity afforded him of the necessary medical inspection. Lukmeedass Khimjee who is one of the leading men in the sect of Wallabacharyas in Bombay, was at that time in habit of daily intercourse with the plaintiff and had been requested by the latter to bring Dr. Dajee (who is a Brahman) to visit him professionally. He fully corroborates these two medical witnesses. Through the medium of conversations with the plaintiff the latter described his malady by name, and the mode in which it was contracted, together with other details which it is not necessary to mention. It was further elicited in cross-examination that the plaintiff had undergone a medical examination on the preceding evening by three Doctors, with a view of sustaining his own denial of the existence of the disease and of the truth of the statements made by Drs. Dajee and Dulsookram and by Lukmeedass Khimjee. None of these Doctors were produced for the plaintiff to give an account of that recent examination. Upon this conflict of evidence between the plaintiff *alone*, and the three witnesses Drs. Dajee, Dulsookram, and Lukmeedass, coupled with the non-production of Goverdundass, or any of the three medical men who made the last examination, I feel myself compelled to come to the conclusion, that the plaintiff has allowed his personal interests to overcome his respect for truth, while on his oath in this Court. And having reluctantly but conscientiously arrived at the conviction that he has in this instance wilfully foresworn himself, I can place no trust or reliance upon any denials he has given to the personal acts of immorality with which he has been charged. The characters of the principal witnesses for the defendants have not been impeached. Many of them are members of the Wallabacharyan sect, and still frequent the temples of the Maharajahs. It has not been suggested that they entertain any personal hostility to the plaintiff. They have apparently no personal interest to serve, but much caste or sect obloquy to undergo for the part they have taken, and the evidence they have given against a Maharaj. The account of Lukmeedass Khimjee in support of the charge of the plaintiff's immorality at Beyt is a strange and almost incredible story, but I cannot believe

it to have been invented for this trial. In answer to the Court, he stated the names of four persons, members of the sect, in whose presence several years before he had detailed the circumstances he narrated in the witness-box. None of those persons were produced to contradict him, and when all of those who were in Bombay, were produced by the defendants for cross-examination, the plaintiff shrunk from impeaching, through their testimony, the truth of the statement of Lukmeedass Khimjee. The plaintiff produced evidence to his good character for morality at Surat, Beyt, and several other places in which it had been impeached. He also sought to establish the falsehood of the testimony of Lukmeedass Khimjee respecting the act of immorality at Beyt, calling witnesses to shew that by night and by day, plaintiff had personal attendants waiting upon him, who never left him alone for an instant, and which rendered it improbable in the highest degree that he could have been guilty of the immoral act deposed to. That evidence is in itself contrary to all probability and is contradicted incidentally by the statement of Dr. Dulsookram, who in his professional treatment always saw the plaintiff alone. On examination of those witnesses, it appeared that the greater number were followers of the sect of the Maharajahs. Some of them avowed that they believed the Maharajahs to be incarnations of the deity. Others, that they would not believe anything against the character of a Maharaj; that a Maharaj could not do anything wrong, that he could not be a bad man, and that it was a sin to give evidence against a Maharaj in a court of justice, and that any one who did, should not be spoken to and should be outcasted.

Bearing in mind the efforts that were proved to have been made to prevent evidence being given by his co-sectaries against the plaintiff in this case, and looking upon the description of that given for him, we cannot allow the negative character of the latter to outweigh the clear, strong, and direct evidence given for the defendants under those difficulties.

We think that the essential points in the libel, as the record stands, have been sufficiently covered by the proof adduced in support of the plea of justification, and that there must be a verdict for the defendant upon that issue.

As to the minor pleas, a verdict for the plaintiff will be entered on the 2nd, 4th, and 6th; and for the defendants on the 3rd and 5th pleas, in addition to the 7th and 8th.

After having found a verdict for the defendants upon the issues raised by the plea of justification, the plaintiff can only recover a verdict for nominal damages on the plea of not guilty. As we have felt obliged to disbelieve the plaintiff on his oath and also the greater number of the witnesses produced to corroborate him, our verdict will be entered without costs.

The defendants to be entitled to the costs of the issues found in their favour.

Sir Joseph Arnould, in giving judgment, said:—

In this case I shall make no apology for stating at some length, the reasons for my judgment. In a matter of such general interest

and importance, the public have a right to be satisfied that the minds of both members of the Court have been actively engaged in sifting the evidence and arriving at a pains-taking and conscientious decision. I have, besides, on one point not been able to come to the same conclusion as the Chief Justice; and though that point does not materially affect the vital question in the case, and relates not so much to the law itself as to the application of the law, it is yet too important to be passed over in silence.

1. On the first issue the question that arises is this: Is the article complained of a libel; or is it so far justified by the occasion, i. e. by the whole of the circumstances preceding and accompanying its publication, as to be, though defamatory, not *libellous?*

The doctrine of justifying occasion as deduced from the authorities is this: The essence of libel is malice. *Primâ facie* every publication containing matter tending to defame or criminate another is held to be libellous;—that is—malice, the essence of libel, is legally inferred from the mere fact of publishing of another that which tends to criminate or defame him. But this *primâ facie* inference may be repelled: it may be shown that the circumstances under which the publication took place were such as to preclude the legal inference of malice arising from the mere fact of publication and to constitute a *justifying occasion* for publishing that which tends to defame and criminate another.

If such a justifying occasion be made out the only enquiry remaining, in order to ascertain whether a given publication be or be not libellous, is the enquiry whether the publication, *on the face of it,* shows what is legally called *express malice;* in other words, whether the virulence and bitterness of the language employed by the writer so far exceeds what the occasion warrants as to show that he was actuated by personal rancour,—by a malignant and vindictive desire to criminate and defame. Unless this appears the publication though defamatory or criminatory is not libellous (see the whole current of authorities from Rex. *v.* Baillie, 21 Howell's State trials 10 (in A. D. 1778) down to Harrison *v.* Bush 5 Ell and Blackb. and 16 L. J. Q. B. 25 (A. D. 1855.)

As to what will constitute a justifying occasion the points principally to be attended to are these. *First.* The publication must be *bonâ fide,* i. e. at the time of publication the writer must honestly and upon fair reasonable grounds believe that which he publishes to be substantially true. *Secondly,* the publication must be with regard to a subject matter in which the party publishing has an *interest,* or in reference to which he has a *duty. Thirdly,* those to whom the publication is addressed must have an interest and a duty in some degree corresponding to his own.

The word *duty* here employed (as the late Chief Justice of England declared the law in Harrison *v.* Bush)—is "not to be confined to *legal* duties which may be enforced by indictment, action or mandamus *in but must include moral and social duties of imperfect obligation.*" (*See the well-considered judgment of the Court of Queen's Bench as*

delivered by Lord Campbell in the case of Harrison v. *Bush*, 16 L. J. Q. B. p. 29.)

As to the *extent of the privilege or the justification*—that varies necessarily with the nature of the subject matter of the alleged libel; if it be a matter, like the character of a servant, &c.—in regard to which only one person or only a few persons have an interest or duty corresponding to that of the writer then he is only privileged or justified in communicating to that one or to those few. If, on the other hand, it be a matter in regard to which the general public has an interest and a duty—if it be a great social scandal and a great public wrong—if it be a matter in the exposure of which all society has an interest, and in the endeavour to discharge and put down which all society has a duty—finally, if it be a matter beyond the cognizance of any other tribunal except the condemnatory judgment of public opinion—in such cases, the writer, if writing *bonâ fide*, is privileged or justified in making the communication as public as he can.

Such in my judgment are the principles of law applicable to the present case. In applying them I propose to consider the following questions:—What was the defendant's professional and social position at the time the alleged libel was published? What was his consequent interest and social duty in reference to the subject-matter of the alleged libel? what was his then state of knowledge and belief in respect to such subject-matter? What or whom does he attack in the alleged libel? To whom does he address himself in publishing it? What was the immediate occasion of publishing it? Is the language in which the alleged libel is couched in excess of what the occasion warranted?

First then: *who or what was the defendant at the time of the publication of the alleged libel?* By birth and early initiation he was a member of the Wallabacharyan sect, but for some years before the libel was published, in consequence mainly of his disgust at the practices which in the libel he denounces, he had ceased to worship in the temples of the Maharajs. For some time before the publication of the alleged libel he had been editor of the *Satya Prakash*, a native newspaper published in the Guzerattee language, and principally read and circulated among the two wealthy and extensive castes of the Bhattias and the Banyans. Both these castes are devout followers of the Maharaj: of the Banyan caste, the defendant was himself a member.

Such was the defendant's position, *what was his consequent interest and duty?*

As a Wallabacharyan addressing his co-sectaries, as a Banyan addressing his caste fellows—above all as a journalist addressing his readers composed principally of followers of the Maharajs, had he no interest, had he no duty in denouncing the malpractices which it is the principal object of this alleged libel to expose? It appears to me that he had both an interest and a duty.

A public journalist is a public teacher: the true function of the press—that by virtue of which it has rightly grown to be one of the

great powers of the modern world is the function of teaching, elevating and enlightening those who fall within the range of its influence.

To expose and denounce evil and barbarous practices; to attack usages and customs inconsistent with moral purity and social progress, is one of its highest, its most imperative duties. When those evils and errors are consecrated by time, fenced round by custom, countenanced and supported by the highest and most influential class in society—when they are wholly beyond the control and supervision of any other tribunal—then it is the function and the duty of the press to intervene, honestly endeavouring by all the powers of argument, denunciation and ridicule, to change and purify the public opinion which is the real basis on which these evils are built and the real powers by which they are perpetuated.

As editor of the *Satya Prakash*, the defendant was, in my opinion, acting within the clear limits of his duty (as defined in the case of Harrison *v.* Bush) in denouncing to a public principally composed of Bhattias and Banyans, the moral delinquencies of the Maharajs.

When the defendant published his alleged libel what was his state of knowledge and belief as to the matters of which it treats? To the defendant himself, a member of the Wallabacharyan sect, and of the Banyan caste, the profligacy of the Maharajs had been known as matter of general reputation and universal notoriety, from his earliest years.

"It is," says he, "the general reputation of our sect that when girls are married they are sent to the Maharaj to be enjoyed, before they are touched by their husbands. This has been the reputation as long as I can remember, and" he adds, "I have known instances."

When as a youth he had attended the temples he had seen Maharajahs pressing with their feet the hands of their more favoured female devotees and, though young, he knew perfectly well what this meant.

He was cognizant of the fact that in 1855, those devout followers of the Maharajahs, the members of the Bhattia caste, had held a caste meeting, at which a resolution was passed "to fix hours at which their females should visit the temples; *that they might not have carnal intercourse with the Maharaj.*"

With regard to the plaintiff himself the defendant was informed before the publication of the libel, on what he had every reason to consider good authority, that his conduct formed no exception to the general conduct of his class:—

"The general character of the Maharajahs is that of debauchees; the plaintiff has also the reputation of a debauchee. He was told this, before the publication of the alleged libel by Namada Lallshunker, his intimate friend, and who, as being in common with the plaintiff a native of Surat and for some time a resident there, had the amplest means of information as to the plaintiff's character.

The result of all this as to his *state of belief* when the libel was published is thus stated in his evidence. "At the time I wrote the alleged libel, I believed the Maharajahs individually and as a class,

to be guilty of what I call defiling the wives and daughters of their devotees."

Although thus fully informed of, and on good grounds, firmly believing in the immoralities of the Maharajahs—it was not until a short time (some four or five months) before the publication of the libel, that he saw reason to believe that these immoralities were sanctioned by the sacred books of the Wallabacharyans.

It was about that time that he fell in with a popular compilation in the Mahratta language, professing to give an account of the tenets of various sects, including those of the Wallabacharyans.

The portions of this Mahratta work relating to the Wallabacharyans were supplied by defendant's intimate friend, the young Nagar Brahman, Namada Lallshunker who had shown the MSS. to the defendant before it was published.

In this Mahratta compilation, the verse of Goculnathjee to which so much prominence is given in the alleged libel, is introduced thus:

"Besides this there are strict words of comment written in a book called the *Sidhant Rasya* [this is the book which forms the text of *Goculnathjee's* commentary] to the effect that "all things should be offered and presented to the *Acharya*" (i. e. the *Maharaj*) "and then enjoyed." It is then added, "To offer every thing means that even our wives, sons, &c., should not be brought into use without offering them."

From this publication the defendant would naturally infer that the commentary of Goculnathjee enjoined the offering up of wives and daughters (for "daughters" are without dispute included in the expression "sons, &c.") to the *Maharaj* in way of carnal intercourse.

The defendant did not understand Sanscrit, but he could read Brij Basha; he forthwith began to study several Wallabacharyan works in Brij Basha, from these he derived the conclusion that the statement of doctrine in the Mahratta compilation was borne out by the authoritative works of the sect.

As to the Sanscrit verse of Goculnathjee, he satisfied himself, he says, from enquiry among those who understood Sanscrit, that its meaning is as set forth in the libel.

That meaning is set forth thus:

"Consequently before he himself has enjoyed her, he should make over his lawful wife *to the Maharaj*, and he should also make over his sons and daughters; after having got married he should before having himself enjoyed his wife make an offering of her *to the Maharaj*, after which he should apply her to his own use."

The friend to whom he applied for this translation would seem to have been Namada Lallshunker, the young Brahman who showed him the MSS. from which this part of the Mahratta work was printed; who represented himself as having a thorough knowledge of Sanscrit, and who strenuously maintained in the witness box that the meaning given in the alleged libel to *Goculnathjee's* commentary was correct,—that the dedication there spoken of was a dedication

not to the Supreme Being for spiritual purposes, but to his personification, the Maharaj, for carnal purposes.

It has been elaborately and learnedly contended that this interpretation is incorrect;—that Goculnathjee never intended, nor do his words, in their literal sense, import, the meaning thus put upon them. It may or may not be so: the question as to the precise grammatical meaning of the text, or the probable intention of the writer, does not go to the root of the present enquiry. It is not a charge of libel on *Goculnathjee* that we are trying, but a charge of libel on the *plaintiff*. The question is not what Goculnathjee originally wrote or intended, but what in practice, his text or other similar texts have been construed to mean and perverted to sanction. It is abundantly clear on the evidence, as it will presently be necessary to show more at large, that the Maharajahs have for a lengthened period been so far identified by their followers with Krishna—have been to such an extent regarded as gods and worshipped as gods, that it would be exceedingly difficult, if not absolutely impossible, to pronounce with any certainty how far a text apparently contemplating a dedication to god, might or might not be regarded in the Wallabacharyan sect as authorizing a dedication to the Maharajah.

This, however, is not a question we are called upon to decide. The question for us, on this part of the case, is whether the defendant when he printed this alleged libel in his paper had or had not justifying occasion for publishing that the class to which the plaintiff belonged, and the plaintiff himself, as a member of such class, acting on the supposed sanction and authority of certain texts, whether rightly or wrongly understood, whether wrested from their true meaning or not, defiled the wives and daughters of their devotees.

That the defendant when he printed his interpretation of the text in the alleged libel honestly and *bonâ fide* believed it to be the correct one is perfectly plain, on the face of the evidence, and was not indeed seriously questioned by the learned counsel for the plaintiff. Ignorant himself of Sanscrit (the language in which Goculnathjee's commentary is written) he applied for assistance to those whom he honestly believed to be competent authorities, and the interpretation with which they supplied him he made use of in sincere and undoubting reliance on its accuracy.

Such having been the defendant's position, consequent duty and state of knowledge and belief at the time he published this alleged libel, the next question is *what and whom did he attack?*

Primarily he attacks a flagrant social enormity and scandal. For generations the hereditary high priests of his sect, had, as he believed, committed whoredom with the daughters of his people. Like the sons of Eli they had done this openly at the gates of the temple—like the sons of Eli they had done this under the pretended sanction, and in the abused name of religion. This is the thing he denounces. It would be a waste of words to point out that in denouncing it, vehemently, bitterly, indignantly—he was within the strict limits of his duty as a public writer. The interests of society

require that wickedness such as this should be sternly exposed and unrelentingly hunted down. If to write vehemently—bitterly—indignantly—on such a subject as this be libellous, then were the prophets of old libellers—then were the early fathers of the church libellers—then have all earnest men in all time been libellers, who have published to the world in the fit language of generous indignation, their scorn of hypocrisy and their hatred of vice.

Such is the *thing* the defendant attacks in this libel. *Who are the persons he attacks?* The class who do this wickedness and the plaintiff as a member of this class;—the Maharajahs, and the plaintiff *as a Maharaj*. This is throughout the language of the alleged libel: "In the Kali yug (or iron age) many other heresies, and many sects have arisen, besides that of Wallabacharya, but no other sectaries have ever perpetrated such shamelessness, subtilty, immodesty, rascality and deceit as have the sect of the Maharajahs"—You Maharajahs, "acting up to the commentary, defile the wives and daughters of your devotees."

He attacks the class as perpetrators of this great wickedness, he attacks the plaintiff as one of the class. It is said that in so doing he inferentially also defames him as an individual: I admit it, but I say the occasion justified it. A case had arisen in which the possible injury to the individual was not to be weighed in the balance against the great countervailing benefit, derivable to society from exposing and denouncing the evil deeds of the class: and the acts denounced were immoralities, not of the plaintiff as an individual in his private life, but of the plaintiff as a Maharaj in his public life.

Then *to whom does the defendant address himself in making the attack?* To the public at large:—the only power, the only authority, the only tribunal to whom in such a case as this the communication could be made, or the complaint directed. The Maharajahs, the hereditary high priests of the Wallabacharyan sect are in respect of the practices denounced in the libel, virtually amenable to no jurisdiction—spiritual or temporal—criminal or civil. As far as the evidence before us goes, they appear to constitute a co-equal brotherhood of sixty-five or seventy members, owning a vague and shadowy sort of allegiance to a nominal superior at Shree Nathjee—a remote shrine among the deserts of Marwar. This nominal superior appears to be a careless and epicurean sort of god: no instance of his interference was adduced before us: practically each Maharaj does as seems good in his own eyes, especially as relates to the abomination which it is the peculiar object of this alleged libel to expose.

From the tenor of the evidence I thought, at one stage of the enquiry, that *Jewanjee* Maharaj (a high priest who appears honourably distinguished among his brethren for learning, piety and comparative purity of conduct) I was led to think that *Jewanjee* acted in Bombay as a kind of superior or principal over the other Maharajahs, who from time to time came down here to officiate. But I was wrong: *Jewanjee* was merely an equal among equals, when appealed to by some of the most respectable Wallabacharyans in Bombay to

interpose and put a stop to these practices, his answer was that he could do nothing. He admitted the alleged immorality; he deplored it; but he could not interfere with his brother Maharajahs to prevent it: "Every man," he said "is master in his own house: all my fellow Maharajahs here are my equals in rank, some of them my superiors in age; what can I do?"

As there was no available *spiritual* tribunal, so neither was there any *criminal* or *civil* tribunal which could take cognizance of these immoralities of the Maharajahs. It was profligacy, it was vice, but it was not *crime*, it was not *civil wrong*, of which they were accused. There was no violence; there was no seduction. The wives and daughters of these sectaries, (with their connivance in many cases if not with their approval), went willingly—went with offerings in their hands, eager to pay a high price for the privilege of being made one with Brahm by carnal copulation with the Maharaj, the living personification of Krishna.

To what quarter then was a Wallabacharyan in Bombay to look for redress or reform if he felt aggrieved at these misdeeds of the Maharajahs? He had one resource and one only: to appeal to *Public Opinion through the Press.* This the defendant did; as a Wallabacharyan it was his *right*, as the editor of a native journal, it was his *duty* to do so; for if evils such as these were, (in the language of Lord Ellenborough) "to exist for ever without public animadversion, one of the great uses of a free press is at an end." (1 *Campb.* 117.)

And the public which thus constitutes the only tribunal to which the defendant could appeal had an *interest* and a *duty* in relation to the subject-matter of the alleged libel, corresponding to his own. No public can be conceived to exist which has not an *interest* in the discouragement and suppression of such wickedness—upon which there is not imposed a *moral* and *social duty* of taking all legitimate means for its discouragement and suppression. The offence attacked in the alleged libel is an offence against the first principles of morality on which all society is based, and in the suppression of which the highest *interests* and the highest *duties* of all society, as such, are most intimately concerned.

If while writing with a single purpose to discourage and suppress this evil, the defendant, in the course of reflecting on the class to which the plaintiff belonged and on the plaintiff as a member of that class, published that which by inference, was defamatory of the plaintiff *as an individual*, the occasion, in my opinion justified him in so doing, and the defamatory matter, so published, is no libel, unless it can be shown either that he wantonly *singled out the plaintiff for attack*, or, *unless his language was in excess of what the occasion warranted.*

Now did the defendant *single out the plaintiff for attack?* On the contrary it is clear *that the immediate occasion of the attack, (if attack it can be fairly called) on the plaintiff, arose out of the plaintiff's own act in having himself had recourse to the press for the purposes of controversy.* This is plain on the face of the libel itself, and is put beyond all doubt by the evidence. The plaintiff had for

some time been publishing a series of articles of a controversial character in the Bombay press, in some of which the defendant as a writer on the opposite side, was or fancied he was reflected upon. Some of those articles the plaintiff through his secretary Goverdhundass, had sent and caused to be inserted in the defendant's own paper the *Satya Prakash;* others had appeared in the *Chabook*, and other native newspapers; others again were published in the *Swa-dharmavardhuk* ("The propagator of religion") a monthly periodical of which the plaintiff was the originator and principal manager.

There can be no doubt on the evidence that the prominence given to the plaintiff among all the other Maharajahs in the alleged libel, is owing to two articles of the plaintiff's (or which the defendant supposed to be the plaintiff's) and which appeared, the one in the *Chabook*, the other in the *Swa-dharmavardhuk* on the 16th and 29th of Sept., 1860.

In these articles, says the defendant, "The Maharaj had spoken disparagingly of those reformers who write without quoting the Shastras." "I therefore," he goes on, "proceeded on that hint to write according to the Shastras and produced the article which is the subject of the present action *on the primitive religion of the Hindus.*"

The alleged libel was published on the 21st October, 1860.

The title is "On the Primitive Religion of the Hindus."

It commences by citing the Shastras ("the Veds and Purans") to show that in the Kali Yug (or iron age) many heresies and false religions will arise: but the Kali Yug began 5000 years ago and the Wallabacharyan sect sprang up less than 400 years ago: it is therefore (the logic is somewhat at fault here), a heresy.

He then cites from one of the plaintiff's September articles a passage in which the plaintiff represents the different modern sects, as so many extensions, not divergencies from the old religion, "just as some leave the Fort to proceed to Byculla, others to Walkeshwar."

The defendant criticises this illustration and then returns to his former point that the recent date of the Wallabacharyan sect proves it, on the authority of the Hindu Shastras, to be heresy.

Then he adds "Thus as regards the weapons with which the Maharaj has come forth to defend himself, those very weapons will oppose the Maharaj and annoy him."

Then follows Goculnathjee's verse and the indignant comments on it; and then comes the conclusion of the article, *which upon the evidence as presented by the plaintiff and apart from the fresh light which has been thrown upon the case by the evidence for the defendant, the Court, on the application to nonsuit,* considered to be *primâ facie* libellous.

"Jadoonathjee Maharaj (the plaintiff) *has commenced issuing* a small work styled "The Propagator of our own Religion." We ask him, In what way do you wish to effect the propagation of religion? Your ancestors, having scattered dust in the eyes of simple people made them blind: Do you wish to make them see; or taking a false

pride in the upholding of your religion, do you wish to delude simple people still more ?

" Jadoonathjee Maharaj ! should you wish to *propagate or to spread abroad religion,* then do you personally adopt a virtuous course of conduct, and admonish your other Maharajahs, that as long *as the preceptors of religion shall themselves appear to be immersed in the sea of licentiousness, for so long they shall not be competent to convey religious exhortation.* Goculnathjee, having composed the commentary above mentioned has attached to your Vaishnava persuasion a great blot of ink. Let that be first removed : scorn the writer of the commentary. You Maharajahs acting up to that commentary defile the wives and daughters of your devotees. Desist from that and destroy at once immorality such as that of the company at the Rus festival. *As long as you shall not do so for so long you cannot give religious admonition and propagate your religious faith. Do you be assured of that.*"

Is it not plain that the whole of this portion of the alleged libel is addressed prominently and pointedly to the plaintiff, simply because the plaintiff had put himself prominently forward as the originator and editor of the periodical called the "*Propagator of the Faith ?*" Is it not clear that the plaintiff's voluntary appearance before the world in that capacity is the key note to the whole of this part of the article ?

From the whole framework of the alleged libel as explained by the evidence, the unavoidable conclusion is that the prominence given to the plaintiff throughout the article is not forced, groundless and malicious, but is the natural result of his having himself entered into the lists of controversy as a champion of Wallabacharyan orthodoxy and a propagator of the Wallabacharyan faith.

Then lastly, is there on the face of the libel any evidence of *express malice*—is there personal rancour—is there an excess of bitterness—is there an unfair singling out of the plaintiff with a hostile desire to defame, to criminate, to malign ? I can see nothing of the kind.

The plaintiff is *not* singled out ; he had voluntarily put himself forward as the champion and defender of the Maharaj cause.

The attack is primarily on the class to which the plaintiff belongs ; incidentally the plaintiff bears the main brunt of the battle as being the one amongst that class who had invited attack by making himself its representative.

The attack is on acts hostile to public morality done by the plaintiff not in his private capacity, but as Maharaj. The main object is *not to attack at all, but exhortation ;* earnest entreaties to lead a purer life and desist from licentious practices and *that with a view to the more successful propagation of religion.*

The paramount motive, as deducible from the writing itself, is not personal rancour against the plaintiff ; but an ardent desire to put an end to a flagrant and shameful licentiousness, in the suppression of which the defendant and his co-religionists were vitally interested, and in the practice of which he had honest and *bonâ fide* reason to

believe that the plaintiff, like all the other members of his class, was implicated.

I agree with Dr. Wilson in thinking that "all things considered the alleged libel is a very mild expostulation," involving "an appeal to the principle that the preceptors of religion, unless they purify their lives, cannot expect success to attend their labours."

I agree with Dr. Bhawoo Dajee "that any reader of fair average intelligence would understand the main object of the writer to be, not to make a personal charge of malpractices against the plaintiff, but to address a general exhortation to the class to which the plaintiff belongs, to desist from such malpractices."

On these grounds I think there is no proof of "*express malice;*" on the grounds previously stated I think there was a "*justifying occasion.*"

I think the defendant, from his position and *status*, not only had an *interest* and acted on a right, but also fulfilled a moral and social *duty*, in denouncing a great iniquity;—I think he took reasonably sufficient care to inform himself of the facts before he published, and that what he published he, at the time, *bonâ fide* believed to be the truth;—I think that, in addressing himself to the public he appealed to the right, and under the circumstances, to the only available tribunal;—he appealed to those who, in relation to the subject-matter of the alleged libel had an *interest* and a *duty* corresponding to his own;—I think that in giving the plaintiff the prominence he has done in his article he was actuated by no malice, but simply dealt with the plaintiff as he found him, the representative and champion of his class:—I think that in the language of the article itself there is no evidence of personal malice or malignity, but strong evidence of a public spirited desire to denounce and put down a crying scandal and wickedness which was a stain upon the credit of the writer's caste—on the name of his nation,—on the dignity and honour of human nature itself.

For all these reasons I am of opinion *that the article complained of is no libel*, and therefore that on the first issue the verdict ought to be for the defendant.

II. The other great issue—(for on the minor points, on which I entirely agree with the Chief Justice, I shall add nothing to the reasons he has adduced in disposing of them)—the other great issue in this case is on the plea of justification. On this issue I am of opinion that every material averment—every averment which in any way relates to the nature of the Wallabacharyan sect, the character and position of the Maharajahs in general, and of the plaintiff in particular, is substantially proved.

I shall distribute the remarks I feel called upon to make on this issue under four heads.

First:—The evidence adduced as to the nature and tenets of the Wallabacharyan religion.

Secondly:—The evidence as to the light in which the Maharajahs are regarded by the sect of which they are the spiritual chiefs.

Thirdly :—The evidence as to the general character of the Maharajahs for licentiousness.

Fourthly :—The evidence as to the personal immoralities of the plaintiff.

I. As to the nature and tenets of the Wallabacharyan religion. On this topic it is not my purpose to make any lengthened remarks: the passages cited in the plea of justification have been proved and verified: that is, they have been shown to be genuine extracts correctly translated from works received as authorities to a greater or less extent in the Wallabacharyan sect. But it is obviously impossible to form anything like an adequate judgment of any religious system on any mere series of extracts, especially when selected with an avowedly hostile object. It is only certain broad and general conclusions at which, aided by the very learned evidence adduced on this point, we can with any safety or satisfaction arrive.

Dr. Wilson, who has studied this subject with that comprehensive range of thought, (the result of varied erudition) which has made his name a foremost one among the living Orientalists of Europe,—Dr. Wilson says,

"The sect of Wallabacharyans is a new sect, inasmuch as it has selected the god Krishna in one of his aspects, that of his adolescence —and raised him to supremacy in that aspect.

"It is a new sect in as far as it has established the *Puhshti-marg*, or 'way of enjoyment' in a natural and carnal sense."

This succinct statement seems to contain the essence of the whole matter. It is, Krishna the darling of the 16,000 Gopees (or shepherdesses); Krishna the love-hero—the husband of the 16,000 princesses, who is the paramount object of Wallabacharya worship. This tinges the whole system with the stain of carnal sensualism, of strange, transcendental lewdness. See, for instance, how the sublime Brahmanical doctrine of unition with "*Brahm*" is tainted and degraded by this sensuous mode of regarding the deity. According to the old Brahmanical tenet, "*Brahm*," the all-containing and indestructible—the soul of which the universe is the body, abides from eternity to eternity as the fontal source of all spiritual existence: reunion with Brahm, absorption into Brahm, is the beatitude for which every separated spirit yearns, and which after animating its appointed cycle of individuated living organisms, it is ultimately destined to attain.

(*To be concluded in our next.*)

We are obliged to defer the insertion of several articles until next month.—Eds. *C. C. O.*

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I.—*The Maharaj Libel Case.*

(Concluded from page 288.)

The teachers of the Wallabacharyan sect do not absolutely discard this great tenet, but they degrade it. I have no wish to wade through all the theosophic nonsense and nastiness of the plaintiff's own chapter on "Adulterine Love;" but one of the myths he thus cites on the authority of the *Brahad Vaman-Puran*, perfectly illustrates what I mean. For many ages the incarnations of the *Veds* prayed Shri Krishna, the most excellent being, for a sight of his form: the wish being granted, desire was produced in them and they prayed to Krishna to satisfy their hearts' desire, so that they might enjoy with him *in the form* of *women*: this desire also was granted, and the traditions, under the form of women enjoyed Krishna as Gopis with adulterine love in the mythical forest of "Vrij."

The comment of the plaintiff (for he is without question the writer or dictator of this article) upon this is, that if there were any sin in adulterine love, Krishna would not have turned these Veds into Gopis for the purpose of enjoying them;—but there *is* no sin in such love when its object is god: for "god is all form. He is in the form of father, and he is in the form of husband; he is in the form of brother; and he is in the form of son. In whatever shape one may wish to love god, his wishes are complied with accordingly."

Thus then is the pure and sublime notion of the reunion of all spirits that animate living but perishable forms, with the eternal spirit, not limited by form debased into a sexual and carnal coition with the most sensuous of the manifestations or "avatars" of god.

But it goes further than this: unition with Brahm in the *Kali-Yug* (or iron age) being no longer possible through the medium of mystical intercourse with Krishna, it must be obtained in some other way.

The witness *Mathuridass Lowjee* explains in what way, this is what he says:—

"The connexion with Brahm (necessary to the soul's becoming one with Brahm) in the Kali-Yug is only possible through the Maharaj. The connexion is to be had by carnal intercourse between the Maharaj and the Vaishnavas—the female devotees of the Vishnu persuasion."

This then is the order of descent: spiritual unition with Brahm: mystical coition with Krishna: carnal copulation with the Maharaj. For, as Dr. Wilson says, and as we shall see more at large under the next head of evidence, "The Maharaj is considered by a great many of his followers as an incarnation of god, as god incarnate, according to Hindu notions, which are peculiar on that subject. The Wallabacharyans hold that Wallabacharya and his official descendants are incarnations of the god Krishna, without holding that there is a complete embodiment of him in any one of them."

The religion which thus degrades the pure idea of spiritual re-union with God, into the gross reality of carnal copulation with its hereditary high priesthood, appears from the evidence to be sensuous in all its manifestations. *Ras-lila*, or "amorous dalliance" is held forth as the highest bliss here. *Ras-lila*, is the principal employment of Paradise hereafter; one of the many amatory names of the Maharaj is "Ocean of *Ras-lila*;" and when a Maharaj expires he is not said to die, but to extend himself to an immortality of *Ras-lila*.

The hymns or sacred songs of a sect are generally the most fervid exposition of their religious feelings. The hymns sung by the women of the Wallabacharyan sect in honor of the Maharajahs and in their presence are certainly no exception to this general rule. They are passionate with all the passion of the East—erotic pantings for fruition of a lover who is also a god: as it is said of the Gopis in the *Vishnu Puran*, "every instant without Krishna they count a myriad of years, and forbidden by fathers, husbands, brothers, they go forth at night to sport with Krishna the object of their love." So these hymns sung at this day, as the plaintiff admitted, by the wives and daughters of the Wallabacharyans to their Maharaj express the most unbridled desire, the most impatient longing for the enjoyments of adulterine love.

"I have often," says Mathuridass Lowjee, "heard songs of an adulterous character sung by females before the Maharaj."—"Improper songs in favour of adultery," says Khuttow Mucconjee, "very shameful and indecent"—"your followers," such is the purport of the songs, "say that they are our husbands, but in fact you are our husbands."

Several translations of these songs were before us, and they quite bear out the character thus given: I give a few extracts—

"An excitement extreme and great in my body is created."
"The azure-coloured beauteous husband with me is sitting."
"Without seeing his beauteous face even water will I not drink."
"The amorous and beauteous husband by seeing oft I will live."
"Restrain me not, oh my mother,"
"To pay my homage to him, daily I will go."
"As to connectionship, that of Krishna appears the only true one,"
"And all others seem to be imperfect."

"He who tells may tell; we will permit him to do so,"
"And to him with indifference we shall listen."
"For your sake the sense of public shame I have not entertained;"
"The descendant of Wallabh is the amorous Kama,"
"To that dear soul having become a female slave,"
"The sense of public shame no longer will I fear."
"The descendant of Wallabh is the amorous Kama."
"The sound of the jingling of his toe-rings has deprived me of my heart;"
"The very personification of god you are,"
"Having married the Wallabh husband with extreme love"
"By our submitting to the Wallabh husband, happy we shall be."
"By his association the Vaikunt (Paradise) we shall gain."

There is only one point left for consideration under this head, and that is, how far works regarded in the sect as authoritative, claim for the Maharajahs the attributes and the worship of gods.

As to this there can be no doubt that the extracts proved at the trial fully bear out the correctness of those set out in the plea of justification.

"Whoever holds his spiritual guide and Shri Thakorji (or god) to be different and distinct shall be born a *Sichana*" (a kind of bird).

"We should regard our guru as god, nay, as greater than god; for if god gets angry the gurudev is able to save us from the effect of god's anger, whereas if the guru is displeased, nobody is able to save him from the effect of the guru's displeasure."

"Therefore god and the guru are necessarily to be worshipped." "The worship of the guru is to be performed in the same way as the worship of god." "In this world are many kinds of creatures. Of them all the most fortunate are we who have sought the protection of the illustrious Wallabacharyans, Shri Gosainji and their descendants *who are manifestly incarnations* of god, the excellent being himself."

It is not necessary to go further; these passages claim for the Maharajahs the same worship as is paid to god; they claim for them also the character of incarnations of god.

If these things are sanctioned by the authoritative works of a religious sect,—if union with god is figured under the emblem of sexual intercourse; if love for god is illustrated by the lustful longing of an adulteress for her paramour; if paradise is spoken of as a garden of amorous dalliance;—finally, if the hereditary high priests of the sect are directed to be worshipped as gods and reverenced as the incarnations of god—it is not a matter of surprise that the ordinary devotees should make little practical distinction between Krishna and the Maharaj; that they should worship the Maharaj with blind devotion; and that their wives and daughters should freely give themselves up to his embraces in the belief that they are thereby commingling with a god.

II. It remains to be seen upon the evidence adduced at the trial how far these teachings are carried out in practice; and this brings me to the second head of enquiry, viz. *in what light are the Maharajahs actually regarded by their sectaries?*

On this point the evidence is ample: there is the evidence of the witnesses called in the first instance to launch the plaintiff's case;

there is the evidence of the defendant's witnesses; the evidence of the witnesses called by the plaintiff in rebuttal of the plea of justification; and the evidence of the plaintiff himself.

The witnesses called in the first instance for the plaintiff were much more candid and explicit in their disclosures on this point than those who were called in rebuttal of the defendant's case. The latter from the stereotyped uniformity of their answers on certain points, and from the cautious restraint with which they spoke on others, had evidently been warned and tutored against being surprised into admissions that might be damaging to the plaintiff's cause. There was none of that caution about the earlier witnesses. What says *Gopaldass Madowdass*, one of the most respectable of these witnesses?

"We fall prostrate before the Maharaj, and offer incense and flowers and money to him. Light is waved before him" (as it is to the image): "the female devotees worship him by swinging him in a swing:" "Some people in the sect say the Maharajahs are gods; others deny it: some Bhattias and some Banyans believe the Maharajahs to be gods." Then follows an admission of certain disgusting and degrading observances:

"The devotees take *pan-sooparee* after it has been chewed by the Maharaj and swallow it: They drink the water in which his dirty dhoti has been washed:—They call the water in which the Maharaj has put his toe the 'nectar of the feet.'"

Veerjeevundass Madowdass (the brother of the last witness and a Justice of the Peace), says—"Some Banyans believe the Maharaj to be god as well as guru: When a Maharaj dies, it is said of him he is gone to *Ras-Lila-Bacharya*, an extension of amorous sport: When the Maharaj bathes himself I put saffron scent on his body: this is on festivals: The image is bathed on holidays with the same ablution: People in our sect perform menial offices for the Maharaj:" "I, though a Justice of the Peace, once sat on the coach box and drove the Maharaj among the shoutings of the people."

So much for the witnesses called in the first instance for the plaintiff; those called for the defendant brought forward a mass of evidence on the same point from which I will extract the more important passages.

The defendant himself says "The Maharajahs are considered by their followers as incarnations of Krishna, as the very personification of the excellent being: I have seen the devotees worship the Maharaj as god by waving light, swinging, prostration, &c. I have seen the managers of the Maharajahs giving water to the Vaishnus to drink in which the Maharaj had bathed: it is from these things and from what they generally speak among themselves that I infer they regard the Maharajahs as gods."

Mr. Narrayen Dinnanathjee, one of the principal Interpreters of this Court, (but who in the interpretation which he permitted himself to give of the words "Bebechar" and "Surut," was, for the moment, more mindful, I fear, of his admitted friendship with the respectable high priest *Jannajee*, than of the strict line of his

professional duty,)—*Mr. Narrayen Dinnanathjee* was eager to establish that the Maharajahs in the Wallabacharyan sect were merely regarded as gurus, and that "like the gurus of all other sects, they are worshipped with the same forms and ceremonies as the image, but not as gods." But in cross-examination, this gentleman was compelled to allow that "no other sects besides the Wallabacharyans have *hereditary* gurus by natural descent or adoption: that in other sects, gurus are sexually ascetic;" that "eating chewed *pansooparee:* drinking the nectar of the feet; swinging; rubbing and bathing the body with oils; eating the dust on which they have walked—are not practised towards the gurus of other sects."

I shall only add the evidence of two more witnesses for the defence: that of *Mathuridass Lowjee* and that of *Dr. Bhow Dajee.*

Mathuridass Lowjee, a grave and reputable person; earnest: of considerable reading, and unimpeached honesty; a Wallabacharyan by sect and a Bhattia by caste—gave the following evidence as to the point now under consideration:—

"Puran-Purshotum is worshipped as god who is in paradise: his incarnations are Wallabh Vitalnathjee and their descendants. Wallabh was the incarnation of the head of god" [in this apparently extraordinary statement of doctrine, this witness is borne out to the letter by the plaintiff]—"the Maharajahs are regarded as the incarnation of god: the terms *Puran-Purshotum* and *Maha-Prabhu* (supreme god—mighty god) are applied to the present Maharajahs, specially in the act of worship: the major part of the Bhattia caste do worship the Maharaj as god and worship the pictures of each of the Maharajahs and repeat their names as ('Jewanjee!' 'Juddanathjee!') in the act of worship, and worship them in a variety of ways. It is such worship as is enjoined in our books: for the most part it is the same worship as that of god in paradise; there is no such worship in any other sect: they touch his feet; they swing him in a swing: there is a necklace put round his neck, as there is round the neck of the idol; they take up the dust on which he has trod and put it into their mouths: When they worship they cry 'Maha Prabhu,' 'Shri Prabhu,' &c. In doing all this I will swear they worship the Maharaj, because the image is inside. Some members of my own family—my brother for instance—believe the Maharajahs to be gods. The Maharajahs obtain their godship from birth, without reference to qualities of body or mind, or whether they may afterwards turn out to be ignorant, debauched, or otherwise."

The last evidence for the defence I shall cite on this point is that of Dr. Bhow Dajee—a gentleman who in learning, freedom from prejudice, and general superiority of mind is among the very foremost, if not *the* foremost of the native citizens of Bombay. This gentleman, by caste a Brahman, is not a Wallabacharyan by creed, but he has a very extensive medical practice among the more wealthy members of the sect, and has attended all the Maharajahs who for the last ten or twelve years have visited Bombay.

Dr. Bhow Dajee says:—"The majority of their followers regard the Maharajahs as incarnations of Krishna: they are worshipped as

such; I have seen them worshipped. After the Maharaj has worshipped the image, his followers worship him: more time is devoted to the Maharaj than to the image. I have seen women put their hands to the soles of the Maharajah's feet and then apply them to their eyes; I have seen the water of the bath of the Maharaj distributed to his followers; and I have seen them crowding in hundreds to drink it."

Such are a few of the passages from the evidence of the witnesses originally called for the plaintiff, and of the witnesses for the defendant as to the light in which the Maharajahs are regarded by the devout majority of their followers. To oppose this, we have the evidence of the witnesses called by the plaintiff to rebut the plea of justification, and the evidence of the plaintiff himself.

As to the evidence of these witnesses I may say generally that except when it consisted of admissions indiscreetly made, it produced very little effect on my mind. These witnesses all knew perfectly well that they had to deny certain specific allegations, amongst which was the allegation that the Maharajahs were regarded by their followers as gods, or as incarnations of god. The mode in which they gave their testimony as to this point—the uniform and set styles of their answers to certain evidently-expected questions—necessarily led to the inference in any mind, accustomed carefully to scrutinise testimony, that they had been tutored and trained as to the evidence which on this point was expected from them. That evidence was to the effect that they regarded the Maharaj *as guru, not as god.* In their examination in chief they kept pretty steadily to the mark; but on cross-examination they were more than once incautiously betrayed into the expression of their real feelings and their genuine belief: I say real feelings and genuine belief, because it was impossible not to draw this inference from the spontaneous earnestness of the one set of replies when contrasted with the forced parrot-like manner of the other set of replies. "I love my guru," said one of these witnesses—*Purshotumdass Dayram*—"I worship him: I worship him as I should god." "It is not possible," said another—*Goculdass Kessowdass*—"It is not possible for a Maharaj to commit sin." "I regard the Maharaj as my guru," said *Boychund Cavelchund*—"we regard him in the place of god; I regard him as an incarnation of god."—"I regard the guru," said *Mulsekroy Narrotan* "as an incarnation of god: The guru would not commit sin: I cannot say whether what would be sinful in other men, would be lawful in the guru."

If we turn from the evidence of his witnesses to the evidence of the plaintiff himself on this point, what do we find?—a series of categorical negations absolutely neutralized by an important admission. "I am not," he says, "an incarnation of god. I do not know that any of my followers regard me as an incarnation of god: I know they ought to regard me as a guru: they worship me as guru; as those who cause happiness through god; as guides to god: I have heard no one say we are worshipped as gods; but because we give religious instruction, they worship us as gurus."

Such are among the principal of the plaintiff's positive denials of the imputation that any of the sectaries worshipped the Maharajahs as gods, or as incarnations of god. But he too, with all his craft and caution, was compelled, under the pressure of cross-examination, to make an admission entirely fatal to the position thus taken up: the admission, viz. that till he taught them better some of the sectaries even in Bombay did believe in the doctrine which he had previously denied that any of the sectaries ever believed in any where, or at any time:—

"I have instructed my disciples," he says, "that except two of the Maharajahs Wallabh and Gosainji—whom I regard as incarnations of Ishar (god) they should regard us as gurus and not as gods." As to Wallabh, the founder, the plaintiff agrees verbatim with *Mathuridass Lowjee* in the apparently extraordinary statement of doctrine, that "he is regarded *as the incarnation of the head of god;*" but as to all his other descendants, except Gosainji "I have taught the people" says the plaintiff that they should regard us as gurus only. *I prevented all persons from believing such a doctrine* (as that *all* the descendants of Wallabh were incarnations of god) *until I prevented them they did believe it: when I came here some persons believed it and some did not;* the majority did not, the minority did."

What then on this point is the result of the whole evidence? In my opinion it is this:—

First. That many passages in the religious works of these sectaries authorize the doctrine that the Maharajahs are incarnations of god, and ought to be so regarded and worshipped by their followers.

2ndly. That in practice they are regarded and treated, at all events by the less reflecting portion of the Wallabacharyan sect as a sort of god-like, powerful, and mysterious beings who cannot commit sin, who are to be worshipped with divine honours, and whose persons are so sacred that observances which with reference to mere mortals, would be infinitely disgusting, become pious and meritorious acts when done towards the Maharajahs.

The two next heads under which I propose to examine the evidence in support of the plea of justification are,

3rdly. *The evidence as it relates to the general immoralities of the Maharajahs.*

4thly. *The evidence as it relates to the particular immoralities of the plaintiff.* Before going into this, a few general observations must be made on the comparative value and credibility of the three principal classes of testimony with which we have to deal, viz., 1. The testimony of the witnesses for the defendant. 2. That of the witnesses for the plaintiff. 3. That of the plaintiff himself.

First, as to the witnesses for the defendant, it is impossible to have presided at this lengthened trial without becoming aware, not only by the positive evidence tendered, but by the demeanour and bearing of the crowds by which from day to day the Court was thronged, that the defendant and his witnesses gave their evidence on the unpopular side. The religious animosities of the sect, the social prejudices of the caste, the personal hatred and alienation of former

friends were all arrayed against them. They had to face sectarian obloquy and caste exclusion. They were not free even from the risk of personal assault. I will take two passages from the evidence given by the witnesses for the plaintiff to show the nature of the feeling that was arrayed against them. "Two persons came to me," says *Gopaldass Madhowdass*, "on the subject of outcasting the defendant for writing about the Maharajahs in the newspapers. They said, 'as the Bhattias have made a *bundobust*, we (Banians) should make one also.' This was one or two days after the Bhattias had put their signatures to a paper got up to intimidate people from giving evidence in this case—the *bundobust* I mean which was made a subject of prosecution for conspiracy in the Court last Criminal Sessions. The two persons who came to me were Purboodass and Joykissondass: they, I, and the defendant are all Banians."

Damodhur Madhowjee said:—"If any member of the Wallabacharyan sect is found to entertain opinions adverse to the rest of the sect, we should not believe him: we should have no intercourse with him; he would be isolated in his own house; we should remain aloof from him. I would regard persons who think the Maharajahs guilty of wicked practices as *outcastes: I would not speak to Luckmidass Khimjee and Mathuridass Lowjee, because they have given evidence here against the Maharaj.*"

To those who consider how little the Hindu is accustomed to independent thought and independent action—how his whole life is circumscribed within the sphere of the family or the caste—how entirely the whole social happiness not only of himself but of those nearest and dearest to him is blighted by that terrible penalty of outcasting—(equivalent to the excommunication of the Middle Ages)—those who think of these things will probably be of opinion that nothing but a strong belief in the truth of what they have stated and a firm conviction of the duty of stating it, could have impelled the witnesses for the defendant to come forward as they have done on his behalf. For the majority of these witnesses are not students, or editors, or non-believers; they are grave, reputable, middle aged, family men, having a firm belief in the teachings of their ancient religion, and a profound reverence for the authority of their ancient scriptures.

Luckmidass Khimjee, one of the twelve leading Setts of the Bhattia caste—*Manguldass Nathoobhoy*, the Banian Justice of the Peace—the well known founder of Hindu girls' schools—*Khuttow Mucconjee*,—*Mathuridass Lowjee*, and other witnesses of that stamp, are hardly likely to have come forward to give evidence, they did not believe in order to encounter general odium in the sect and determined dislike in their caste. Dr. Bhow Dajee is not indeed a member of the sect or caste, but he has enjoyed an extensive and lucrative practice among the wealthy Wallabacharyans, and for the last ten or twelve years has attended every Maharaj who during that period, has visited Bombay. It is scarcely probable, on the ordinary principles of human nature, that Dr. Bhow Dajee, by the evidence he has given, should risk the loss of such a practice, except from a firm

conviction that what he had to say was true, and that being true, he ought to make it public. On the whole the fair inference as to the evidence for the defendants is, that being given at considerable risk and at considerable sacrifice, it would only be given under a sense of duty founded in a firm conviction of its truth and of its public importance.

The evidence of the witnesses for the plaintiff stands on a totally different footing. It is true these witnesses, with the same care with which they denied all knowledge of the fact that the Maharajahs were ever regarded in any way except as gurus, were sedulous to declare their conviction that if they ever saw or heard of any misdoings of a Maharaj *it would be their duty* to tell the truth openly and not scruple to reveal the secrets of their guru. But the value of these declarations was considerably impaired by the circumstance that several of these witnesses swore that till they came into Court, they had never heard the morality of the Maharajahs called in question, and that others declared that even if they heard such reports they would not have believed them. "It is not possible for a Maharaj to commit sin," says *Goculdass Kessowdass.* "Every Maharaj is a good man," says *Hargovindass Moolchund;* "a Maharaj cannot be a bad man: if I heard any report against the moral character of a Maharaj, I would not believe it, nor could a Maharaj be guilty of bad conduct." "If," says *Narrotondass Hurribhai* "I heard a report of the licentiousness of a Maharaj, I should not believe it. A Maharaj would not do bad acts."

It is important to bear these expressions in mind when we consider the *nature* of the evidence given by the plaintiff's witnesses as to the part of the case now under consideration. It is all purely *negative* evidence. It amounts to this: you, the witnesses for the defendant say, the Maharajahs generally bore a bad character: we, the witnesses for the plaintiff say we never heard of it. Again; you, the witnesses for the defendant say the plaintiff himself bore a bad character at Surat, at Beyt, at Dwarka: while we are witnesses for the plaintiff—some of us came from Surat, some from Beyt, some from Dwarka, one or more of us from every place in which you have proved affirmatively that the plaintiff bears a bad character, and we say that we never heard of such bad character. In any case this negative evidence amounts to very little, for it is obviously quite possible that the negative and affirmative evidence may both be true. It is obviously no contradiction of a man who says of another that he bore a bad character at such a place to bring forward a third man, or (if the place be a large one) half a dozen other men to say they never heard of such bad character. But when amongst those called to give this species of evidence, you find a variety of persons who admit they would pay no attention to, nay, would disbelieve, the bad character if they even heard it, then this species of evidence, at the best singularly inconclusive, becomes for all practical purposes of absolutely no value whatsoever.

There is another consideration; if another were wanting, to show how little weight is to be attached to the evidence on this part of the

case, of the witnesses for the plaintiff. They came forward at the call of what they and the great majority of their co-sectaries regarded as a sacred duty of religion, to give evidence, in favour of their guru. They asserted indeed that it would be their duty to give evidence against their guru, if he was in the wrong, but it was never alleged or pretended that it was not a duty to give evidence in favour of the guru, if he was in the right. And this was a duty, the neglect of which would expose them to the reproach, —the due performance of which would entitle them to the applause of their sect and of their caste. Accordingly there was an obvious eagerness and alacrity on the part of the plaintiff's witnesses to come forward and give their evidence on behalf of the Maharajahs— their gurus if not their gods—whom their opponents the reformers have had the profane hardihood to attack. It is not to be denied that this feeling is an intelligible one—that it is even in some degree a creditable one—but it is too obvious to need remark that it materially detracts from the value and reliability of the testimony that is mainly given under its influence.

If we now turn to the evidence of the plaintiff himself, it is too clear to admit of a doubt that the peculiar position in which he stands most materially affects the value of the evidence he gives, especially in repelling the personal charges that have been made against himself. It has been urged, and with substantial truth by the council for the plaintiff, that in repelling the charges made on this plea of justification, the plaintiff is in the same position as, if he were a defendant endeavouring to clear himself from a criminal accusation. He is so except in one respect; he can be examined on his oath in his own defence which the defendant in a criminal trial cannot. The law of England which allows no evidence to be given except on oath, recognises the existence of cases in which the sanction of an oath ceases to be any effectual guarantee for truth. Where a man's life and liberty are at stake, it considers, and rightly, that his mere oath as a sanction for truth, would be utterly valueless, and therefore as it admits no evidence except on oath, it prohibits the defendant in a criminal case from giving any testimony at all as a witness on his own behalf. It is not so in cases which involve a man's reputation, though it is obvious that in all cases where the imputations on character are grave and serious—in precise proportion as they are grave and serious—*the value of the plaintiff's oath as a sanction for the truth of his testimony* becomes almost infinitesimally small. The plaintiff, as the old phrase runs, "*gives his evidence with a rope about his neck;*" he has an interest in denying the charges made against him, which becomes stronger in the exact proportion in which those charges become graver—until, in cases of very serious imputation, it may well be doubted whether, even in the most truth-loving of countries, the sanction of an oath, as such, is practically of any value at all as a guarantee for truth. The truth, in such cases, must be tested by other means than those of mere oath against oath.

With these general observations I pass on to consider the evi-

dence under the third of the proposed heads of inquiry, *viz.*, as it effects the general character of the Maharajahs for licentiousness and debauchery.

The evidence on this head is exceedingly voluminous, and I shall only select some of the more prominent passages. I will pass by the evidence of the defendant to which reference has already been made, in considering the question of libel or no libel, and go on at once to that of Mathuridass Lowjee, a well-informed and highly respectable witness, Wallabacharyan by sect and Bhattia by caste. "From childhood," says Mathuridass Lowjee, "when my father used to tell me that the practice of adultery by the Maharajahs was not in accordance with the old religion, I have had my attention turned to those practices. Many persons know of those practices, but they don't avow them for many reasons. I began to explain to my friends about eight or ten years ago that the Maharajahs practising adultery is wrong. In the year 1855 my caste took measures to prevent the adultery of the Maharajahs, and I joined them: they made a writing and gave it. They proposed to put a stop to it by preventing the women from going at night to the Maharajahs temples. The Maharajahs issued a handbill lately to prevent that writing from being brought forward in evidence in this Court. It was resolved at the time that the writing should not be brought into force till after the lapse of a year. That was, lest the Bhooleshwur Brahmans should say something against the Maharajahs if the writing were published."

In cross-examination he says, "I was present at this meeting. I will swear a resolution was passsed about adultery, a resolution prohibiting females from making *durshun* at night through the cold season. That was *not* owing to the danger of their being in the streets at night: the reason was to prevent their being defiled by the Maharajahs."

The witness then goes on to describe the particular acts which he has himself witnessed. "Several Maharajahs press the hands of their female devotees with their feet: this is a sign for the purpose of committing adultery. When the women look towards the Maharaj, he makes signs with his eyes and smiles, and minding these smiles, the woman goes accordingly into an inner room if the signs indicate that she should. I know this of my own knowledge." The witness then mentioned the names of two Maharajahs whom he had often seen making signs to women, and, in one case, a grossly indecent gesture capable of only one meaning: he swore that he had frequently seen women going into and coming out of the bed-rooms of the Maharajahs, and related with minute detail a scene of actual sexual intercourse between a Maharaj and Bhattia female, which he in common with several respectable witnesses whom he named, had seen going on in the garden-house of Goculdass Tejpall.

With regard to the dedication of "thun, mun, and dhun," he said "This dedication does not take place with females till they are going to be married: it is made to Krishna. The Maharaj represents Krishna as seated in the Sidhant Rahasya; there is no difference as far as the dedication is concerned, between Krishna and the Maharaj.

As to the women, after the dedication the Maharaj does as he likes; he commits adultery with them; there are names of the Maharaj indicating this; one is 'Ras-Lila—Mohididce,' 'the ocean of amorous sport,' meaning that he can have intercourse with many women like Krishna. It is notorious among our people that, after dedication, the Maharajahs do what they like with our wives and daughters. It is notorious through the whole world that the Maharajahs are guilty of adulterous practices. Though this is so notorious, they retain their influence in the sect."

The witness then goes on to relate the result of an appeal to Jewanjee Maharaj, to put a stop to these scandals—"Jewanjee said 'All persons are masters in their own houses; adultery has increased very much; it is difficult to put a stop to it. I cannot say anything to my elders nor to my equals. If I were to attempt to say anything to any one, he would not mind me. *All the Maharajahs derive a great part of their income from women: how can they keep up their expenses if their incomes suddenly cease?* Like an opium eater, a man cannot suddenly give up the practice of lust to which he is addicted: it is difficult to abolish such a practice at once; have patience, and I will endeavour to have it abolished gradually.'"

This evidence, entirely uncontradicted and unshaken, corroborated as we shall see directly by other unimpeachable testimony, is to my mind conclusive as to the generally known existence of such practices. Jewanjee does not attempt to deny the evil; he admits and deplores his own powerlessness to suppress it.

Dr Bhawoo Dajee says,—"My opinion of the character of the Maharajahs for morality with women is very unfavorable. I have attended three Maharajahs (besides the plaintiff) for venereal disease. I personally, once almost publicly, remonstrated with Jewanjee on the subject of these immoralities. He said he had no control over the others to prevent them from committing acts of adultery."

Lukhmidass Khimjee says—"The general reputation of the Maharajahs is very bad as regards adultery; to my knowledge that bad reputation is well deserved. *I know to my own knowledge of adulterous acts and general licentiousness on the part of the Maharajahs, of ten, twelve, or fifteen of them. The plaintiff himself described to me the acts and conduct of other Maharajahs, naming eight or ten of them. He said they committed adultery; that he had spoken to several to dissuade them; and that with the exception of one Maharajah whom he named,* the others promised to desist from such practices. He said 'Do not press me now, what income do I derive from you males? Most of my income is derived from females. If you make arrangements by which we may receive large dues, we will give up these things.' After the Bhattia caste meeting of 1855, I had a conversation with Jewanjee on the subject of adultery. Dr. Bawoo Dajee was there, he said,—'Reform yourselves; establish schools; make arrangements to prevent the Maharajahs from committing adultery, to which they are addicted.' Jewanjee said—'The other Maharajahs will not obey me; the arrangement is difficult, the income of the Maharajahs being principally derived from women.'"

Mr. Munguldass Nathoobhoy, referring to the same occasion, says—"Jewanjee expressed regret at the existing state of things, but said some of the Maharajahs get all their maintenance from women, and it would be very difficult for them to give it up."

Such are some passages from the evidence given on this point by witnesses of the highest character and credit; it was evidence not in any way shaken on cross-examination. How was it met on the other side? What is there in the case of the plaintiff to set against this mass of positive, varied and yet concordant testimony? Nothing but blank denial; the assertion of absolute ignorance or total incredulity.

Take the plaintiff's own evidence; he positively denies the conversation with Lukhmidass Khimjee. As to the general subject, he says:—"I don't know whether any Maharajahs have committed adultery. I have never seen them acting immorally with women. According to the prints, they are immoral; I believe them to be innocent; if guilty it is contrary to the Shastras."

The witnesses called by the plaintiff to rebut the plea of justification went much further; they had never heard a word against the moral purity of any of the Maharajahs till a few months ago; till they saw the imputations in the Bombay papers, *till this trial commenced; nay till they came into court and heard those imputations for the first time suggested by the questions of counsel.*

This proves too much; it is absolutely incredible except on the supposition that these people obstinately refused to see, or hear or believe anything unfavourable to the character of their gurus; that, like Goculdass Kissondass, Hurgobindass, Moolchund, Nurrotumdass Hurribhoy, and others of their number, they believed it impossible for a Maharajah to be a bad man, or to commit sin; that therefore, if they heard any reports against the conduct of a Maharajah, they would steadily refuse all credence to them.

Applying, then, to this part of the case the most familiar rules established in the science of jurisprudence to the sifting and weighing of testimony, I find it wholly impossible to come to any other conclusion than this, that the Maharajahs as a class were, and for years notoriously had been, guilty of the immoralities imputed to them by the defendant in the alleged libel and in the plea of justification.

The fourth and last head under which I propose to review the evidence was that of the *acts of immorality charged against the plaintiff in the plea of justification.*

Under this head the testimony mainly relied on, in rebuttal of the charges, is naturally and necessarily that of the plaintiff himself. It is obviously, therefore very desirable to obtain, if possible some test or measure of the value and credibility of the plaintiff's evidence when relied on in contradiction of the evidence adduced by the defendant. Such a test of credibility presents itself—clear, decisive, not to be explained away. It is unfortunately connected with one of the most repulsive parts of the case. It is alleged by the defendant's witnesses—it is denied by the plaintiff—that, on two occasions in the year 1860, one shortly before and one shortly after the alleged

libel, he was affected with syphilis. It is, moreover, alleged on one side and denied on the other, that he admitted having had similar attacks on previous occasions, when he had resorted to a supposed mode of cure not unheard-of by those who have practised in the Criminal Courts of Europe.

Now what is the evidence on this point? Luckmidass Khimjee states that the plaintiff requested him to bring Dr. Bhawoo Dajee to see him, as he was suffering from chancre (chandi) and had been so for seven or eight days; that the plaintiff said that he had caught it from an abandoned woman in Bombay; that he had once tried to cure himself of a similar attack by connection with an untainted woman, but that though allowed by the Shastras, he did not like to try that mode of cure again as the woman had caught the disease from him. So far Luckmidass Khimjee.

The plaintiff, in his rebutting evidence, admits that Dr. Bhawoo Dajee was called in at the suggestion of Luckmidass Khimjee, but that it was with reference to the management of some girls' schools. He denies categorically that he ever told Luckmidass Khimjee that he had "chandi," or that he had any conversation with him in reference to his complaint; or that he ever admitted having had connection with impure women in Bombay, or that he ever said a word as to having formerly tried to cure himself by connection with a second woman to whom he communicated the complaint.

Then comes the evidence of Dr. Bhawoo Dajee who has medically attended all the Maharajahs who, for the last ten or twelve years, have visited Bombay, and who, before his visit to the plaintiff, had attended three of the number for the venereal disease. Dr. Bhawoo Dajee says that, about the 20th of September, 1860, he went to the plaintiff's house with Lukmidass Khimjee and Wishwanath Narayan Mundlick. On the retirement of these two witnesses, the plaintiff said he had "chandi:" he ascribed it to heat; he said—"The full particulars of the case would be communicated to me afterwards. Next morning, the full particulars were conveyed to me by Goverdhundass who told me, plaintiff was suffering from 'chandi.' I told him I must examine before I could prescribe. He wanted me to prescribe. I prescribed a simple ointment." In cross-examination, Dr. Bhawoo Dajee says—"I understood the plaintiff to say he had a discharge from the ulcer. I can say positively he used the word 'chandi.' 'Chandi,' has other meanings besides syphilitic ulcer; it is the slang term for chancre. A common ulcer would not be described as 'chandi.'"

In answer to this evidence, the plaintiff says that when he consulted Dr. Bhawoo Dajee he said he was subject to itches caused by heat (this agrees with Dr. Bhawoo Dajee's statement). He admits that at the time he had sores on the ———; he denies that they were venereal; he denies that he ever used the word "chandi," the word he used was 'chata' (a Guzeratee word for sore or eruption). He declares that he never told Dr. Bhawoo Dajee that he would send a person the next day to describe his symptoms; he admits that he sent Goverdhundass the next day to Dr. Bhawoo Dajee, but that

he so sent him in order to bring back a manuscript. "I said to Goverdhundass, 'Bring any medicine he may give you, and bring back the work.' Goverdhundass brought back the prescription."

Now, apart from the use of the word "chandi," which Dr. Bhawoo Dajee positively affirms and the plaintiff positively denies—the important contradiction here is the denial that the plaintiff ever promised to send, or did in fact send, Goverdhundass to communicate to Dr. Bhawoo Dajee the history of his case. There was one person who could set this point at rest, and that was Goverdhundass himself. Was he called as a witness? No. Was any excuse offered for not calling him? None. What is the legitimate inference? Why, that if called, he would have been compelled, under pressure of cross-examination, to admit that he was sent by the plaintiff to relate the history of his symptoms and that those symptoms were what Dr. Bhawoo Dajee stated them to be.

This was on or about the 20th of September:—about three months later, in December, 1860, Dr. Dhirajram Dulsukram is called in: "The plaintiff," says this witness, "told me the nature of his complaint; I occularly inspected the part; it was a syphilitic ulcer on the *glans penis*. The history of the case given by my patient quite confirmed my opinion as to the ulcer being syphilitic. I personally inspected the parts six or seven times. I attended him for a month. Externally black wash was applied, internally mercury: he continued the mercury treatment till he was salivated. The sore disappeared within a month. He told me he had suffered in the same way about three months before, in consequence of impure connection with a woman. I am sure he did not tell me he had eaten a great many chillies, nor that he had prickly heat. In the course of my visits, I remember his asking me whether the disease could be removed by intercourse with a fresh female? I said. 'No.' He said he had tried it twice with fresh Banyan females, it had succeeded the first time, not the second, because he was then somewhat out of condition. He said he had tried these experiments at Surat."

Such is the positive evidence of Dr. Dhirajram. What does the plaintiff say in reply?

"I consulted Dr. Dhirajram, and took the medicines he prescribed: I described my case to him: it was of the same character as when Dr. Bhawoo Dajee came; it has recurred. I described it as I did to Dr. Bhawoo Dajee: I said it was caused by heating medicines and scratching: I did not describe it as syphilitic '*chandi*:" he did not inspect the parts. I had had no impure connection with a woman. *How could I? It is contrary to our religion to have such intercourse.* I did not tell him 'chandi,' would be removed by intercourse with a clean woman; I did not ask whether it could. I did not tell him I had tried the experiment twice, and that the second time it had not succeeded."

With regard to the medicines prescribed and the effect of them, the plaintiff says—"He gave me some powders which were mixed with water: the liquid was dark. I used this black wash; the lime

water for it was prepared in my own place. I put the powder into it and so made black wash which was applied. I took five or six pills. *After I took the medicine for four or five days, I suffered pain in the throat and left off. After the pain in the throat came on, I did not go on taking a pill a day; he gave me a preparation of borax and water to be used when the throat became sore. My gums pained me slightly. When this took place the sore had been cured.*"

Now what is the result of this evidence? Why, that plaintiff admits he was mercurially treated, both internally and externally till salivation was produced; that when salivation was produced, or shortly after the sore was cured, that that sore was an ulcer on the glans penis—and yet that that ulcer was not syphilitic. An ulcer on the glans penis, mercurial treatment, a doctor who, after six or seven inspections, declares the ulcer to be syphilitic—this is the evidence on the one side. The mere denial of the plaintiff, who has a life and death interest in making that denial, is the sole evidence on the other. If the matter rested here, could any person accustomed to weigh evidence, have the shadow of a reasonable doubt left on his mind as to where the truth lay? But it does not rest here: it was elicited from the plaintiff that the part affected had been subjected to minute and microscopic observation by three medical gentlemen in the course of the trial; *and yet not one of those medical gentlemen did the plaintiff venture to put into the witness-box.* It would be idle to comment on such a circumstance as this: even in a doubtful case it would have turned the balance against the plaintiff; in a case like this, free without the circumstance from all reasonable doubt, it renders it absolutely impossible to come to any other conclusion than that the plaintiff was affected with syphilis, both in September and December of the year 1860.

And this conclusion is all important in its bearing on the value and credibility of the plaintiff's evidence: it is not only that having deliberately perjured himself on this one occasion, his oath where he stands alone in contradiction to credible testimony, is utterly valueless for all purposes and on all occasions—it goes further than this; the fact, as to which doubt is impossible, that the plaintiff had syphilis on two occasions in the year 1860, shakes to pieces the whole frame-work of his evidence, and shows it all to be conceived in a spirit of hypocrisy and falsehood.

With great tact and plausibility, the plaintiff assumed, throughout the whole of his very lengthened evidence, a tone of parental piety and outraged purity. When asked whether he had toyed with the bosom of the young lady in the temple at Beyt, his answer was "How can I commit such an act as touch the breast of a woman, *when I regard all women as my children?*" Again, when questioned as to his still closer intimacy with a young lady in Bombay, he repeats the expression, "I regard all women as my children." Again he says, "Would I have told Kullabhoy Lullabhoy that there is no harm in adultery, when adultery is strictly prohibited in our religion? How could I invent such a new thing" (as to say that illicit intercourse is good for the health) "when I had no experience,

never having committed adultery in all my life; it is a thing I hate. Amongst us, these things are strictly prohibited; it is laid down that intercourse with one's own wife is lawful, but that intercourse with any other woman is unlawful. That includes intercourse with cusbins," he said, in answer to a question of mine, and we have just seen how in denying that he ever had intercourse with an impure woman, he exclaimed. "How could I? It is contrary to our religion to have such intercourse."

Convinced as I am on evidence the most clear and conclusive that this man laboured under an attack of syphilis, the result of impure connection, about the very time this alleged libel was published, I am constrained to regard these expressions of simulated purity as the offensive language of hardened hypocrisy.

There is another respect in which a material, but to me always a most incredible, part of his evidence is utterly shattered by the conclusion at which I have been compelled to come, as to his having been under treatment for venereal disease in 1860. The plaintiff himself most positively swore, and his personal attendant swore quite as positively, that while a young man in the prime of life, for the space of four years, all of which were spent without a wife and two of which were spent on pilgrimage—the plaintiff never on any one occasion had carnal intercourse with any woman of any rank or class whatsoever. The statement upon the face of it seemed in the highest degree improbable: here was a young Hindu—a Maharaj—no ascetic—the hereditary high priest of a religion of enjoyment, with the amorous Krishna for its god, and an ocean of *Ras-Lila* for its paradise—in the vigour of early manhood; without a wife; on pilgrimage; never once in the space of four years having sexual intercourse of any kind with a woman. A less probable story was hardly ever sworn to in a Court of justice; but what shred, what rag of probability is left to cover the nakedness of this transparent lie, when we find this alleged purist in matured life, in a city of his enemies, with a wife and family in his dwelling-place, so little capable of controlling his sexual passions as to purchase pleasure at the price of disease. It has been said that if the plaintiff had an unlimited command of pure women, he would not have resorted to those who were impure. There is no force in the remark: polygamy and courtezanship are always found to flourish side by side, and it requires but a very moderate knowledge of the world and of history to be aware that the women who make pleasure a profession are not least patronized by those for whom immoderate indulgence has rendered the sexual act at once a necessity and a weariness.

For the reasons indicated, I find it utterly impossible to treat the plaintiff's meaning as of any value at all when it stands alone in opposition to the evidence of credible witnesses.

Then, are the witnesses who depose to the particular acts of immorality with which the plaintiff is charged in the plea of justification, credible witnesses? In my opinion they are thoroughly so. These witnesses are Lukhmidass Khimjee, and the two young men Kullabhoy Lullabhoy and Chutterbhooj Walljee. As to Lukhmidass

Khimjee his credibility is beyond suspicion; a grave, respectable, intelligent man, of the highest position in his caste; animated by an earnest desire to purify the practices of his sect, he gave his evidence in a quiet, calm, straightforward manner, eminently calculated to conciliate belief; nor was he betrayed into a single inconsistency or self-contradiction in the course of a very long and searching cross-examination. The young Kayast, Kullabhoy Lullabhoy—a son of the Sheristedar of the Sudder Adawlut—gave his testimony with extreme intelligence and in a frank, artless, natural manner, which unavoidably created the impression that he was honestly speaking the truth. The young Bhattia, Chutterbhooj, was a less intelligent person, but he too gave his evidence calmly and clearly, nor was he shaken in a single particular.

It was said that the testimony of these two young men was open to suspicion, because both were great friends of the defendant; because one had also been his pupil for some time at the Elphinstone Institution, and the other was the nephew of Dr. Dhirajram. If they had told a less plain and unvarnished tale, if they had been shaken in cross-examination, if they had become confused, or hesitating, if they had shown any eagerness of partizanship, I might have felt there was something in the suggestion; though even then it might fairly have been said that, in a case like this, no motive but one of friendship for the defendant, or earnest zeal for the reform of the sect, could induce people to brave odium (and, if members of the sect or caste—worse than odium) by coming forward to relate in open court what they knew of the mal-practices of the Maharaj. But, considering the mode in which these young men gave their evidence, the fact that one is a relation of Dr. Dhirajram and that both are friends of the defendant, though it may have supplied a reason for watching their testimony more closely, affords none for discrediting any way the testimony which in fact they gave. And that testimony was wholly uncontradicted except by the mere denial of the plaintiff—a denial, which for the reasons already more than sufficiently indicated, may be regarded for all purposes of evidence as practically worthless.

Kullabhoy Lullabhoy, who seems to have been on very intimate terms with the plaintiff, speaks to two instances, one in Surat and one in Bombay, in which he witnessed facts that can leave no reasonable doubt of illicit intercourse between the plaintiff and two ladies of the Banyan caste. The first took place at Surat about three years ago: "I was sitting," says the witness, "with the plaintiff and a male Banyan in his dewankhana. "A Banyan girl, about 14 or 15, came in with a female servant of the Maharaj. She passed through the dewankhana where we were sitting and went into the side room: the Banyan man immediately got up and went away; the plaintiff left the room and went into that into which the female had gone. I was a boy at the time" (he would have been about 13). "I attempted after some time to go into the room which the Maharaj had entered: I expected folded *pan-sooparee* and I went to get it, I entered the room, I saw the Maharaj sitting with the girl on a couch embracing and kissing. I did *durshun* (reverence) to him: he

got up, took me by the arm, and took me out; he then gave me some *pan-sooparee;* I then left and he went into the inner room again."

That is the first case; the second took place in Bombay where the youth had renewed his intimacy with the plaintiff, and was well aware from conversations that had passed between them that his friend was acting in public the part of a reformer. Kullabhoy had his suspicions as to the genuineness of these professions. "In consequence," he says, "of what I heard about the plaintiff, I once watched a lady to his house. I heard people say, pointing to her, 'that is the lady with whom the Maharaj has fallen in love.' I followed her to the plaintiff's house; she entered a doorway inside the dewankhana; I went into the dewankhana and sat there; the plaintiff was there; the plaintiff went inside into the room the lady had entered. I did not go away. I remained sitting there about half an hour. The plaintiff came out; he had only his waist-cloth on. I began to smile; he asked me 'Why are you laughing?' (he was laughing too). I said, 'You are certainly effecting a very great reform.' He laughed and said nothing. Presently, the lady came out; her dress was disordered. I looked at her and laughed. She laughed and went away. From her dress I can say she was a Banyan: from her dress and jewels, I concluded, she was a respectable woman."

That is the testimony of Kullabhoy,—testimony given with a simplicity of manner and naturalness of detail which it would be difficult to surpass;—testimony which, unshaken as it was by cross-examination, and uncontradicted except by the bare denial of the plaintiff, I have no difficulty in believing to be substantially the truth.

Chutterbhooj, who also appears to have been a good deal about the plaintiff's house, deposes to having seen a third young lady introduced into the plaintiff's bed-room and both he and Kallabhoy concur as to the fact of those conversations between themselves and the plaintiff in which he maintained the doctrine, and confirmed it by the result of his own experience, that illicit intercourse with women is favourable to the health and vigour of the human system. These conversations are of course denied by the plaintiff, but it is also urged that they are intrinsically improbable. I do not think so. In this country, youths of 16 or 17 are often husbands and fathers; in no country do we find that lads of that age are indisposed to enter into such discussions. As to the improbability of the plaintiff's taking part in them; would there, it may be asked, be any thing strange in a Mormon elder taking up such a topic in defence of polygamy, if pressed hard in argument by a couple of young unbelievers in the merits of that patriarchal institution?

And now as to the evidence of Lukhmidass Khimjee. I shall consider first that part of his testimony which relates to the plaintiff's conduct in Bombay, reserving to the last the consideration of that which relates to his earlier immoralities at Beyt. Lukhmidass Khimjee, like many others, believed in the professions of reform with which the plaintiff introduced himself to the Wallabacharyan public of Bombay. He was come to promote female education; he was open

to argument on the question of widows' remarriages. It was known —and this is a fact which should be borne in mind to the plaintiff's credit—that he had opened, and that he contributed to support, a flourishing boys' school at Surat where instruction was given, amongst other things, in Sanscrit. These things more than countervailed with Lukhmidass Khimjee the scandals of the plaintiff's youth; and he appears, from the moment of his arrival in Bombay, to have entered into warm and friendly relations with the new Maharaj. "I called on the plaintiff," he says—"the second or third day after his arrival. I was on friendly terms with him, saw him twice or thrice a day, invited him to my house, asked friends to meet him. I did this because he was making promises of effecting reforms, abolishing these bad practices, and getting girls to be permitted to learn. I formed an opinion subsequently that plaintiff continued his former bad practices, and for three or four months I had been misled. One day I went to his house and was sitting conversing, when two females arrived; one of them had a silver goblet in her hand; she was about 20; the other was a widow about 40; the young woman was a Cutchee Bhattian, a married woman."

The witness then goes on to state that the young lady having been conducted by a female servant into the bed-room, the plaintiff sent him off to the printers to make immediate arrangements for the publication of some article. "I went downstairs," says the witness, "but some suspicion crossed my mind, and after a short time I went upstairs again into the same room; no one was there except the widow who was standing beside the door; I continued sitting there till they came out. First the Maharaj came out; on observing me, he grew pale. Then the young lady came out; she was smiling and laughing; her rose-coloured sarree was in a confused, rumpled state; it had been all right when she went in. She had not the silver goblet. I presume she had given it to the Maharaj. Both the ladies shortly left. I remained. Nothing was said on the subject at that time, but in the evening," says the witness, "I went again: the Maharaj took me into an inner room to have some private conversation with me. He began: he said, What have you done with regard to the opening of female and other schools; speak to Munguldas and others; request their aid; get up a subscription list. I said, 'Maharaj, this is all sham; you profess to be a reformer and to wish to open female schools; and in private you commit such bad acts, such adulteries. His answer was, 'Yes, you might have suspected me, but I have not committed any bad acts; I only went in to accept food from the female.' To this I replied, 'You told me that when females came for that purpose, you did not take them inside; if you went in to accept food, why did you leave the widow outside?' He did not answer that, and changed the conversation."

Such is the evidence of the defendant's witnesses as to the immoralities of the plaintiff during his recent residence in Bombay. I have reserved for the last the consideration of the scene which Lukhmidass

Khimjee deposes to having witnessed fifteen years ago at Beyt. Here again I shall let the witness speak for himself:—

"There is a temple at Beyt dedicated to Lukshmee: the plaintiff threw *goolal* there. There were females present: he threw the *goolal* on the females, then on a number of persons near the gate. When the *goolal* was thrown in two or three handfuls, persons outside the inclosure could not see what was doing inside. Immediately after throwing the *goolal*, he squeezed the breasts of a young girl, a Bhattian, who was near the gate. She smiled. A few days after this I and my uncle (Damodhur Dewjee) went to the plaintiff's house at Beyt: it was about 1 or half-past 1 o'clock in the day; he was lying in his bed. I and my uncle went up and began shampooing his legs. It is usual to do so when the Maharaj is lying down: regarding him as a god, shampooing his legs is considered a pious act. While so employed, the girl, whose breasts the Maharaj had squeezed, came accompanied by a widow. The widow came up and whispered to the Maharaj. He said to us, 'Go out.' I and my uncle then left the bed-room and went outside. The girl was left there; afterwards the widow came out and shut the door, and held the chain. The widow smiled and asked my uncle if I would like to see *Ras-Lila*. We went in. The plaintiff was in the act of having carnal intercourse with the girl inside. The plaintiff said to my uncle "'What will he (meaning me) give for seeing this?' My uncle said, 'He will do you service.' Before I went in I had agreed to give 100 Cutch cowries (about 30 rupees) for seeing the sight. I made my respects (*durshun*) and came out. I was then about 18 or 19 years of age. It is considered," continues the witness, "a pious act by Vaishnavas to witness the *Ras-Lila* of the Maharaj: it is a custom in the sect to pay for witnessing this act; both the sectary who sees, and the woman who is enjoyed, pay: to have connection with the Maharaj is considered to lead to 'Gooloo' (the paradise of the 16,000 Gopees)."

Such is the sworn testimony of this very respectable witness, given with the most perfect simplicity and candour, given as though he were relating nothing extraordinary—absolutely unshaken in cross-examination. The plaintiff, in answer to questions put by his counsel, contradicts absolutely and categorically the whole story. As to the value of that contradiction standing alone, nothing further need be said. But on this part of the case the plaintiff attempted to go beyond mere contradiction and called three witnesses to throw doubt on the statement of Lukhmidass Khimjee, by showing that in the temple he specifies at Beyt, the temple of Lukshmee, *goolal* is never thrown on the worshippers, but only on the image, it being the temple of a female divinity. The first of these witnesses, Devidass Hunsraj, formerly superintendent, for the Guicowar, of the temples at Beyt, proves very little as to the point for which he is principally called. "*Goolal*," he says, "is thrown on the *images* in all the temples: but not on the worshippers when the image is female." But having thus laid down the rule, he admits there may be exceptions, for he adds

" a witness may have seen it thrown on the worshippers at Lukshmee temple; I have not, that is all I mean."

Metheran Purshotum, a Bhattia from Rajcote, whose duty it was nine or ten years ago to follow the Maharajahs round the temples of Beyt and collect the tax due to the Guicowar from the devotees, gives the following evidence;—" *Goolal* was only thrown *on the worshippers* in the temple of Dwarkanathjee at Beyt: it is thrown *by the Maharajahs and the Brahmacharias.*"

Premjee Pooja, the third witness, a Konkanee Brahman who has come down to Bombay to act as cook, but who previously for twenty years had been a servant in the temple of Radowjee, another female divinity at Beyt, contradicts witness No. 2 in two important particulars. Agreeing with him that *goolal* in Lukshmee's temple is only sprinkled on the image, he swears that even in the temple of Dwarkanathjee it is only thrown *on the* musicians, *not on the worshippers;* thrown *not by the Maharajahs* at all, only by the Brahmacharias.

Even if the point were a material one, it is clear that this evidence of contradiction wholly fails: but the point is not a material one; the evidence of these very three witnesses shows this temple of Lukshmee at Beyt to be one of five small shrines dedicated to different gods and goddesses, all of which are in close proximity. Lukhmidass Khimjee, without any serious impeachment on his accuracy, may easily have mistaken one of these small shrines for another; or the plaintiff, to serve a particular object, may have done an act which was not strictly regular.

There is another objection to this whole story founded on the proposition that it is incredible in itself, as involving a violation not only of the most universally observed laws of decency, but of the very principles on which our common human nature is built up. This is a very inconclusive objection: it is not an objection likely to have any weight with those whom reading and experience have carried beyond the circle of home manners and home opinions. It is difficult for an Englishman of the 19th century to believe in the existence of such a state of manners as is depicted by Petronius or Martial, and yet we know that these two writers were the most fashionable and favorite authors among their Roman cotemporaries; the very essence of their popularity consisting in the general truthfulness of their social portraitures. So in order to put ourselves in a position for judging adequately of the probable truth of such a story as this, we must endeavour to realise as best we can the state of feeling habitual among those whose corruptions it exposes. We mnst suppose the case of a weak and blinded people; a rapacious and libidinous priesthood; a god whose most popular attributes are his feats of sexual prowess; a paradise whose most attractive title is that of " a boundless ocean of amorous enjoyment." But there is one plain fact which on this matter is worth a world of speculation: so little did Lukhmidass Khimjee suppose that there was anything incredible in the story that at a large party at Goculdass Tejpall's he made it the subject of an attack half-jocose, half-earnest against his uncle, who has now for some years been absent in Zanzibar. He mentioned the names of several highly re-

spectable members of his caste and sect in whose presence the alleged attack was made: those witnesses were put into the box and tendered for cross-examination, but no question was put to them tending in any way to impugn the statement of Lukhmidass Khimjee.

Such is the evidence in support of the charges made against the moral character of the plaintiff in the plea of justification: on my mind that evidence leaves not a shadow of doubt: the charges made are, in my opinion, fully substantiated. Judonathjee Maharaj is conclusively shown to have been in no degree superior in morality to the average of his brethren, and principally to have differed from them in the tact and cunning with which he employed public professions of zeal for reform as a conveninent cloak for uncleanliness.

Having thus gone through all the observations I proposed to make on the evidence, there is only one other point on which I wish to say a few words.

This trial has been spoken of as having involved a great waste of the public time. I cannot quite agree with that opinion. No doubt much time has been spent in hearing this cause; but I would fain hope it has not been all time wasted. It seems impossible that this matter should have been discussed thus openly before a population so intelligent as that of the natives of Western India without producing its results. It has probably taught some to think; it must have led many to enquire. It is not a question of theology that has been before us; it is a question of morality. The principle for which the defendant and his witnesses have been contending is simply this—that what is morally wrong cannot be theologically right—that when practices which sap the very foundations of morality, which involve a violation of the eternal and immutable laws of right,—are established in the name and under the sanction of religion, they ought, for the common welfare of society, and in the interest of humanity itself, to be publicly denounced and exposed. They have denounced—they have exposed them. At a risk and to a cost which we cannot adequately measure, these men have done determined battle against a foul and powerful delusion. They have dared to look custom and error boldly in the face, and proclaim before the world of their votaries that their evil is not good, that their lie is not the truth. In thus doing they have done bravely and well. It may be allowable to express a hope that what they have done will not have been in vain—that the seed they have sown will bear its fruit—that their courage and constancy will be rewarded by a steady increase in the number of those whom their words and their examples have quickened into thought and animated to resistance, whose homes they have helped to cleanse from loathsome lewdness, and whose souls they have set free from a debasing bondage.

II.—*The Calcutta Christian Tract and Book Society.*

A copy of the Report of the Calcutta Christian Tract and Book Society for the past year has just reached us. For the information of our readers, some extracts are selected which cannot fail to interest them.

In reference to the "Depository and Press," the report states, that a larger number of Bengali tracts has been printed and received into stock this year than in an year excepting that of 1856, since the commencement of the Society, the total being 138,100. These are all new editions of old tracts, excepting a series of single leaf tracts, each containing a hymn; the number printed was 6000. This has been tried as an experiment; it being thought that as the natives of Bengal are exceedingly fond of singing, these sacred songs may find their way into many a home, and be sung there instead of the vile songs of the country.

Respecting the preparation and publication of new vernacular tracts and books, the Committee complain that this part of their work is nearly stationary. They are glad to know, however, that the work left unfinished by the late Mrs. Mullens, will be completed and published within this year. They have also commenced the translation of the Philosophy of the Plan of Salvation—that valuable little work published by the Parent Society. They have also in the press an English translation of Pundit Nehemiah's work on the Shastras with notes. The work when finished, will be translated into Bengali.

Thus the diffusion of a vernacular literature is progressing, though at a rate very far short of what the Society wishes, and the exigencies of the country require. In assigning the reason for the slow progress the report remarks, that there are few men competent and at the same time at leisure to engage in it. God has been pleased to remove from their sphere of earthly toil nearly all the skilled and practised writers who, in former years contributed to the stock of vernacular literature; their vacated places have not yet been supplied. Some who have the ability and knowledge necessary, have not the time. The report remarks, that hitherto though the funds for vernacular works have been lamentably small; yet the Committee are prepared to receive and publish any Bengali MS. sent them, which is likely to prove useful. The Committee accordingly invite Missionary brethren in Bengal to prepare and send them new MS. tracts and books during the current year.

The Committee next draw attention to the state of their funds. They are decreasing instead of increasing. This makes

them feel anxious, as there is a heavy balance due from them to the Parent Society in London, viz. Rs. 5,062, to meet which, and some other liabilities, there is only in hand Rs. 1,348.

Unless, therefore, the friends of Christ come to their help by liberal pecuniary aid, and the Society's debt be liquidated, its operations, instead of expanding and meeting the growing exigencies of the times, must be greatly curtailed.

Can the friends of religion look on; and see the Society thus embarrassed with debt and hampered in its operations?

The report concludes by referring to the fact that the Parent Society in London has been noticing with surprise and disappointment, the small circulation of Christian vernacular tracts and books, compared with the population, after so many years of labour. The fact is undeniable, as well as humbling. The report places the thing in its right point of view when it says that "Christians resident in the towns are too much accustomed to lose sight of the vastness of this great empire, and the density of its population, especially of that of Bengal. And when they hear of many thousands of tracts being scattered abroad during the year, they are ready to think with wonder and gratitude of the greatness of the work which has been done, and to rest satisfied with the thought. But when a comparison of the number of tracts issued in one year is made with the population, it is seen how little is really done. In the past year about 50,000 Bengali tracts have been circulated in Bengal, that is one tract for every 800 persons, but then there are large districts containing hundreds of thousands of people which have never been visited during the year by any messenger of mercy, or by any one to give a tract which might speak where the sound of the living voice could not be made to reach. A calculation has been made of the number of tracts of all kinds gratuitously issued from the Society's depository during the whole of the past twelve years,—which shows that the number of tracts in the Bengali language given away in the time mentioned, has been 630,326. This is a large number truly, but what are they among so many? what are they among 40,000,000 of people? These figures force upon the attention of the Committee the mournful thought that the myriads of Bengal have not yet been reached by any of the agencies the Church has originated, and sent forth to evangelize them. The masses are untouched, the national conscience is unmoved. The Committee grieve to see that it is not only the labours of this Society which are 'singularly disproportioned and inadequate' considering the population, it is so of the combined labours of all the organizations of the Church of Christ in this country. For many years past, it

has seemed utterly impossible so to reinforce with European Missionaries the various Missions in Bengal, as to occupy with anything approaching to appropriate strength, the many vacant and neglected fields of labour which are accessible. It would appear that the limit of ability or inclination on the part of the British Churches in regard to that which they can do for Bengal has been reached, so far as sending more men is concerned. The field then must be cultivated by the few already in it, and the most which can be expected is, that their places when vacated will be tardily filled. But whatever difficulties may be in the way of extending the operations of other Societies from the want of suitable agents to carry them on, such difficulties ought not, and the Committee believe, will not permanently affect this Society. Hitherto in this country, the work of circulating vernacular tracts has been carried on almost solely by means of our Missionary brethren and their native assistants. Only a very few private Christians have taken up this work with an earnest and prayerful zeal. The Committee do not make this statement in the exercise of a carping and censorious spirit towards Christian brethren in this land: they state it as a singular fact, and ask the attention of the people of God to it. In Great Britain it is well-known that the most diligent and energetic tract distributors are found in the ranks of private Christians. This is a means of doing good which has been appropriated by them, and the Lord's blessing has abundantly rested upon such efforts to honor Him. Your Committee would gladly observe the rising and growth of a similar spirit among their Christian brethren of all communions in this land. Were it so, there would soon be visible an increasing demand for the Society's tracts and books, its work would be regarded with a far greater interest and love, and its treasury would be filled by the generous gifts of those who had practical evidence of its usefulness and of its readiness to aid in every good word and work."

We take leave of the report, with all confidence in the men who manage its affairs; and with the prayer, that through the Divine blessing, their operations instead of being hampered may be greatly expanded during the current year, which can only be done by the liberality of its friends, not only enabling them to meet its already large deficit, but giving them a large working surplusage of funds. Even beyond this, many might, we think, do something more. We refer to what is said above in reference to tract distribution by *private Christians.* Here is a sphere of usefulness, where *almost all* might do good: even a *child* might do good here. Will Christians lay the matter to heart? May the next report be able to point to

the fact that a very large accession has been made to the number of tract distributors from the ranks of private Christians.

III.—*Unprecedented Munificence.*

The following correspondence has been published:—

"*London, March 12th*, 1862.

"GENTLEMEN,—In reference to the intention which it is the object of this letter to communicate, I am desirous to explain that from a comparatively early period of my commercial life I had resolved in my own mind that should my labours be blessed with success, I would devote a portion of the property thus acquired to promote the intellectual, moral, and physical welfare and comfort of my fellow-men, wherever, from circumstances or location, their claims upon me would be the strongest.

"A kind Providence has continued me in prosperity and consequently, in furtherance of my resolution, I, in the year 1852, founded an institute and library, for the benefit of the people of the place of my birth, in the town of Danvers, in the State of Massachusetts, the result of which has proved in every respect most beneficial to the locality and gratifying to myself.

"After an absence of twenty years I visited my native land in 1857, and founded, in the city of Baltimore, in the State of Maryland (where more than twenty years of my business life had been passed), an institute upon a much more extended scale, devoted to science and the arts, with a free library, coinciding with the character of the institution. The corner stone was laid in 1858, and the building is now completed, but its dedication has been postponed in consequence of the unhappy sectional differences at present prevailing in the United States.

"It is now twenty-five years since, I commenced my residence and business in London as a stranger, but I did not long feel myself a 'stranger,' or in a 'strange land,' for in all my commercial and social intercourse with my British friends during that long period, I have constantly received courtesy, kindness, and confidence. Under a sense of gratitude for these blessings of a kind Providence, encouraged by early associations, and stimulated by my views as well of duty as of inclination to follow the path which I had heretofore marked out for my guidance, I have been prompted for several years past repeatedly to state to some of my confidential friends my intention at no distant period, if my life was spared, to make a donation for the benefit of the poor of London. Among those friends are three of the number to whom I have now the honour to address this letter. To my particular friend, C. M. Lampson, Esq., I first mentioned the subject five years ago. My next conversations in relation to it were held about three years since with my esteemed friend Sir James Emmerson Tennent, and with my partner, J. S.

Morgan, Esq. I also availed myself of opportunities to consult the Right Rev. Bishop M'Ilvaine, of Ohio, and with all these gentlemen I have since freely conversed upon the subject in a way to confirm that original intention.

"My object being to ameliorate the condition of the poor and needy of this great metropolis, and to promote their comfort and happiness, I take pleasure in apprising you that I have determined to transfer to you the sum of £150,000, which now stands available for this purpose on the books of Messrs. George Peabody and Co, as you will see by the accompanying correspondence.

"In committing to you, in full confidence in your judgment, the administration of this fund, I cannot but feel grateful to you for the onerous duties you have so cheerfully undertaken to form, and I sincerely hope and trust that the benevolent feelings that have prompted a devotion of so much of your valuable time will be appreciated not only by the present but future generations of the people of London.

"I have few instructions to give or conditions to impose, but there are some fundamental principles from which it is my solemn injunction that those entrusted with its application shall never, under any circumstances, depart.

"First and foremost among them is the limitation of its uses absolutely and exclusively to such purposes as may be calculated directly to ameliorate the condition and augment the comforts of the poor who, either by birth or established residence, form a recognised portion of the population of London.

"Secondly, it is my intention that now and for all time there shall be a rigid exclusion from the management of this fund of any influences calculated to impart to it a character either sectarian as regards religion or exclusive in relation to local or party politics.

"Thirdly, in conformity with the foregoing conditions, it is my wish and intention that the sole qualifications for a participation in the benefits of this fund shall be an ascertained and continued condition of life such as brings the individual within the description (in the ordinary sense of the word) of 'the poor' of London, combined with moral character and good conduct as a member of society. It must therefore be held to be a violation of my intentions if any duly qualified and deserving claimant were to be excluded either on the grounds of religious belief or of political bias.

"Without, in the remotest degree, desiring to limit your discretion in the selection of the most suitable means of giving effect to these objects, I may be permitted to throw out for your consideration, among the other projects which will necessarily occupy your attention, whether it may not be found conducive to the conditions specified above for their ultimate realization, and least likely to present difficulties on the grounds I have pointed out for avoidance, to apply the fund, or a portion of it, in the construction of such improved dwellings for the poor as may combine in the utmost possible degree the essentials of healthfulness, comfort, social enjoyment, and economy.

"Preparatory to due provision being made for the formal declaration of the trust and for its future management and appropriation, the sum of £150,000 will be at once transferred into your names and placed at your disposal, for which purpose I reserve to myself full power and authority; but, as a portion of the money may probably not be required for some time to come to meet the legitimate purposes contemplated, I would suggest that as early as possible after the organization of the trust £100,000 should be invested for the time being, in your names, in Consols or East India Stock, thus adding to the capital by means of the accruing interest; and the stock so purchased can be gradually sold out as the money is wanted for the objects designated. Meantime, pending the preparation of a formal trust deed, you shall be under no responsibility whatever in respect of the fund, or its investment or disposition.

"With these preliminary stipulations, I commit the fund to your management and to that of such other persons as by a majority of your voices you may elect, giving you the power either to add to your number (which I think should not at any time exceed nine) or to supply casual vacancies occurring in your body. It is my further desire that the United States' Minister in London for the time being should always in virtue of the office be a member of the trust, unless in the event of his signifying his inability to act in discharge of the duties.

"I have the honour to be, Gentlemen,
"Yours very faithfully,
"GEORGE PEABODY.

"To his Excellency Charles Francis Adams, United States' Minister in London.
"Right Hon. Lord Stanley, M.P.
"Sir James Emmerson Tennent, K.C.S., L.L.C., &c. London.
"C. M. Lampson, Esq., London.
"J. S. Morgan, Esq., London.

"*London, March 15th*, 1862.

"SIR,—We have to acknowledge the receipt of your letter of the 12th inst., apprising us of your munificent appropriation of the sum of £150,000 towards ameliorating the condition of the poor of London, and intimating your wish that we should act in the capacity of trustees for the application of this fund.

"Whether we consider the purity of the motive, the magnitude of the gift, or the discrimination displayed in selecting the purposes to which it is to be applied, we cannot but feel that it is for the nation to appreciate rather than for a few individuals to express their gratitude for an act of beneficence which has few (if any) parallels in modern times.

"For ourselves we are deeply conscious of the honour implied by the confidence you have reposed in us as the administrators and guardians of your bounty, and it only remains for us to assure you of the satisfaction with which we shall accept this trust, and the zeal with which we shall address ourselves to the discharge of its

duties so soon as its precise nature is sufficiently defined and the arrangements for its administration satisfactorily organised. Ever faithfully yours,

" CHARLES FRANCIS ADAMS.
" STANLEY.
" J. EMMERSON TENNENT.
" C. L. SAMPSON.
" J. S. MORGAN.

" To George Peabody, Esq., London."
—*Scottish Press.*]

EDITOR'S NOTE.—Most of our readers will have become acquainted ere they peruse these letters with their contents, since the amount and conditions of Mr. Peabody's magnificent gift have been freely noticed in the newspapers. We insert the documents entire, because the motives which prompt such generosity, as well as the largeness of it, are worthy of record; and for another reason we give them prominence; it is with the hope that some in India who, like Mr. Peabody, make their wealth in a foreign land, may, by his example, be led to devote a portion of it to the country where it has been gathered. Bequests and donations that will benefit India are lamentably few, though the number who here accumulate great wealth, or a liberal competency, is very great. The gifts of our merchants, tradesmen, civilians and writers are altogether disproportionate to what they gain, and especially so to what they hoard or waste.

And how many are yearly leaving the country having accumulated fortunes or secured pensions, which, to the very close of life, will lift them far above want; nay, even into a position far above their equals in English society, and yet who neither in life nor death return to the land which gave them their possessions aught of that which they have liberally reaped. And yet how much needs to be done for India which hardly can be accomplished without money. The mind indeed is perplexed painfully in thinking over the religious and benevolent schemes now on foot, which are crippled for want of support, and of all that might be originated if the wealth were offered.

Are there no Peabodys amongst us to give nobly to the Dalhousie Institute; —to endow our hospitals, or Missionary Institutions;—to build rooms for the use of the Bible and Tract Societies; to erect a house for the Calcutta Girl's School? All these are needed; alas, how easy it would be to enlarge the list greatly!

REVIEW.

Brief Memorials of the Rev. Alphonse François Lacroix, Missionary of the London Missionary Society in Calcutta—By his son-in-law Joseph Mullens, D. D. With Brief Memorials of Mrs. Mullens, by her sister.

Upwards of forty years ago, Mr. Lacroix first landed on the shores of India as a Missionary of the cross of Christ. From 1821 when he arrived in India to 1859 when he entered into his rest, with the exception of the years 1842 and 1843 spent in a visit to Europe, he was engaged in his Master's work amongst the heathen in this country. Many, who have been for years

doing the same work were not born when he commenced it, and of them, many, whose privilege it was to be acquainted with him, and to be more or less intimately associated with him in labour, felt when they heard the news of his death, not only that a prince and a great man had fallen in Israel, but that a father and friend had been taken from them. Amongst the older Missionaries, no one was more respected, sure are we, no one was more beloved by the younger brethren than was "good old Mr. Lacroix." Perhaps in no body of men will less assumption of authority or of dictatorial interference on the part of the elder towards the younger be seen than in the Missionary Conference of Calcutta. Men who have been bearing the heat and burden of the day for many a long and weary year, whose fame is in all the Churches—and whose names will live, may be seen sitting side by side with those who have just put on the armour, giving them the benefit of their experience, listening to the expression of their opinion, treating them not as subordinates but as brethren in Christ. Pre-eminently was it so with the subject of this notice. His genial spirit shone out from every line and angle of his speaking countenance—the hearty grasp of his hand and the few words he uttered when he welcomed a new labourer into the field spoke of the joy that warmed his heart on seeing one more consecrate himself to the Lord's work in a heathen land —and made every one feel that in him he had a friend on whose sympathy, whether in joy or in sorrow, he could rely. How many that he thus welcomed and cheered have been gathered home before him! At last, after nearly forty years of labour, the Master has called him home, and he too has laid down the weapons of his warfare to join those who, through faith and patience, have inherited the promises. Brief memorials of his life have recently been published by his son-in-law, the Rev. Dr. Mullens, of the Bhowanipore Mission. It was fitting that such a life should not be unrecorded. Those who knew Mr. Lacroix, would feel that a want was unsupplied if no record of his life existed, and it is with peculiar pleasure therefore, that we draw our readers' attention to the book whose title stands at the head of this notice.

Rightly is it termed "Brief Memorials." *As a life* it is sadly deficient. Mr. Lacroix was one of those,—few, we fear— who never think so highly of themselves as others think of them. And as the author says in his preface "It is much to be regretted that Mr. Lacroix's great diffidence has in these memoirs cut us off from sources of information respecting himself which are so prominent in most biographies. Private diaries and journals he kept in a very limited degree; and

upon all his papers, sermons and home-letters he has laid the strictest injunctions of silence. He had a morbid dread of publishing when living; and the results of the dislike are binding upon us, now that he is gone." For the inner life therefore of the man, for the formation and growth of his opinions—his views of the relative importance of different modes of Missionary operations—his ideas of the progress of Christianity, his matured judgment respecting the best plans of propagating it, in short for his opinion upon all those points which to those actually engaged or who may be engaged in Mission work in India would render the book invaluable—we look in vain. Excepting in so far as his opinions on these and other Mission topics can be gathered from his very few published speeches and papers, all that could be done in a book purporting to give some account of his life was to give as full and complete a picture as possible of his outward life. And the author has certainly done this well. In a series of word pictures he has brought the man himself before us actually engaged in the varied work a Missionary. The first chapter contains an account of his of birth, early life, conversion, consecration to Mission work, theological training and arrival in Bengal. Then follows scene after scene of vivid painting, bringing out the different points of Indian, and especially of Indian Mission life in a manner which we have never seen excelled and rarely equalled. At one time there is described, "The school-house, which is often a bamboo hut, with mat walls and a thin roof of palm-leaves. The floor is mud, washed over with cow-dung, and often, from the rainy climate, saturated with water. Sometimes, however, the school is held in the dirty outer verandah of a temple or of a brick house, amid the dust and cobwebs of years. In order to be respectable, the floor should be spread with loose mats, to be rolled up when school is over; but they are all in pieces, and their jagged edges exhibit in abundance the strings and grass of which they are composed. Upon these remnants of mat the scholars are seated cross-legged, they are not in rows, but in confusion; there is a struggle to find a seat on the mats, instead of on the mud floor. They are ill-dressed, have but few clothes, and these generally in a very dirty condition. The most prominent articles in the school are the long strips of palm leaf, of which each boy brings a bundle, and these are lying every where among the scholars. They are covered all over with strange figures, professing to be Bengáli letters: and the boys are busy with their inky fingers, long reed pens and earthen inkstands, in adding to the number of the smudged hieroglyphics. The master walks among the urchins, cane in hand, making a free

use of his weapon. Here in the corner stands one lad, tall and thin, with a brick on his head: he is under punishment. There is another standing on one leg: and yet another, bent down, with a brick on the middle of his back: woe to him, if he let it fall! Perhaps they have been absent for some days, or have been found deceiving the master, or have failed to bring more than half the sixpenny fee for the last month's instruction, or have forgotten the allowance of rice which supplements the fee, or have failed in some other of the numerous methods on which they are set, to gather from their different homes the varied contributions which make up the poor pittance on which their wretched teacher lives."

And as we read the description of the Missionary's journey to the southern villages we feel, if the canoe were only strong enough to hold another "arm chair with amputated legs," we should much like to go along with the good man and have some pleasant friendly chat by the way—

"Passing over a villanous mud-road, lined by gigantic aloes or the thick-branching cactus, he at length reaches the village of Kaorapukkur, on the borders of the great rice-plains. Here he quits the palankeen, and finds waiting on him the mission-boat, in which he will be punted among the fields and villages till he arrives at his destination. The boat is a long canoe of saul-wood, hollowed from a single trunk, about two feet wide and the same deep. It has a low roof of wood resting on light supports, and is furnished with canvas curtains as protectors against sun and rain. An arm chair with amputated legs is the only furniture the canoe contains. As no hotels exist in these districts, or families which live in English fashion, he has brought a Swiss basket, containing plates, spoons, and glasses, some tea, a loaf of bread, some of his favourite vegetables, not found in these parts, some plantains, a supply of medicines, and the materials for the communion service. He carries also a few books, especially German ones, Stilling's and others; or some work of recent interest; and though last not least, an earthen goblet of drinking water. While his Christian boatmen busy themselves in removing these valuables from the palankeen to the boat, he walks up and down the bank, smoking a cigar and chatting freely to the shopkeepers of the place, who know him well, and always come up to pay their respects. There he stands among them, tall, broad-shouldered, massive, six feet high, with a firm, active step, a perfect contrast to their short, thin and supple frames. He bears, in very small degree, the appearance conventional to a clergyman in the western part of the world; he has no neat black suit, no clerical coat with its small collar,

no faultless white necktie, black hat, and tight kid gloves. Such a dress would be intolerable amid the heated air and steaming soil, which here evaporate conventionalism and scatter it to the four winds. He wears, instead, the coolest dress he can obtain; white trousers, an easy coat of blue check or a white linen jacket, with a narrow black ribbon round his neck. His head and curling white hair are protected by a broad-brimmed pith-hat, covered with silk, half an inch thick and very light; he carries also a large double umbrella, with its white cover outside. As he walks up and down the bank, conversing with the shop-keepers, he asks them all sorts of questions about their interests, the crops, the state of trade, the markets, the dealings of the landowners, dropping at suitable times words of instruction and advice on higher themes. Starting afresh, the canoe is pushed or towed by the boatmen first up a small stream, then into side creeks, through the tall rice, past rich plantations and among green flourishing villages for three quarters of an hour, till he arrives at the bank on which stands the chapel of Rammakalchoke, the white front of which has been for some time conspicuous among the trees."

Nothing would be easier than to multiply extracts equally capital and racy—but space forbids. It is a great piece of self-denial to pass over the description of the bazar chapel and the preaching to the heathen. The whole scene stands out vividly before you—like a stereoscopic picture—the central figure being Mr. Lacroix, and all the minor objects being worked in with a great deal of artistic skill. It is in this and such like descriptions that the value of the book consists. It is not so much the life of Mr. Lacroix as scenes from the life of a Missionary, but those scenes are copied from nature and are well, because truly drawn.

The bare facts in Mr. Lacroix's life may be briefly stated. Born in the village of Lignières, in the Canton of Neuchatel, on the 10th of May, 1799, he was brought up by his uncle, M. Chanel, as his father died shortly after his birth. His uncle well discharged the responsible duty he had undertaken, and all through life his nephew regarded him with filial affection and respect. During his boyhood, Europe was the scene of constant wars, and as the din of battle reached his quiet home, the boy's spirit was stirred within him and his one desire was to become a soldier. His uncle strongly opposed his wishes, and only after repeated and urgent solicitations gave a reluctant consent. The lad started for Berne, the head quarters of the Swiss recruit depôt, but while on his way "Suddenly a hand was laid on his shoulder, and a voice

rang loud in his heart, 'What doest thou here? return.'" He at once returned to his uncle's house, threw himself into his uncle's arms and cried, 'Ah, dear uncle, you have been praying for me, I know, you have been calling me back and here I am.' Shortly after he became the subject of a change of heart, and the good uncle had the joy of seeing the lad whom he loved as a son give himself to Christ. In the year 1816, he went to Holland, and resided as tutor in the family of Mr. DeClerc at Amsterdam. During the three years that he remained there, he learnt the Dutch language and commenced the study of English. In 1819, he offered his services to the Netherlands Missionary Society, and being accepted was placed amongst their students on the 3rd April, when he was just twenty years of age. The Mission seminary which he was required to attend, seems to have been of a very inferior description. But he appears to have made the best use of his time. We are able to form a faint notion of the strange character of this seminary, from the statement that Mr. Lacroix's principal work there was to copy from the manuscripts of some Basle students, who were transferred from the seminary at that place, in order that they might be connected with the Netherlands Missionary Society, the notes of Dr. Blumhardt's instructive lectures on Systematic Theology.

In 1820, Dr. Vos, an excellent Christian man and a surgeon under the Dutch Government at Chinsurah, applied to the Society to send out labourers to the four Dutch colonies in India. As he was then home on furlough, he was requested to visit the seminary that he might judge which of the students appeared fit to undertake the duty. He did so, and his choice fell on Mr. Lacroix, and upon his friend Mr. Kindlinger, who both expressed their willingness to undertake the duties for which they were selected. On the 11th August, they were both examined by a royal commission at the Hague, and ordained as ministers of the Dutch Reformed Church. On the 29th, they sailed in the packet boat to London, which they left on the 1st October, and Mr. Lacroix reached Chinsurah, the first sphere of his Missionary labours on the 21st March, 1821. He at once set himself about acquiring the language and endeavouring to understand the habits and customs of the people among whom he was to labour. The three Missionaries of the London Missionary Society, Messrs. Pearson, Townley and Mundy, then stationed at Chinsurah, gave him a most hearty reception and he laboured heart and hand with them for many years. Immediately after his arrival, he took charge of the Free School, which was supported by the Dutch Government. In two years he was able to join Mr. Pearson and Mr. Townley

in preaching to the natives in their own tongue the wonderful works of God. He commenced a service every alternate Sabbath day in Dutch for the benefit of those of the inhabitants who spoke that language. In 1825, the Dutch Government exchanged their four colonies in India with the English Government for their settlement in the island of Sumatra. In consequence of this, the Netherlands Missionary Society resolved to retire from India altogether, and concentrate their efforts upon the territory under their own government, and accordingly they proposed to Mr. Lacroix and his colleagues in India either to remove to their Mission in the Dutch Islands, or to join some other Mission Society labouring in India. Mr. Lacroix, feeling that he had become acclimatized to Bengal, had acquired the language of the country—had learnt a good deal about the habits and customs of the people—had been for some years on intimate terms of friendship, and had co-operated with several members of the London Missionary Society, wisely resolved to join that body. A deputation from the Board of Directors happened at that very time to be at Chinsurah. The time and circumstances of the transfer were soon arranged, and on the 21st March, 1827, he formally joined the London Missionary Society.

In 1829, at the invitation of the Calcutta Missionaries, he succeeded Mr. Trawin as pastor of the recently formed Churches in the villages to the south of Calcutta. The narrative of the establishment of these Churches, and of Mr. Lacroix's pastoral care of them, is full of interest. While bearing the chief burden of the work in the south villages, he was indefatigable in other labours. Preaching to the heathen at the different preaching stations and in the bazars in Calcutta was his delight. By him and his colleagues, boarding and day-schools for girls, and day-schools for boys, were established and successfully carried on. He conducted a theological class for the purpose of training native Christians as preachers of the Gospel to their own countrymen. These years seem to have been about the happiest of his life. His colleagues were men to whom he was strongly attached—the work was one he loved. It had its difficulties—as what work has not? Sometimes he was cast down as the hopes he had fondly formed of one after another were frustrated. But he saw the work of God progressing slowly but surely, it gained ground, and while the conversions were not numerous, yet were they tokens of God's presence with him and pledges of the fulfilment of the promises in the faith of which he laboured. In December, 1841, he visited Europe. After twenty years' residence and uninterrupted labour in India, he needed a change. Two

or three years previously he had received the full consent of the Board of Directors to return for a time whenever he felt in a position to do so. But sorely as he needed rest and change, the requirements of his work were such that he could not leave his post. But now, additional help having been secured, he availed himself of the opportunity, and set sail for England, which he reached in April, 1842. He was always very diffident as a public speaker in English—unnecessarily so, for he will long be remembered in Calcutta as a most efficient and interesting speaker. The writer of this only had the privilege of hearing him a few times, and that of late years. And certainly no man more interested an audience than he did. His fine, tall figure,—his command of words—his familiar smiles—his cheerful and expressive countenance—his perfect naturalness —made every one enjoy his platform addresses. He talked to and with the audience, and though every now and then the pronunciation of a word or a wrong idiom would make a stranger know that it was not an Englishman who was speaking, yet this was seldom, if ever, felt as a defect, but on the whole it rather enhanced the effect of the address. But whatever his natural abilities and his success as an English speaker, he was always diffident, and his success no doubt often astonished himself. His time in England was occupied in visiting the Churches and endeavouring to excite and strengthen the Mission spirit. He paid a short visit to France and Switzerland, and at Geneva delivered a course of six lectures, which he afterwards repeated at several other places. Successful as they were in the delivery, nothing could prevail on him to publish them, and though they were long remembered in the places where they were delivered and though the manuscript is still preserved, yet so strong was his feeling against publishing them, that his friends feel they have no option but to respect his wishes. At the beginning of 1844, he again arrived in India and resumed his active labours there. For a great many years past, he had been actively engaged in itinerating. The chapter in which the narrative of these journeys is recorded is interesting in the extreme—full of valuable hints and information. That his talents and temperament peculiarly fitted him for itinerating was evident to all, and his colleagues strove for a long time to free him from all other work and enable him to devote himself exclusively to this. But so great were the labours pressing immediately on them, that for some years they were unable to do so. At last, however, in 1851, he was set free from his duties as pastor, that he might devote his efforts and attention to preaching alone to the heathen. From that time till 1855, was chiefly spent in this work, in which his

heart took so much delight. In that year, he had the pleasure of meeting in Calcutta, at a Conference whose sittings extended over four days, nearly the whole of the Missionaries belonging to the different denominations labouring in Bengal. But this year his more active labours were brought to a close. In it he suffered much from four very serious attacks of illness. It was evident that he needed complete rest and change. It was strongly urged on him to visit England. The Directors of the Society sent him a most affectionate letter, pressing him to come home, and promising to devolve on him no labour except such as he might voluntarily choose to undertake. But he was unwilling to leave the field. He thought that a change up-the-country and a little rest there would do. No doubt it was a mistake, but we cannot feel it in our hearts to blame, nay we rather admire, the veteran for his reluctance, even with so valid an excuse, to turn his back upon his work. He returned much better for the change; and in the end of 1858, was invited by the English congregation meeting in Union Chapel to take the pastoral oversight of them for a time. He entered upon the work more as a matter of duty than of pleasure. It was different from what he had been all his lifetime accustomed to. Few thought he was so near his end. But he had premonitions that the time of his departure was at hand. Always, up to the last four years, a hale and hearty man, thirty-eight years of residence and labour in India had told upon his constitution. He felt it, though it was not so much seen by others. He was the last of the band he found in India when he reached it; and many an old labourer, and young ones too, had he followed to the grave. He felt he could not reasonably expect to be spared much longer. "In March, he seemed to hear in the most distinct tones a voice from heaven, 'Set thine house in order, for thou shalt die and not live,' and before the month was over, having prepared a most clear and elaborate statement of his own affairs, and of all other funds in his hands, he one day explained the whole to Mrs. Lacroix, and shewed her where every book and balance was to be found." On Tuesday, the 19th May, he was taken suddenly ill. Great alarm was felt. His sufferings were very severe—but though he was partially restored, it was felt that the end was approaching, and that another tired and veteran soldier was about to enter on his rest. He lingered on occasionally a little better, then suffering much until Friday, the 8th July, when his spirit entered the place prepared for it. Tenderly were his last moments watched, for he was beloved by all. "Nothing was permitted to disturb the complete serenity of his last hours; nor pain in body, nor clouds in mind, shaded

the still surface of his calm, unruffled soul. Christ was present; and his *peace was perfect*, passing all understanding."

Thus died this servant of Christ. And we cannot mourn his death. Not prematurely was he cut down: as a shock of corn fully ripe was he gathered in. There is no room for mourning in a death like that. For nearly forty years God had given him grace to be faithful to his high calling. To thousands upon thousands of the people of this land had he preached the words of everlasting life. Over many and many a mile had he scattered broad-cast the seeds of truth—some of them have sprung up, others, hidden in the dark ground, are waiting still for the rain of heaven to fall upon them and the sun to pour his lifegiving rays full on them: though hidden now, they are not lost. He lived to see vast changes in the opinions of the people of this land, and if he was not, like some other Missionaries, permitted to look upon large numbers brought to a knowledge of the truth, yet the few who were brought to God, and the change he saw silently but surely working its way amongst the masses of Bengal, strengthened his faith in the belief that India would surely be the Lord's and that even from this benighted land, the idols would be utterly abolished. Long and well he fought, and worn in his Master's service, beloved as he was by all, he has gone to enjoy his reward, and we would not, even if we could, by any words of ours, recall him even to the work on earth he loved so well. No—

> Servant of God, well done;
> Rest from thy loved employ;
> The battle fought—the victory won,
> Enter thy Master's joy.
>
> Servant of God, well done;
> Praise be thy new employ:
> And while eternal ages run,
> Rest in thy Saviour's joy.

We conclude this imperfect sketch by again strongly commending the volume to the attention of our readers. It is enriched with a most touching chapter by the late Mrs. Mullens—his daughter—on the home-life of her Father—and with a brief sketch of Mrs. Mullens herself by her sister—which appeared in the May number of the *Observer*. We know no book which will give to readers in England a more graphic sketch of actual Mission work in India. We should have been glad of a fuller life of Mr. Lacroix—but within the limits by which Dr. Mullens was by circumstances confined, he has produced a valuable and trustworthy book.

Anglo-Indian Domestic Life. A letter from an Artist in India to his Mother in England.—Calcutta: Thacker, Spink and Co., 1862.

We are glad to see a second edition of this very beautiful and pleasing book. The first was rapidly sold; we hope the length of time which has elapsed since it was issued, will not have lessened the public interest, but that this enlarged and improved edition will meet with even greater favour than its predecessor.

We can very heartily commend "Anglo-Indian Domestic Life" to the attention of our readers. It is a very agreeable, graphic, intelligent genial description of English life in Calcutta, profusely illustrated. But it is necessary that we examine it more in detail.

Mr. Grant's book is especially suited to convey to persons not familiar with India a very correct idea of our modes of life in this city. To friends in England anxious to become acquainted with our habits and customs, with the climate in which we live, and the peculiarities of existence it necessitates, no present can be equally acceptable. All of us have doubtless had to answer a thousand questions put to us by loving and inquisitive friends at home, relating to the kind of life we here lead; and great indeed is the difficulty of conveying to their minds accurate and just conceptions. What we frequently fail to do, Mr. Grant has here accomplished for us in a most satisfactory manner, and we strongly advise all new comers to lighten their own epistolary labours and to gratify their friends, by sending them a copy of the work before us.

We commend it for this use, not merely because of its fulness and accuracy, but also on account of its kindly and genial tone. Few writers are so disposed to give the natives a fair trial and to do them justice. It is too common in writing about them either to fall into a sarcastic vein, or a contemptuous one. Here it is not so, Mr. Grant is by no means blind to native defects, but he is just and courteous enough to acknowledge native excellencies; hence we have a picture agreeably accurate, and much do we wish that persons before coming to this country could be imbued with the sentiments here expressed.—

"Although I feel assured that the mass of Europeans arrive in the country favourably disposed towards their 'brethren of the sun,' there appear no means or appliances, save the enlightening and all charity-breathing spirit of Christianity, to foster and encourage the disposition, and so it frequently follows in a short time that those who, on their arrival, had protested against the severe opinions, careless demeanour, and

harsh language of some of their friends towards the native servants, themselves merge into the indifferent, the careless, and severe.

"The want of principle so unhappily prevailing amongst the very class with whom Europeans in Calcutta have the most dealings, strikes at one of the most vital points in a man's affections. Indifference to masters' interests, begets, of course, indifference to servants' feelings, and their want of spirit and energy seems further, too often, to beget the opinion that they have no feelings to hurt. Ignorance of their language prevents appealing to, or correcting them in a proper manner, and thus it follows that their fears or self-interests are supposed, and in many cases too truly, to be their only assailable points. The feelings thus engendered toward the servants extend themselves to the people at large.

"With persons of violent tempers—insufferable pride, and sweeping prejudices—maladies incurable, and as common to the frozen north as to the burning east, it can only be said—you cannot 'gather figs from thorns, nor grapes from thistles.' To the impetuous may be added the juvenile, and too often, consequently, the inconsiderate; of whom, arriving in the country at the ages of sixteen and seventeen, no small number go towards the formation, immediately and ultimately, of Indian society. With hot blood in their veins—little judgment in their heads, and an exuberance of spirits in their hearts, there is too frequently a lamentable disregard of the opinions, and for the feelings of the 'black fellows,' who, in accordance probably with the quickly imbibed notions of our young Englishers, are regarded, without discrimination, as rogues, thieves, and pusillanimous cowards, undeserving of respect or consideration. The mildness of demeanour, perfectly natural to the Bengal oriental, whatever his principles be, is not appreciated or understood, but rather encourages a disposition to ridicule and contemn.

"In short, persons from Europe must submit themselves to an entirely new course of education, and must acquire a familiarity with oriental manners, customs, prejudices and minds, ere they can understand or appreciate the people,—draw out, as it were, the good which is in them, or form the slightest correspondence of sympathy or feeling; even as Van Amburgh gained his influence and power over the beasts of the desert, and like a second Daniel could make a den his couch, and a lion his pillow! To this end—not couching with lions, but forming an acquaintance with the people—the first step—I might almost say, the only one needed—is a knowledge of their language, the power of *speaking to them*. 'One great means

(says Shore, in his invaluable "*Notes on Indian Affairs*") of gaining the respect of the natives, is to speak their language with propriety, that is, without vulgarisms, and in the tone and idiom used by their own gentry.' The rest really seems to follow of itself. I have ever observed that in proportion to the extent of this acquirement there has been evidenced a degree of respect upon the one hand, and of good will upon the other. It *may* be that the willingness to acquire their language argues the pre-existence of good will,—but I think that novelty, to say nothing of some persons' natural talent for the acquirement of languages, has the greater share. I believe that unless people are at the pains of paying attention to it immediately on their arrival they will never, to any useful degree, do it afterwards."

The profuse manner in which the book is illustrated, adds very greatly to its merits. We find that whilst it contains 181 pages it has 175 engravings. These illustrate every variety of subject; houses, inside and out; fruit trees, birds, conveyances, servants of every kind; &c. All these are usually very accurate and convey to the mind a conception which no amount of writing would impart. We may, however, mention a fault and an omission.—The men are too tall and robust, we humbly think; as to the omission, we should have been glad to have had a few more pictures, such as these—an ayah walking, a native woman in an ordinary dress, a Baboo in his dhotee and chudder, palkee-bearers carrying a palkee, a Hindu temple, a Muhammedan mosque, and two or three of the principal sites in Calcutta. We are almost ashamed of asking for "more," (like Oliver Twist) after all that Mr. Grant has given us, and he might justly bid us be satisfied with what we have got, or inform us that some of the subjects we have suggested, hardly belong to Anglo-Indian life.

The information conveyed in the book before us is often curious, and will be new, not only to friends at home but to some of the "oldest inhabitants." We refrain from giving extracts of this description, because it will be necessary to give them when calling attention to certain points in which we do not fully coincide with Mr. Grant.

We have spoken of the kindly feeling he every where exhibits toward natives; a feeling with which we so heartily sympathize, that we regret being at issue with him on any question relating to it, but we greatly fear that he is mistaken in the following passage.

"In houses, however, where the custom is enforced, or many valuables are kept, as in certain manufactories, his (the dirwans) duty extends further, and consists in searching the persons of

the servants or workmen ere leaving:—sad comment! humiliating process! and one the necessity for, or, at least, the utility of which, in private houses, with a proper system of reference for character and responsibility in office, I very much question. A building with probably four garden walls to it, had need for as many durwans to render the measure useful, and its *evil* must be as apparent as that of corporal punishment in the army and navy. Rob a man of self-respect, and the very foundation of his principles is sapped and destroyed."

The system is indeed humiliating; and it certainly is not calculated to improve the morals of servants or the trustfulness of masters, but it is necessary. What would any of our large tradesmen say to a proposition that they should dismiss their durwans and trust to the honour of their work people?

Mr. Grant, on several occasions, discusses the character and capabilities of native domestic servants and the importance of the subject is a sufficient reason for ever following his example. His manner of doing so, is uniformly just and considerate, and well will it be both for them and their employers, if he is the means of leading the latter to reflect more on the best way of acting toward the former. It is indeed annoying to observe how little pains are taken to manage servants,—to understand their ways, and to teach them higher and better principles then they know. Our opinions of them are low, but we do not seek to make them more worthy of our respect? We call them thieves and liars, but who tries to explain to them that the things they do are really wicked, wrong, and unwise. We treat them with contempt for their ignorance, but how seldom we take any pains to instruct them either in general knowledge or in their special duties? We observe instances continually when they are treated as if they had no rights whatever, as if they could go to rest at any time, arise at any time, abstain from food at discretion, and should be incapable of fatigue; and if they complain, however mildly, it is deemed an impertinence, and the whole race are declared to be incapable of gratitude! Gratitude for what? How many of us, alas! there are, who have never, in the whole course of our Indian existence, laid a single native under the slightest obligations to us! The difficulties and evils connected with entrusting children to native servants are thus put:—

"We reap not, however, where we have not sowed, nor whilst the 'great gulf,' of which I have already spoken, exists between Europeans and their dependents, are these evils likely to be remedied, children seldom see any thing in the manners of their parents towards the servants to impress their minds with any strong feelings of respect for them; the natives

are, with rare exceptions, the *only servants* whom they see in the country, while the strong distinguishing mark of complexion, in children's minds, of course, makes the line of demarcation more unhappily definite. The servants themselves seldom or never interfere with or thwart the children, because parents have never been induced to place either confidence or authority in them, and this for several good reasons;—ignorance, superstition, and immorality, added to the substitution of mere impulse for reason, are regarded as the unhappy concomitants of their characters. They have not, therefore, been allowed any exercise of judgment or authority lest they take advantage of the privilege, and act injudiciously through ignorance or caprice. But this is not all. Independently of any such judicious motives, aristocratic feelings of pride, in many instances, lead Europeans, East Indians, and particularly native parents (of families of respectability and distinction) to desire that menials should in no way correct or thwart their superiors. In illustration of this, our good sister M. here, to whose observations I am indebted for the remarks I have—with greater confidence therefore—ventured, says that she has known parents highly offended with their servants for authoritatively desiring their children to be washed and dressed, or for speaking to them in any other manner than that in which they would address their master or mistress!—and that she has also known parents who would not allow their children to do the most trifling act of service for a domestic,—such, for instance, as informing one man that he was required by another. These restrictions, though there may be cases in which they are necessary, yet when enforced commonly, and without discrimination, towards domestics of opposite or various characters, as they often are, naturally lead to that diffidence and reluctance to act, and that irresoluteness, even when duty seems imperatively to demand an effort on the part of the servant, of which I now complain.—Thus is completed that 'atmosphere of circumstances' in which servants are degraded, and children are educated to domineer.

"Until, therefore, education commences with the nurses, by the improvement of *their* minds, and the inculcation of self-respect, we cannot hope for that moral courage on their part which shall render unnecessary such an appeal as that 'Tooney bowah* won't be washed' or *will* play with fire, or the fear of

* "Tooney," is a nursery appellation—neither positively individual nor generic,—occasionally conferred by the Ayahs upon their little boy charges, either for lack of another name or the ability to pronounce the real one. "Bowah," or Bâbâ, is generic, and signifies *child*.

an accusation that they must have beaten or pinched the child, because, when under the necessity of exercising a little authority in opposition to Tooney's obstinacy, the latter may have squalled."

The book before us is very accurate, but in a few particulars we believe there are doubtful statements, or statements which convey a false impression. Thus on page 123 the Hooka-bearer is spoken of as if he were a common appurtenance in most houses. In another place two or three dirzees are said frequently to be found in families. The days for such extravagance are past, never to return.

There is a more important error on page 132. Since the document may be valuable in after years for antiquarian purposes we extract it.

"There is a very interesting little work extant called 'Hartly House'—a series of charming letters from a Miss Sophia Goldborne to her friend in England, in which the fair authoress furnishes some interesting domestic statistics of her day, and as they tell us something of the cost of food at that time, I will quote a passage. Writing in 1789 she says:—'From the high demands at taverns and coffee-houses you may conclude provisions are brought to market at a high price: on the contrary, even during the time the East India Company's ships are lying off Calcutta, and so abundantly increase the consumption; six fine ducks are sold for a Rupee (2*s*.-6). Bread is also good and cheap, fish both excellent and cheap. Likewise fowls, eggs and milk very cheap; butter dear, geese cheap; turkies dear; and, Arabella, half a sheep is often bought for one rupee, vegetables are plentiful and very fine. The potatoes are better tasted, in my opinion, though much smaller than in their native soil. We have salads in great quantities, and within every one's purchase, and French beans, and green pease, are, I am told, in as high perfection at Christmas as in the meridian of your summer season, and with this advantage that they have them in your summer also. Fruit of every kind is delightful.'*

"There is another interesting record of olden times which a friend has just shewn me, in a work by a very remarkable and clever lady, a Mrs. Fay who, writing ten years previously, (1779) also speaks of the cheapness of food at that period. She

* 1859. If the contrast between the domestic expences of these golden days was so great with those of later times, how sadly greater will that appear which exhibits itself between the market prices of the present day and those which existed prior to the rebellion—only two years ago!—A lady friend, experienced in these matters, has furnished the author with a memo. of the prices of provisions *before*

says:—'Eatables are very cheap, a whole sheep costs but 2 Rs.; a lamb one rupee; six good fowls or ducks ditto; twelve pigeons ditto; twelve pounds of bread ditto. Good cheese two months ago sold at the enormous price of 3 or 4 rupees per pound, but now you may buy it for one and a half. English claret sells at this time for 60 rupees a dozen. There's a price for you!'*

"The vivacious Miss Goldborne, referring to the expense of this luxury gives us an odd picture of the social habits of those days, which might well demand a *golden age,* and, testing the powers of the European constitution, confirm the terror of our *deadly climate!* She declares that gambling existed to a fearful extent,—the love of game and consumption of cards being so great as to furnish traffic for the shops of an entire

and *after* the insurrection, which may not be an uninteresting item of statistics, and is therefore here embodied in a tabular form:—

Provisions.	*Prices before the Rebellion.*			*Present prices.*		
	Rs.	As.	Pie.	Rs.	As.	Pie.
Meat.—Sirloin of Beef,	4	0	0	7	0	0
Ribs ditto,	2	8	0	4	0	0
Round ditto,	2	8	0	4	0	0
Brisket ditto,	2	0	0	4	0	0
Saddle of Mutton,	4	0	0	8	0	0
Hind Quarter ditto,	3	0	0	6	0	0
Fore Quarter ditto,	2	8	0	4	0	0
Half a Kid,	0	7	0	0	14	0
Fowls.—Best for roasting,	0	8	0	0	12	0
Small, From	0	1	6	From 0	4	0
Small, to	0	3	0	to 0	6	0
Ducks, best,	0	8	0	0	14	0
„ Ordinary,	0	4	0	0	8	0
Geese, best,	1	0	0	2	8	0
„ Ordinary,	0	10	0	1	8	0
Turkeys, From	4	0	0	From 6	0	0
Turkeys, to	8	0	0	to 12	0	0
Game.—Hare,	0	12	0	1	8	0
Wild Duck,	0	8	0	0	12	0
Wild Goose,	1	0	0	2	0	0
Teel, each,	0	3	0	0	4	0
24 Snipe,	1	0	0	2	0	0
Fish.—Bhektee, large,	0	8	0	1	0	0
Hilsa, ditto,	0	6	0	0	12	0
Mango fish per 100,	3	0	0	5	0	0

The present value of the Roopee is 2 shillings; an anna is the 16th part, or 1½*d.*

* This lady describing her domestic vexations, gives the following amusing instance of the cool extortionary spirit of servants:—"My Khansaman brought in a charge of a gallon of milk and thirteen eggs for making scarcely a pint and half of custard. This was so barefaced a cheat that I refused to allow it, on which he gave me warning! I sent for another and after I had hired him—'Now, said I, take notice, friend, I have enquired into the market price of every article that enters my house, and will submit to no imposition; you must therefore agree to deliver in a just account to me every morning'—what reply do you think he made? why he demanded double wages!"

street!—that referring to the extravagance of the ladies, 'there have been instances of their spending 30 or 40,000 Rs. in one morning for the decoration of their persons,'—and with regard to the wine she says. 'Thus you will perceive, wine is the heaviest family article; for whether it is taken fashionably or medicinally, every lady, even to your humble servant, drinks at least a bottle *per diem*, and the gentlemen four times that quantity; a fine number of twelve and six-pences in the course of the year!' ".

We chiefly call attention to these passages on account of the table of prices of articles now and before 1857. Both rates are too high, especially those of the present day. That an increase in the price of all consumable articles has taken place, is but too well known to most of us, but the increase in this table is greatly exaggerated. Some ladies whose purses are most amply replenished every month, and who are rich enough to be careless of imposition may pay such rates; but the majority of ladies do not and cannot afford to pay so highly.

This book has reached a second edition; we lay it aside with the wish that the accomplished and amiable author may soon have occasion to prepare a third.

Poetry.

Let us mount, let us fly where yon bright star is shining
To gladden our path to our home in the sky,
We are born from above though on earth now reclining,
And our nature still pants for its birth place on high.

How long have we wandered in sorrow and darkness:
But the light of salvation now dawns on our eyes.
Then aloft let us soar on the wings of devotion
And join in the anthem that peals through the skies.

'Tis the song of salvation that rises in chorus,
To Him, who, on earth a sin-offering was made,
But now on His throne high in honour exalted,
All creatures adore Him in glory arrayed.

While our spirits ascend from these dark gloomy regions,
To seek our loved home in the bright realms of day,
Let us join in ascribing all might and dominion
To Him, who redeemed us from sin's deadly sway.

A. B.

Religious Intelligence.

1.—Sanscrit Professorship.

The sum of 40,000 rupees has been invested in Indian securities by Mr. John Muir, of the Bengal Civil Service, D. C. L. of Oxford and LL.D. of Edinburgh, for the endowment of a chair of "Sanscrit Language, Literature, and Philosophy, and of Comparative Philology," in the University of Edinburgh.

2.—New Depot of the Stirling Tract Enterprise.

The Central Counties Advertiser, a new paper published in Stirling, in its first number, issued last week, has a lengthened notice of the new edifice just erected by Mr. Peter Drummond at Stirling, at a cost of about 5000*l.*, for the publishing department of what is now universally known as the Stirling Tract Enterprise. The building is about fifty feet in height, and contains five flats. It was designed by the Messrs. Hay of Liverpool, and is the most elegant and highly finished edifice in the town. A group of statuary, executed by Mr. A. W. Currie, sculptor, occupies a capacious niche or broad-arched recess in the forth story, immediately over the entrance archway. The figures represent a sower and reaper, and between them is an altar, with a crucifix in bas-relief, surmounted by the words "Glory to God." Immediately over the altar, which supports an open Bible, inscribed with the passage "Search the Scriptures," is a coronal emblem, formed of the word "Truth," in rich gilt characters, and from which artificial light may be irradiated on the figures. The Stirling Series of Religious Tracts commenced in August, 1848, by the publication of a small tract on Sabbath Observance. Upwards of 500 different tracts in the series have since been published of which the thirty-third million is being issued. Religious publications have been distributed gratuitously at an outlay of 13,000*l.*, of which sum 11,700*l.* has been contributed by the Christian public. The British Messenger, an evangelical monthly periodical, was originated in March, 1853, and its present circulation is upwards of one hundred-thousand. Copies of the Messenger and the Stirling Tracts are despatched by post to agents and private subscribers, and bring an annual revenue to the Post-office of 1,600*l.* Five tons of printed matter are issued monthly from the depôt to every quarter of the globe. It seems almost marvellous how an individual unacquainted, as we believe Mr. Drummond was, with the system of printing or publishing, with the additional disadvantage of living in a provincial town, removed from the publishing centres, should have, in the course of a very few years, consolidated a publishing enterprise which, in extent and influence, is second only to the Tract Society of London. About a year ago, a number of Mr. Drummond's fellow-townsmen, to evince their appreciation of his exertions for the spread of Christian truth, and their respect for him as a private individual, offered to present him with his bust in marble, but this Mr. Drummond, with characteristic modesty, respectfully declined.

3.—The Rev. R. Cotton Mather.

It gives us pleasure to observe that another of our valued missionary labourers, the Rev. R. Cotton Mather, of Mirzapore, has received university honours. The Senate of the University of Glasgow, at which Mr. Mather distinguished himself as a student before going to India, has just conferred on him the degree of Doctor of Laws. He has long laboured at that important station in connection with the London Missionary Society both by preaching and the printing of useful works, and has recently edited a Hindustanee Reference Bible, of which he presented a copy to his Alma Mater previously to his recent return to India.

THE
CALCUTTA
CHRISTIAN OBSERVER.

NEW SERIES, VOL. XXIII. NO. 272.—OLD SERIES, VOL. XXXI. NO. 363.
AUGUST, 1862.

I.—*The British and Foreign School Society.*

"While in England the most practical thinkers, the most able statesmen and the most zealous philanthropists are engaged in discussing the question of popular education; in India it is difficult to obtain a hearing on the subject." They are too busy here in developing the latent resources of the country, in advocating the "Contract Law" and in watching the progress of the Cotton Cultivation. That Jacob-like the younger brother has supplanted the elder, is true of England with India, in more aspects than one. But in none is its superiority over the latter more manifest, next to religion, than in its desires and efforts for the advancement of knowledge, among the poor. England with a population of about 21 millions, gives Rs. 79,57,000 annually for education; while India with its 180 millions, spends only nineteen lakhs. The plain result of this gigantic blunder, is, that India has *millions* of ignorant sons and daughters, whereas England has only *thousands*.

So circumstanced, who does not contemplate with heartfelt satisfaction the immense prospective progress of India, under the auspicies of her newly established University. Already a fresh impetus has been given to the cause of education. Both the giver and the receiver of knowledge, are alike anxious to improve. How many, in Bengal, as well as in the other Presidencies, have matriculated and graduated! How many again are preparing to do so! But in the face of these telling facts how humiliating to imagine, that such a noble institution is yet unprovided with a local habitation, and that in a country, where Rajahs fatten, Zemindars hoard up wealth, and millionaires squander away money, in vain ostentation, idle sports, useless trumpery and black dissipation.

Whatever may have been effected with regard to English education in general, the cause of Vernacular education is yet in a deplorable state. Very little, indeed, has been done, on this score. Certainly the mass of the people have a claim. How long are they to be consigned to the tender care of the *guru-mahasoys*, who are even worse than the old English "Dames." Bating a few narrow-minded theorists who would supersede the vernacular of a country, by introducing the English language, we are not aware, that the majority of practical thinkers are against Indian Vernacular education. If it is impossible to make the native of any country forsake his mother-tongue, we fancy, it is India.

It is time, that an experiment for Vernacular education be fairly made. Now that a half million sterling of the surplus of the Indian Exchequer has been made over to the educational department, who can deny that a portion of the amount ought to be devoted to Vernacular education.

But we must not ignore the peculiar claim of female education. If India's regeneration is in any way impeded or retarded, it is chiefly owing to the ignorance and superstition of her daughters. We have had a great deal of talk, but very little action in this respect. The Bethune School cannot be popular. Dr. Duff's recently established female school at Notun Bazar, is an example of what may be done for the education of the respectable female classes. There are many boarding and day-schools doing an important work, but they need increasing a thousand-fold. Should the Government in experimenting on the Vernacular system of education, set up a model female school adapted to the circumstances of the people, we doubt not that the result will be salutary.

But one may ask, are we to look to Government alone, for the enlightenment of the people? By no means; we should rather do the reverse. Properly viewed, Government has nothing to do with the education of its subjects, its legitimate sphere being to protect their lives, rights and property. In a country, however, where the leading subjects, and the majority of the people, are either half educated or ignorant; the Government ought to take the reins of education into its own hand, gradually elevating the ideas of the people, by pointing out to them their path of duty, and withdrawing its direct connection as far as it may be done without impairing the general efficiency of the cause. In India, for example, it is not now necessary, that Government should bear all the expences of education, nay, that it should even defray their major portion. But can its connection with education be withdrawn altogether? We trow not. Nevertheless it is our firm convic-

tion, that properly directed, the chiefs and nobles of the land might accomplish a great deal more than is now done by them. It is chiefly owing to negligence and reticence on the part of Government that the state of things is no better.

What a contrast is not England to India? India is polytheistic but England is Christian. India is superstitious, but England is intelligently pious. India is at best half civilized, but England is enlightened. India is ignorant, but England versant in all the branches of education. India, though an epitome of the world, is degraded; but England, though originally a poor island, is the first country in the world. India's daughters, like caged birds, are incarcerated in the seraglio and behind the purdah, but English females are not only free, but refined. England with her comparatively small population is ruling over a large portion of the habitable world, while India with her teeming millions, is an appendage to the English crown.

There is surely a better future, in store, for India; and we believe England is destined to effect it. But how it may best be accomplished, and with expedition, Christian philanthropists and enlightened statesmen ought to solve. Meanwhile we must protest against the unjustifiable policy of solely, or chiefly, developing her physical resources.

We have been led to these observations, in perusing the last interesting report of the British and Foreign School Society, which has come to our hands. This association is a standing monument of private British enterprize. Its object is to provide for the education "of the labouring and manufacturing classes of society, of every religious persuasion." For this purpose it establishes schools, supports poor boys and girls, and supplies affiliated schools with materials. It has a principal school for supporting and training up young persons of both sexes, for supplying properly instructed teachers, to all desirous within the British dominions, at home and abroad—of establishing schools, on the British system.

A Training College for mistresses is being built, at a cost of £15,572. It will be conducted, when finished, on the general catholic principles of the Society.

It has also some model schools, subject to the management of the general Committee.

Its foreign operations are extensive. It has connection with some of the educational establishments of India, China, West Indies, Africa, and South Sea Islands.

It has during the year visited and inspected 238 schools (containing 30,233 scholars) in the four divisions of London.

Some other schools have also been visited by the Agents of this Society, but the details are withheld on purpose.

It has spent during the year, the munificent sum of £23,305 1*s.* 8*d.*

The Annual Meetings are usually presided over by Earl Russel. The Committee are composed of respectable ladies and gentlemen. The Duke of Bedford is President of the Society, and Her Gracious Majesty Queen Victoria is its Patroness.

We need not add that such a laudable Society ought to be well supported by the liberal public.

We commend it as a model to the Christian Vernacular Education Society for India.

II.—*Hostility to Missionaries in the Pacific.*

The following is an extract from a letter from Sydney written to the London *Patriot*. Some of the sentiments expressed are not such as we endorse.

The Rev. J. G. Patton, one of the London Missionary Society's agents, has just arrived here with a terrible tale from Tanna. It is not many months since that the religious world was bowed into the dust, and wept unavailing tears over the death of the Rev. Mr. and Mrs. Gordon, who were barbarously murdered by the treacherous savages of Erromanga. At the time I strongly urged the necessity of a vessel of war being sent down at once to execute vengeance on the perpetrators and instigators of the murders. They were all well known, and the task would have been comparatively easy. In the event, however, of the principals not being given up, the man-of-war might have burnt down their villages and destroyed their property. Nothing of this sort was, however, done; and now we have the result. The natives of Erromanga, finding that they could murder missionaries with impunity, went over to Tanna, and urged the savages of that island to murder their missionaries. The idea was taken up and the deed resolved upon. The conspiracy among the heathen portion of the population soon became general, and the Christian portion at once prepared to go to war, to defend the missionaries and execute vengeance. The missionaries, though knowing their lives were in danger, induced the Christian natives to lay aside their spears and clubs for a time. One of the chiefs of the heathen party then prophesied that he would kill the chief who defended the missionaries, and would bring a hurricane and destroy their property. Strange to say, two days afterwards the chief alluded to died, and a few days later a hurricane came. The storm, however, was not so relentless as the savage, and the Mission property was spared; but the fruit trees and property of the savages were blown down and

destroyed. Nothing could now restrain the desire of the Christian natives for vengeance; and, the other party thirsting for the missionaries' blood, a collision ensued. The missionaries, acting on the advice of their friends, barricaded their house, and remained within while the combat raged without, the house being sometimes surrounded by one party and sometimes by the other. This was repeated for several days, till it became known that the heathen party determined to break through the house and murder the missionaries, when the latter made for the bush in the night, and remained there several days till they were nearly starved. When the heathen found the missionaries gone, they burnt and destroyed the entire property, to the value of 1,000*l.* After innumerable hardships and hair-breadth escapes the devoted missionaries were at length rescued. A sail appeared in sight, signals of distress were made on the island, and in due time an armed boat was sent to the rescue. The Rev. Mr. Paton and the Rev. Mr. Matheson and Mrs. Matheson were taken to Aneiteum, and after having a consultation with the brethren there, it was thought desirable that Mr. Paton should come on to Sydney, to lay the case before the Church here, and procure a small vessel by means of which they might carry on their labours on the islands in the vicinity of Tanna, till a favourable opportunity should present itself of again prosecuting the good work among its benighted islanders. The noble expounders of the Gospel have been driven back, but they are not dismayed. They are determined to return to the charge as soon as possible. The substance of the above was gleaned from a speech delivered by the Rev. Mr. Paton at the annual meeting of the Pitt-street Congregational Sabbath-schools, held a few evenings since.

How strangely the conduct of our authorities under such circumstances contrasts with that of the French authorities in New Caledonia! The other day a conspiracy to murder the French missionaries was discovered, and how were the wretches treated? The military were sent to the locality occupied by the conspiring tribe, and the whole tribe was nearly exterminated! But it seems useless to appeal to our authorities. If a white man shoots an islander, he swings for it; but the islanders may shoot as many white men as they please without fear of retribution.

III.—*Testimonial Fund for Isaac Taylor, Esq.*

We beg to call attention to the following Circular:—

It has been proposed to raise a Fund in acknowledgment of Mr. Taylor's eminent services to Literature. During a long life of meditative retirement, he has devoted himself to the service of his generation; and few have spoken so eloquently, and in so catholic a spirit, in defence of the Truth.

Mr. Taylor has at no time received from his works any remuneration at all commensurate with the place they have held as incite-

ments and guides of thought. He is now in his seventy-fifth year; and some friends who are desirous that serious losses which he has sustained should not occasion him anxiety, have proposed the formation of this Fund, to be invested for the benefit of himself and family.

The following noblemen and gentlemen have formed themselves into a Committee for this purpose:—

THE BISHOP OF GLOUCESTER AND BRISTOL.
LORD EBURY.
LORD LINDSAY.
THE REV. LORD WRIOTHESLEY RUSSELL.
REV. W. ARTHUR.
GEORGE F. BARBOUR, ESQ., Edinburgh.
SIR D. BREWSTER, Edinburgh.
PROFESSOR FRASER, Edinburgh.
REV. DR. HANNA, Edinburgh.
J. GURNEY HOARE, ESQ.
THE REV. PROFESSOR JEREMIE, Cambridge.
HON. A. KINNAIRD, M.P.
REV. NORMAN MACLEOD, Glasgow.
THE REV. PROFESSOR MANSEL, Oxford.
THE VERY REV. DEAN MILMAN.
A. NEILD, ESQ., Manchester.
REV. J. J. S. PEROWNE, King's College.
REV. JAMES STRATTEN.
THE VEN. ARCHDEACON UTTERTON.
THE REV. DR. WHEWELL, Master of Trinity College, Cambridge.
J. GURNEY HOARE, ESQ., *Treasurer*, (Messrs. Barnett and Hoare), 62 Lombard Street.
PROFESSOR FRASER, J. J. S. PEROWNE, M.A. } *Honorary Secretaries.*

Contributions will be received by Messrs. BELL AND DALDY, 186, *Fleet Street, and by* Messrs. DEIGHTON, BELL AND CO., *and* Messrs. MACMILLAN, *Cambridge.*

We know not of any living writer who is more worthy than Isaac Taylor of such an honour as is thus designed for him. He has given almost his whole life to the higher departments of literary labour. Few men have contributed more to delight, instruct and guide the devout, reflective and cultivated minds of our day. His career has been singularly disinterested and high-minded, for he has ever sought to vindicate and illustrate revealed Truth, rather than seek after any interests of his own. We wish that his services had been publicly acknowledged years ago, but now that the acknowledgment will more than gratify his feelings, we look upon it not merely as an expression of admiration but as an obvious duty.

His works have with two or three exceptions, not arrived at

an extensive circulation. They are indeed too good, to be widely popular. But they are highly appreciated by a class, and we hope it is an increasing one; certainly it is composed of those who largely influence and guide the thoughts and meditations of intelligent Christian men and women.

Very few living writers have produced more volumes than Isaac Taylor. And this is the more note-worthy, when it is remembered that almost all his works exhibit great thoughtfulness; some of them great research, and every one of them a style of writing which is at once laboured, ornate and complex.

The most delightful of all his works is "Saturday Evening," and perhaps it is the one most extensively read. We confess to an unbounded attachment to it. No cultivated man could spend a portion of his Sabbaths to better purpose, when detained at home than by reading one of its delightful papers. The "Natural History of Enthusiasm," is one of his earliest, and best known books. "The Physical Theory of Another Life," does more to throw light upon the conditions of our future being, than any score of the volumes of rubbish which now mock the credulous who wish to lift up the thick veil which hides the unseen. The author of it has, however, been less logical in its construction than usual; though this perhaps has arisen from the variety of conflicting questions coming up for discussion. "The Restoration of Belief," is one of the best modern books on the evidences of Christianity; we are glad to know, that it is extensively read. None of his works excited greater attention when it was first published than "Ancient Christianity;" perhaps none exhibit greater learning or cost him more labour. It is the best book to study for those who wish to know the opinions of the fathers of the Christian Church, but who have not the time or the means for consulting their individual works.

After these come a large number of works, which are less read, though of great value. Perhaps the best, however, of these are, "the World of Mind," and "Home Education." Under this class we may put two proposed series, neither of which, unfortunately, has been completed. As far back as 1833 he wrote—"More than twelve years ago, the author projected a work which should at one view exhibit the several principal forms of spurious or corrupted religion. But discouraged by the magnitude and difficulty of such a task, he after awhile, yet not without much reluctance, abandoned the undertaking. Nevertheless the subject continually pressed upon his mind. At length he selected a single portion of the general theme and adventured "NATURAL HISTORY OF ENTHUSIASM." Encouraged by its reception he produced a kindred work—"Fanaticism." This was to be followed by others on

"Superstition," "Credulity," "Spiritual Despotism," "Corruption of Morals," and "Scepticism;" Only the third of these was ever completed.

More recently he projected another series, designed to illustrate the rise and principles of great religious movements, by coupling them with the names of their founders, or chief representatives. Only two of these have been published—"Loyola and Jesuitism," and "Wesley and Methodism." They are both worth studying; but they labour under the disadvantage of not being either entirely biographical or historical, and few readers care for complex works of the kind. We fear also that they are too impartially written to suit the tastes of warm partizans, or firm opponents. "Four Lectures on Spiritual Christianity" were delivered and published in 1841 by Mr. Taylor, they are among his most characteristic productions. "The Process of Historical Proof" is, we are glad to see used as a text-book in some examinations. The more recent of his works are, "Logic and Theology," and a similar volume containing several articles contributed to Reviews, and the "Spirit of Hebrew Poetry," which we regret not having yet seen.

During the last few years he has been a frequent contributor to the North British Review; indeed if we are not much mistaken, we have traced his style of thought and language in almost every recent number of that able quarterly. There are two of his works which are very little known. One of the best translations of Herodotus has been executed by his laborious pen. We fear it brought heavy loss either to the translator or publisher;—probably the latter, for he failed shortly after its issue. The task of translating the "Father of History," kindled the gorgeous and somewhat oriental imagination of Mr. Taylor, and he determined to write an eastern romance, which should have the benefit of his careful study of Herodotus. The result was, "The Temple of Melekartha," in three volumes. We never saw but three copies of it, and were hunting for it ourselves for years before we were fortunate enough to possess one of them; nor have we met more than two persons who knew who was its author. It is a tale of heroic resistance against a grand, tremendous and almost universal despotism. Novel readers would pronounce it "deficient in interest," but there is a grandeur about the story which is very fascinating, and many of the incidents are described with a wealth of imaginativeness and of colouring which we have seldom seen equalled. The few last pages of "Vathek" are often praised for their oriental magnificence of incident and of imagery; but in the Temple of Melekartha there are many passages of equal splendour. Several portions of it have

reminded us of DeQuincy's famous, "Revolt of the Tartars." Whilst, however, there is a minuteness of historical detail in DeQuincy's narrative which Taylor makes no pretensions to; he describes some of his scenes in a bold, grand, Turner-like style of magnificence which is very effective. One of Mr. Taylor's most characteristic qualities as a writer is imaginativeness. And it is of an order easily recognized. It is rich, dignified, chaste and elaborate, but not varied.

Though Mr. Taylor has written so much, he has written uniformly well. We know of very few writers who have mingled so little chaff with the wheat as he. But we have no intention of writing a critique on the "Recluse of Stanford Rivers," that has been done so perfectly by Sir James Stephen in his review of the "Physical Theory of Another Life," that no other pen has ventured to pourtray the genius or the writings of Isaac Taylor.

We hope that among the intelligent and wealthy in India, there will be found some to contribute to this testimonial to a man so worthy of honour. It may be that the presentation will be made before any money could reach England from this country, that, however, is not a reason why contributions should be withheld. "Better late than never," is a remark well applicable to this case. Should any one favour us with subscriptions, we will take care that they reach the proper quarter.

IV.—*The May Meetings.*

We propose giving extracts from such reports of the London May Meetings as have come to hand. We must, however, confine our attention to the larger Societies. The first in order of time is the

Baptist Missionary Society, which always holds its anniversary at the close of April. The speech of the Chairman, E. Baines, Esq, M. P., was based chiefly on the recently published book of Mr. Underhill on the West Indies. Some of his statements, like the following triumphantly vindicate the success of Missions. He said,

There is one single fact mentioned by Mr. Underhill on the testimony of Mr. Dendy, one of your missionaries, which is striking beyond measure. In Mr. Dendy's parish, where there were only three persons who could write on his arrival, there are now 1,661, out of a population of 5,000. I think nothing can be more manifest than that the really effective cause of the improvement and progress

that has taken place in the West Indies, has been those great principles of religion which have been so assiduously taught there by your agents, and by the agents of other missionary societies. There is something to me almost marvellous, when I consider what the state of the population was so few years ago, a population in utter heathen darkness, the darkness and degradation of demoralisation,—men too who were treated as beasts of burden, in the facts which are stated in connection with your Society alone. There are of Baptist Churches in the one island of Jamaica no less than seventy-seven; the number of members is about 24,000. I am citing now an estimate both of those who are in the Union and those who are not in the Union. There are besides 6,000 inquirers, making 30,000 who may be considered pious persons. The number in the congregations amount to at least 50,000, so that they have what I think we should be very glad to realise in this country, an average congregation of 500 for every place of worship that they have in the island. The amount of money which they now subscribe, although not equal to what it was just after emancipation from slavery, when wages were high, when the wants of labourers themselves were very few, and before the dreadful scourge of the cholera, which swept away so many thousands of the inhabitants, the amount they raise for religious purposes, is no less than 8,000*l.* a year. If the number of the churches were eighty instead of seventy-seven, it would be an average of 100*l.* a year raised by each negro church. It is a very striking fact that that 100*l.* a year exceeds by three or four-fold the amount of church-rates raised by every parish in England and Wales. All these churches, constituted as I said, of those who lately were in utter darkness and scarcely able to govern themselves; these churches are self-governed and self-supporting. They do not receive a single sixpence from the government either for their religious operations or for their schools, and, what I think is the crowning triumph of all, they receive nothing from you. You have trained them to independence, to self-reliance, to high organisation of the churches; you have placed there pastors, many of them of their own colour; and these, with the deacons and elders, conduct all their operations and maintain all their discipline, and an admirable discipline it is. The churches are founded on the principle of self-sustentation, which I and you believe to be the principle of Christianity. I do not think the various missionary societies can ever do better than train their churches to independence of the mother country.

The Rev. F. Trestrail read the report, which set out with a comparison between the condition of the Mission in 1852 and in 1862. Ten years ago the Society sustained for its various missionary labour in India, Ceylon, the West Indies—including Jamaica—Africa, and France, forty-five missionary brethren and one hundred and fourteen natives as preachers and pastors over native communities. These have increased to sixty-six missionaries and one hundred and forty-eight native preachers and pastors, and China has been adopted by the Society as an additional sphere of exertion. The number of members in the churches at the former date was 5,069. This has

now advanced to 5,800. A large part of this increase has taken place in India. In 1852 there was 1,564 persons in membership in that part of the Mission; in 1862 they have increased to 2,049. During the year just closed eight brethren had been added to the missionary staff; five of them were devoted to the East, one to Africa, and one to France, while one remained for the present at home. The returns of fifty-nine out of sixty-one of the churches in the Union in Jamaica showed that there had been baptized during the year 3,757, and that there were 6,058 inquirers up to the end of last December. Deduct 1,792 individuals, who were on the inquirers' lists before that date, and there were 8,021 persons who, after a trial of several months, are the hopeful results of this awakening. Looking at the net increase, the Committee report with gratitude that it is larger than the churches have had during any one year since the commencement of the Mission in Jamaica. To the Baptist churches which have participated in the outpouring of the Divine mercy, should be added a more than equal number of persons who have joined other denominations of Christians; and the Committee believe that the estimate that 25,000 individuals became the subjects of religion during the movement, is not far from the truth. In India the work of evangelization goes steadily forward. More than 200 baptisms testify that the Gospel has been preached, not in word only, but with the power of God. Almost every station in Bengal has received converts from the heathen. With respect to the finances the Committee report that in their statement last year they had to record with gratitude that, notwithstanding the extreme severity of the winter, whereby the cost of all articles of subsistence was greatly increased, the receipts for general purposes were 2,853*l.* in advance of those of the previous year. They have the satisfaction of reporting a further increase of 1,081*l.* for the present year; the total receipts under this head being 19,952*l.* 17*s.* 4*d.* Early last year the late Charles B. Robinson, Esq., of Leicester, gave a donation of 1,000*l.*, and, besides liberal bequests to various denominational institutions, he has left to the Society a further sum of 2,500*l.*; and they have reason to believe that the recent gift of 2,000*l.*, under the name of a "Thank-offering," came from the same munificent hand. There has been a diminution in the contributions for native preachers to the amount of 150*l.*

Dr. Vaughan made one of his noble, eloquent speeches; we give the latter part of it.

The Incarnation, therefore, instead of being a mystery at which men should stumble, appears to him to be an essential element of a revelation which is to raise man upwards to God; we go through the human upwards to the Divine by an arrangement that could have come to our help only from the Wisdom that has comprehended the depth of our necessities and the resources that we want to meet those necessities. And then it may be said, "Well, but though you have this message, and all these advantages that you speak of, you have not converted the world." No, I know we have not, and we do not

consider that we are to be out of heart because of that. But Christianity has not been without its work for all that. Scoffers may say, "Every thing remains just as it was, and all your boasting about what Christianity can do is a something that is rhetoric," and the like. We beg to differ on that point. The world does not remain as it was. It does not remain as it was intellectually. What was this earth to man when the Gospel was first published? The Mediterranean Sea was called by that name to distinguish it because it was regarded as the centre of the earth, and the earth consisted of the nations that circled that sea. That was the earth of the men of that time. Why we live in a new world: we get to the antipodes while they would pass from one border of a nation to another. We live as it were on a new globe compared with them. Then look at the heavens. They thought the earth was a flat; that it stretched off, they hardly knew where; that it was sustained, they hardly knew how; and that those brilliant objects passed around it. Are the heavens that have been brought to our sight by modern science, the heavens of that day? No, we have "new heavens, and a new earth," intellectually, compared with them. Now, wherever man is, his brother man can face him; and wherever there is error, there is no longer a "devil's preserve" for it. It is to be battled with, according to a clear law of God's providence, upon every soil of the globe. And has the Almighty thrown down the canker of difference between nation and nation, and thought and thought, after this manner for nothing? No; but that the great battle of His truth might be everywhere fought in order to its being at last everywhere triumphant. And this world is not the same socially. When this Gospel came into it, such was the estimate of man commonly entertained that I do not think any priest, or any philosopher, ever thought it possible to lift up the mind of man—taking men as they were generally—to the worship of an Infinite Being. It was in the nature of all these Paganisms, as it is in the nature of all false religions, to have a most desponding and degrading conception of the capabilities of the human mind, looked at generally. But that is not our view of things. What did the Gospel do when it came into the world? It assailed every man to whom it was addressed. It said to him, "I have a message from God unto *thee;* receive it and live; reject it and thou wilt perish." The man might say, "Yes, but there is the emperor, he decides those things, and there is the priest." The preacher of the Gospel was bound to say, "Have done with the emperor! have done with the priest! The message is to *thee.* It must be the act of thine own spirit to receive it and to live, to reject it and to die." No event in the history of this globe involved so much as that. It was taking the conscience and the spirit of man out of the hand of the priest, and out of the hand of the magistrate, and placing it immediately before God, and making religion to be a matter beginning and ending with the relation between that spirit and the Infinite. And that implies self-reliance and responsibility in man. But how could slavery unite itself with that? This was not merely recognising man as man, but it was dealing with him as capable of determining for himself the

highest questions relating to human interests. I do not wonder that the rulers of the earth endeavoured to drive back the human spirit from this great advanced land-mark in its history to which it had thus attained. Great efforts after a while were made--aye, and great efforts are being made now in every direction—to beat it back from that independent ground. But back it is not beaten—back it never will be beaten. No, the tide will roll, freedom will expand itself, in these its noblest forms, until at last it shall be felt by rulers as by subjects, that consciences and souls are God's. But I said that, socially, man was the better. He became such inevitably in the measure in which he could be made a religious being after the manner of Christ's Gospel. What was the state of things then? The great majority of human beings upon the earth were slaves. In Attica alone the slaves were three to one, as compared with the citizens. The old Roman patricians had some of them slaves to the number of ten, fifteen, and twenty thousand, upon their domains, and mounted garrisons to keep them in order. They sent them off to their field labour with logs at their feet, and housed them at the close of day as we should scarcely house our cattle. The artisan population, as well as the agricultural population, were, the great mass of them, slaves. Sir, Christianity has put an end to all that. It did not leave the world where it found it. When the serfdom of feudalism came up in its place, that element of paganism it vanquished by degrees, and now we find that the soil of Christendom, on this side of the Atlantic at least, is free from stain of that kind, and on the other side it will be free also. We have but to labour in the future as in the past, and it will be realised. Little do our manufacturing population, who, when they allow themselves to be led astray by infidel orators to assail Christianity as their foe, little do they think of what it is that Christianity has done for them. Whence did they get their liberty to take their labour to the best market, and to get the best price? They have it from the Gospel. Free labour is one of the great prerogatives of the cross in society as it is, compared with what society was. And then, going over the remains of those old cities that once existed in all their splendour when the Gospel was published, your guide will tell you, "That is the ruin of such a structure. That was a building of such a kind. Here are the remains of another," and so on, but he will never come to a spot and say, "Here stood an edifice reared by public benevolence as a channel through which the rich would show themselves the benefactors of the poor." There is no such thing amidst all the ruins of old Greek and Roman cities. It was for Christianity to call into existence a state of society such as we see now, where in almost every street of our cities you will find some voluntary combination for the purpose of extending humane and kindly influences from the rich to the poor. Well, we have to look at these things as part of the process that is going on; and if he does not move so fast as we could wish, let us never forget that it is the characteristic of man to be always in a hurry; it belongs to God never to be in a hurry. There is a stateliness and a deliberation about all His actions!

The coming of the day and the night, how slow and imperceptible, and how beautiful! The coming of the winter and of the summer, the seed time and the harvest, how gradual, how stately! And when He called this world into being, oh! what a lengthened process of change had to take place before it was accounted fit for man to dwell in! And when man had become a sinner, and there was to be a Saviour, 4,000 years past in the world's discipline, before the Saviour came. And so, in a thousand directions besides, you have to mark that His instruction to us is, ever to work and wait. I know nothing of waiting, in relation to His cause, without working; but of this I feel assured, that no man is fit to do a great thing anywhere, and least of all to do a great thing for the cause of God, who has not been thoroughly schooled into the lesson of working and then waiting.

The British and Foreign Bible Society, held its annual meeting under the presidency of the Earl of Shaftesbury on the 7th May. The Earl pleased the meeting by saying that his father-in-law, Lord Palmerston, had entrusted him with 50£ for the Society, and had enhanced the gift by the observation, "I am most happy to do anything I can for your admirable institution."

From the very full report, we give the following items:—

The receipts of the year ending March 31st, 1862, have exceeded those of any preceding year (excluding the special funds). The amount applicable to the general purposes of the Society is 90,923*l.* 3*s.* 8*d.*, being an increase of 6,668*l.* 12*s.* 4*d.* over the preceding year; while the amount received for Bibles and Testaments has been 76,760*l.* 17*s.* 8*d.*, or 6,148*l.* 17*s.* 7*d.* less than in the preceding year. The total receipts from the ordinary sources of income have amounted to 167,684*l.* 1*s.* 4*d.*, being 519*l.* 14*s.* 9*d.* more than in any former year. To the above must be added the sum of 631*l.* 13*s.* 8*d.* for the Chinese New Testament Fund, and 128*l.* 0*s.* 5*d.* for the Special Fund for India; making a grand total of 168,443*l.* 15*s.* 5*d.* The issues of the Society for the year are as follows:—From the depôt at home, 999,957; from depôts abroad, 595,291—1,595,248 copies. The total issues of the Society now amount to 40,910,474 copies. The ordinary payments have amounted to 140,808*l.* 5*s.* 8*d.*; and the payments on account of the special funds to 3,943*l.* 1*s.* 9*d.*; making the total expenditure of the year to amount to 144,751*l.* 7*s.* 5*d.*, being 20,711*l.* 4*s.* 9*d.* less than in the preceding year. The Society is under engagements to the extent of 56,931*l.* 13*s.* The Committee report that the auxiliary system established fifty years ago had worked with great success. The Female Bible Mission had also been of signal service, the number of missionaries being 166, and the number of copies circulated by them during the year being 8,500, at a cost of 917*l.* A space has been obtained in the international Exhibition for the Society's publications, and there are exhibited there 196 versions of the Bible in 135 dialects.

The speaking was good, but not of a very high order. The Bishop of Bangor made an important statement, if it be not overdrawn; he said he had been told on good authority that there were 400,000 Protestants in Tuscany alone.

The Wesleyan Missionary Society, held its annual meeting on the 5th May. We have received but a brief report of the proceedings.

Dr. Hoole read the financial statement and general summary, from which it appeared that the contributions to the Society for the year ending 31st December, 1861, amounted to 137,280*l.* 0*s.* 7*d.* The home receipts were 101,613*l.* 0*s.* 9*d.*; and the foreign receipts, 35,666*l.* 19*s.* 10*d.*, being an advance on the receipts of the previous year. New donations or annuities amounting to 3,125*l.* have also been received, but not reported as income until they become available. The payments and general expenditure, including the cost of the China mission for the year, 136,067*l.* 16*s.* 4*d.*; special contributions for the extension of the mission in China, 2,500*l.*; the balance of 1860, 243*l.* 7*s.*, made together 138,811*l.* 4*s.* 1*d.*, leaving a balance of 1,531*l.* 3*s.* 6*d.* due to the general treasurer. Amongst the legacies were the late Thos. Farmer, Esq., 1,000*l.*, free of legacy duty; G. B. Chappell, of Manchester, 900*l.*; Jas. Lee, of Mirfield, Yorkshire, 900*l.*; and numerous other legacies, varying from 500*l.* to 50*l.* There had been among the donations one from a Wesleyan lady of 1,000*l.*; John Robinson Kay, Esq., 1,000*l.*; Thos. Farmer, Esq., 700*l.* The legacies amounted to 5,720*l.* 12*s.* 10*d.*

The Rev. Jno. James read the report, detailing the progress of the various missions throughout the world. Twenty-five missionaries have been sent out during the year—1 to Germany, 3 to Italy, 1 to Spain, 1 to Madras, 1 to China, 7 to South Africa, 1 to Sierra Leone, 1 to Antigua, 1 to the Gold Coast, 1 to St. Christopher, 1 to Tortola, 2 to Barbadoes, 4 to Demerara, 3 to Jamaica, 1 to Honduras, 1 to the Bahamas, and 1 to Newfoundland. Seven missionaries have been removed by death.

The following is a general summary of the Society's labours and agency:—

Central or principal stations, called circuits, occupied by the Society in various parts of the world,	565
Chapels and other preaching places,	4,379
Ministers and assistant missionaries, including thirty-nine supernumeraries,	349
Other paid agents, as catechists, interpreters, day-school teachers, &c.,	1,025
Unpaid agents, as Sabbath-school teachers, &c.	15,393
Full and accredited church members,	142,285
On trial for church membership,	13,492
Scholars, deducting for those who attend both the day and Sabbath schools,	147,638
Printing establishments,	8

Society for the Propagation of the Gospel.—On the 30th April the annual meeting of the members of this Society was held in St. James's-hall, under the presidency of the Archbishop of Canterbury. From a statement read by the Rev. Earnest Hawkins, B. D., the secretary, it appeared that the Society has now been engaged for 161 years in endeavouring to plant the principles of the Church of England among our countrymen abroad and among the heathen. From North America (1701) its operations have gradually been extended to the West Indies (1710), Australia (1795), India (1818), South Africa (1820), New Zealand (1839), Ceylon (1840), Borneo (1849), and British Columbia (1858). When the Society was first founded there were probably not 20 clergymen of the Church of England in these lands. There are now congregations under the pastoral care of upwards of 3,000 clergymen. The British possessions abroad extend over a surface of about nine million square miles, and are the seat of 42 bishoprics. In 1861 the Society's income was 89,312*l.* (general fund, 76,516*l.*; appropriated, 7,393*l.*; special, 5,403*l.*) The Society desires to provide this year, from its general fund, for the maintenance, in whole or in part, of 419 missionaries, and a large number of catechists and school-masters. The demands on its resources increase every year. The meeting was addressed by the Chancellor of the Exchequer, the Bishop of St. Helena, Sir Stafford Northcote and others.

On the 15th the London Missionary Society, held its anniversary. The Report was a very favourable one, as the following extract will show.

Twenty-seven new labourers have been added to the missionary staff—a much larger increase than has been made, in the same period, for many years past. In this addition are included four Hindu Christian brethren. The number of the Society's missionaries for the present year is one hundred and seventy. They are appropriated as follows:—Polynesia, twenty-five; West Indies, twenty-two; South Africa, thirty-seven; China, nineteen; India, sixty-one; and Madagascar, six. The number of native agents, including teachers, catechists, and evangelists, cannot, from its frequent increase, be stated with precision, but the aggregate exceeds eight hundred. The number of missionary students is the same as that reported last year—forty; the candidates received being equal in number to those who have entered on their work. While the facts just enumerated connected with the home interests of the Society, cannot fail to awaken our thankfulness, the aspect presented by the several fields of actual Mission labours is equally encouraging. The older Missions of the Society, with rare exceptions, have advanced in strength and prosperity; and new stations have been established in every chief section of its operations. And while Polynesia and Africa, India and China, have yielded their increase, the clouds which for thirty years have poured down desolation and death on Madagascar, have fled before the breath of Jehovah; the Sun of Righteousness has arisen on the land with healing in His wings; and the soil, fertilised

by the blood of the martyrs, already abounds with thanksgiving and praise.

Some of the Chinese Mission stations are very prosperous; in one of the most flourishing, however, a sad reverse has occurred, produced apparently by the rapid and manifest success. Some time ago, we gave in the *Observer* a very interesting account of the conversion and subsequent zeal of a convert name Ch'eä, who year after year brought converts from Pok-lo to Hong-Kong, and then induced the Missionaries to go to baptize his converts, until 125 had been received into the Church and a great spirit of enquiry had been excited. All this roused the enemies of the cross of Christ who determined to destroy him who like Stephen so zealously spread his Master's cause. Dr. Legge writing from Hong-Kong says:—

"On the evening of the 13th of October, he was forcibly carried off by a body of ruffians, led by Soo Hoy-u and a confederate like himself. They took him to a village not far off, and hung him up all night by the arms and feet to a beam. During the two following days, he suffered much torture and insult, and on the 16th he was taken to the river side, and, on refusing to renounce Christianity, was put to death, and his body thrown in the stream. On the 14th, the triumphant foe declared his intention to burn the village of Chük-ün, and the brethren there, with their families, fled to villages more remote, where they could take refuge with Christian friends. On the 17th, fourteen of them made their way to Canton. The man from whom we purchased the house came here, bringing his wife and daughter with him. Others came from Pok-lo; and, four days ago, two came from Kot-leng, saying that persecution was extending to their neighbourhood, and a reward offered for the heads of the two principal men among them.

"I have obtained a copy of part of a placard posted up in Wye-chow, and purporting to be issued by the whole city. It offers fifty dollars for the death of every foreigner coming among them, and 20 dollars for the death of every Chinese aiding in bringing the foreigner there, or in circulating his books."

"THE FINANCIAL STATEMENT

for the year presents the following items and results:—

INCOME 1861-62.

Ordinary.

Subscriptions, donations, and collections, ...	£46,475	5	4
Legacies, ...	5,940	11	6
Funds for widows, and orphans, and superannuated missionaries, ...	3,364	2	11
Australia and foreign auxiliaries, ...	2,333	5	10
Dividends, &c., ...	1,022	0	0
	59,135	5	7

Missionary stations, ...	15,062	18	6
	74,198	4	1
Special.			
For the extension of Missions in India, ...	909	1	3
Ditto ditto China, ...	1,533	15	0
For the relief of sufferers from famine in Southern India, ...	767	12	0
For the re-establishment of Mission in Madagascar,	1,821	7	4
For Central South Africa,...	346	5	6
Total,.....	£79,576	5	2

Very full and interesting statements about Madagascar were made, to which we may allude in another place. An unusually good speech was made by the chairman, Lord Radstock, but the one most full of striking statements come from Dr. Thompson of Edinburgh. Speaking of the successes of the Society, he said :—

When I look at those facts I feel warranted in saying that the London Missionary Society should look upon the year 1862 as a year in which it should place a white mark. I have referred to the early history of the Society, and I am struck with a little fact which stands connected with that history. When it came into existence it took the more general name of "The Missionary Society," if I am not mistaken, for though I believe the Baptist Missionary Society preceded it by a few years, it appeared to be comparatively a new thing. Now you will permit me to say, coming as I do from Scotland, that the influence of this institution has been very great upon all the churches of my native country. When this Society came into existence I do not think there was a single missionary institution in Scotland, but it had the effect of stimulating the missionary spirit in all our churches. Some men who are not yet old can recollect the time when in the Synod of the Church to which I belong the question was discussed for five hours whether it would be a prudent thing to undertake the support of one foreign missionary. This was gravely discussed for hours. Well, I am now glad to tell you that the same branch of the Church is now supporting seventy labourers, and that while seventy years ago it entered on a new mission to India, it is about to institute during the present year a flourishing mission to the great empire of China. I remember hearing from my late revered colleague, Dr. Brown, that in the early stages of the *Evangelical Magazine* the editor was accustomed to promise that he would allow one page per month for missionary intelligence; but with a degree of caution worthy of a Scotchman, he added that he would supply this intelligence only when it was supplied to him. The consequence of this was that on some occasions the appointed intelligence was not given; but the allotted page was filled up with extracts from Puritan divines, scraps of poetry, and such other expedients that are known to the editorial craft. But what has

taken place in missionary records since then? Why there is not a missionary society or denomination in all Great Britain that has not its missionary chronicle or herald, and my excellent friend Dr. Tidman can tell us, that great difficulty with editors now is not to find material but space. If you had entered the House of Commons fifty years ago, when the subject of India was being discussed, you would probably have heard some hon. member alluding to Fuller, or to the recent departure of the great Dr. Carey. You would have heard him ridiculing Dr. Carey as the Evangelical shoemaker, as he was then called, for sitting in his study and planning the conversion of India; and you would have found that it needed all the eloquence and moral power of a William Wilberforce to roll back the ridicule from that great man, and, standing up before the scoffers of these times to say, as Wiberforce did on one occasion say, that to his mind the sight of Carey sitting in his private apartment, shoemaker though he was, and planning the conversion of India, was a more sublime spectacle even than blind Milton sitting in his study and planning the "Paradise Lost." Things, however, have greatly changed since then, and missionary labour is appreciated by the greatest men in the land.

The Religious Tract Society is pursuing its noble course as successfully as ever. The Report stated that the publications issued from the Society's depôt during the year amounted to 41,661,097. Of these 21,715,260 were English tracts, and 409,318 were foreign tracts. If to these be added the probable circulation from foreign depôts, the numbers reach 47,000,000, making a total since the institution of the Society of 959,000,000.

The number of new works published during the year was 314. Of these, 50 were tracts; 22 were books for adults and children, the former including Birks's "Bible and Modern Thought" and Angus's "Handbook of the English Language;" and the remainder were periodicals and miscellaneous publications.

The grants to Great Britain and Ireland amount to 5,985,693 publications, valued at 6,013*l.* 3*s.* 5*d.*

The largest foreign grants are—

	£	*s.*	*d.*
To France,	848	0	0
„ Germany,	1,032	16	0
„ Italy,	1,330	0	0
„ Turkey and the Mediterranean,	410	13	3
„ India, paper,	1,159	3	6
„ Tracts and Books,	737	16	8
„ China, money,	416	7	3
„ British America, publications,	525	5	0

The total amount of grants has been 13,574*l.* 15*s.* 8*d.*, and of benevolent receipts, including legacies, 12,770*l.* 9*s.* 3*d.*

The most telling speech was delivered by the Rev. F. Tucker, once of Calcutta; but the one most in accordance with the spirit and aims of the Society was from the Rev. Mr. Leighton,

Secretary of the Northern India Tract Society. Some of his statements may be new and useful to our readers. He said—

The North India Tract Society was established, in the first instance, at Benares by some of the most prominent men in the missionary field, and soon afterwards was removed to Agra under most encouraging circumstances. At the latter place resided the late Mr. Thomason, the Governor of the district, the Government officials, and many military officers; and the Society from its establishment found many friends among those gentlemen who were willing to assist it by liberal contributions and by their great knowledge of the country and of the influences at work upon it. It was to get the benefit of these aids, therefore, that the Society was removed to Agra. Since the mutiny the seat of Government had been transferred to Allahabad, and thither the Society had followed it. They knew and loved the names of the late Sir Henry Lawrence and his brother Sir John; they knew the names, too, of his noble colleague and his successor, Sir Robert Montgomery and of Colonel Edwardes; but it would be a long list which would take in all the names of men who had thrown the weight of their Christian character on the side of the Tract Society at Agra. When the North India Society was formed, the home society was ready to assist it with large grants. All the paper upon which their religious publications were printed was a free grant every year from Paternoster-row; reams of paper accompanied by a free donation of 25*l.* or 50*l.* to defray the printing expenses. What had been the result of the agency established in North India for the Tract Society? Before the mutiny they had reached a most satisfactory state in the publication of their tracts. One of their works was a lithographical edition of a treatise in 480 pages, all written by the hand of one native, in order to preserve the pages in consecutive order. The proof-sheets of that work were sent 800 miles to be corrected; the book was passed through the press, and 2,000 copies struck off just as the mutiny was beginning to break out, and the whole edition was burned on the 6th of June, 1857. Previous to that another work of large size had been brought out by means of their press, and a large edition perished in the destruction of the station. Other works had suffered in the same way. The feelings of himself and his fellow-labourers on coming out of the fort, and leaving behind them all those valuable aids to mission work, doomed to certain destruction, might be imagined by his hearers; but he must tell that there was no depression of spirit on the part of the missionaries. Their eyes were turned to Paternoster-row; and they were fully justified in their expectations, for before an application could reach London thay had a most noble offer from the parent society. They undertook the expense of reprinting the whole of the books of which they stood in most need, and they had kept their word. They had printed fifty-three different works since the mutiny for the North Indian Society. They were very thankful for all this well-timed help.

Church Missionary Society.—The report read at the anniversary meeting of this Society was full of profound interest. We

have not lately heard the taunting question raised—"What good are missionaries doing?" and we think it is not likely to be again raised in the face of this year's report of the Church Missionary Society.

The report stated that last year their income had fallen short, and left a deficit of 6,000*l*. An effort was therefore made this year to retrench expenditure and to increase the contributions. The committee had succeeded in both objects; they had now a balance in hand, and the income of the Society, including amounts raised at the mission-stations, amounted to 160,000*l*. In Sierra Leone the mission had declared itself self-supporting; schools and churches were supported by the people; and nine parishes had been created, which were presided over by nine native incumbents. The Yoruba mission, on the African coast, was sorely vexed with the inroads of the heathen tribes, of whom the terrible King of Dahomey was the chief; but, on the other hand, the cession of Lagos to the British Government presented a central rallying-point for the interests of Christianity and civilisation. In India more important results still are to be recorded. In the west and north-west—notably in the Punjaub—a spirit of inquiry has sprung up among the natives; and at various places missionaries have been sent, in consequence of the people having, of their own accord, and without any European teaching, cast away their idols, and sought for instruction in the Christian faith. In China the missionaries were exposed to great danger, especially at Ningpo, from the attacks of the Taepings; but though requested to leave, they refused to do so, lest their departure should be misinterpreted by the native brethren. So it was at New Zealand, where the missionaries ramained at their posts during all the rumours of war, which have now happily passed away. Here, too, the success of the Gospel is most marked. In 1840, Mr. Williams reported that he was the only missionary in the eastern district, with a parish of 2½ degrees. He is now a Bishop over the district, and lately held a synod, composed almost exclusively of Maori clergymen and lay representatives.

The Bishop of Sierra Leone spoke strongly in support of raising a native ministry, in order to make Christianity permanent among the natives. This was important everywhere: it was especially important in West Africa.

Is there, he said, a single individual in this room who has not heard something of the Sierra Leone Mission, and of the number of valuable lives which have been sacrificed in connexion with it? Of 128 missionaries who have gone forth nearly one-half have died, and a great portion of the remainder has been obliged to leave the field. Now, perhaps only twenty-four are employed throughout the whole mission; and if that be the case, where and how is the provision to be made for the carrying on of the great work there?

The Rev. J. Thomas, who has been for upwards of twenty years a missionary at Tinnevelly, dwelt with equal emphasis on the same subject. As to the success of the experiment, he said:—

When I went to Tinnevelly there was but one native clergyman. I have seen since then as many as seventeen native clergymen labouring, some independently, and some conjointly with our missionaries, in differents parts of the province of Tinnevelly; and I will venture to say that the Gospel cannot be more fully, faithfully, or effectually preached in any part of this country than it has been by these men and by the generality of catchists also. How soon we shall have a native synod in Tinnevelly it is impossible to say at present.

The other speakers were the Bishop of Ripon, the Hon. A. Kinnaird (who denounced the prohibition of the Scriptures in the Government schools of India), Canon Miller, the Dean of Carlisle, Canon Stowell, &c., &c.

V.—*Receipts of the Religious Societies for* 1862.*

British and Foreign Bible Society		£91,682†
Principal Foreign Missionary Societies—		
Church Missionary Society	£160,000	
Wesleyan	137,280	
London	79,576	
Baptist	33,151	
		410,007
Colonial, Continental, and other Missions—		
Society for the Propagation of the Gospel in Foreign Parts	83,885	
London Society for Promoting Christianity among the Jews	37,421	
Colonial and Continental Church Society	28,960	
Primitive Methodist (Home and Foreign) Missions	14,252	
United Methodist Free Churches Missions	7,192	
Society for the Propagation of the Gospel among the Jews	6,274	
Colonial Missionary Society	5,137	
Turkish Missons' Aid Society	5,104	
Christian Vernacular Education Society for India	4,066	
Foreign-Aid Society	2,419	
Evangelical Continental Society	1,762	
		196,472

* Some few Societies are omitted in this list, owing, in most cases, to the requisite information not having been published. The list is least complete in the department of education; and we have not attempted to enumerate the various Societies for purely benevolent objects identified, in some instances, with the cause of Evangelical religion.

† Receipts from sales not included. The total income from all sources was £168,443.

HOME MISSIONS—

Church Pastoral-Aid Society	46,351	
London City Mission	37,150	
Irish Church Missions to the Roman Catholics	30,194	
Additional Curates' Society	23,197	
British Army Scripture Readers' and Soldiers' Friend Society	10,368	
Church of England Scripture Readers' Association	10,231	
Missions to Seamen	6,000	
Protestant Reformation Society	4,386	
Baptist Irish Society	3,001	
Irish Evangelical Society	2,920	
London Diocesan Home Mission	1,982	
Baptist Home Mission	1,843	
Lord's day Observance Society	1,101	
Church Home Mission	1,096	
		179,820

TRACT, BOOK, AND MINOR BIBLE SOCIETIES—

Religious Tract Society	12,770	
Book Society for Promoting Religious Knowledge among the Poor	7,000	
Naval and Military Bible Society	3,252	
Bible Translation Society	2,361	
Trinitarian Bible Society	1,330	
Prayer-book and Homily Society	1,313	
		28,026

HOME RELIGIOUS EDUCATION SOCIETIES—

Church Education Society for Ireland	45,958	
Ragged School Union	8,600	
Church of England Metropolitan Training Institution	4,364	
Sunday-school Union	1,244	
		60,166
		£966,173

—*Evangelical Christendom*]

VI.—*The Burmah Bible and Tract Society.*

We have received the following circular and have much pleasure in giving it a place in the *Observer*.

The multiplication of religious and benevolent Societies needs to be carefully watched; for they are apt to weaken each other and distract public attention and sympathy. There are, however, occasions when a new one may be absolutely needed to occupy entirely new ground or to carry on with increased efficiency, work which before was done by individuals on their own responsibility. The work to be done in Burmah is sufficiently distinct and extensive to justify the establishment of a separate Bible and Tract Society; and we wish the one now inaugurated an equal or greater amount of success than has attended other evangelistic efforts in Burmah.

We are glad to observe that the circular gives a distinct statement of the number of Churches and Church members in Burmah; we wish that the note had given us a proximate statement as well, of the number of nominal Christians indirectly associated with the Churches. The framers of the prospectus have the best means of knowing their number, and the information would enable the public to form a more accurate idea of the spread of Christianity throughout the country.

It is well that Tract and Bible work are combined in this Society. The men who are able and willing to do the one are almost always the men who do the other.

THE BURMAH BIBLE and TRACT SOCIETY, put forth this Circular, to place before friends, the reasons which have led to the establishment of the Society, and the work it proposes to undertake, with the earnest hope that the Society will receive the sympathy and support of all who value and love the WORD OF GOD, and are desirous of seeing it widely circulated in all lands.

The following is an approximate estimate of the number of Churches and professing Christians amongst the Burmans and Karens in British Burmah.

	No. of Churches.	*No. of Church Members.*
Burman, ...	11	600
Sgau Karen, ...	250	15,000
Pwo Karen, ...	31	1,063
Bghai Karen, ...	78	2,189
Total, ...	370	18,852*

And to this number the Lord is adding daily such as shall be saved, from a population of 5,000,000.

* The above is exclusive of a very large number of what are called Nominal Christians, the number of which is not known.

The first inquiry that arises, is, what has already been done towards supplying this large and increasing number of Christians, with the WORD OF GOD.

Much has been done, but much remains still to be done.

The American Baptist Missionaries in Burmah have translated the Scriptures into Burmese, and the Sgau and Pwo dialects of Karen, and are still employed in the good work of translating the Scriptures in two other dialects of Karen, &c., spoken by those, who by the Spirit of God are being brought to believe on His Son.

Hitherto the editions of the Scriptures in Burmese and Karen have been published chiefly by the Baptist denomination in America, but since the war in America, funds for this purpose have not been received from thence. The Calcutta Bible Society has also greatly assisted in the work, by publishing translations of the Psalms, and portions of the Old Testament.

The whole Bible has been published in Burmese and Sgau Karen. The New Testament in Taling and Pwo Karen, besides portions of Scriptures in the above and other dialects. But the Bible in Sgau Karen is now out of print. Copies of it, though eagerly sought for by Karen Christians, are not to be had, and a reprint of it is most urgently required. The New Testament in Pwo Karen, though printed is lying unbound from want of funds. The whole Bible in Pwo Karen is wanted, an edition of the New Testament in Burmese is also much required. These are *some* of the wants. There are many others, but it is of importance that the most emergent should be commenced on as soon as practicable.

It is to meet these wants that the "Burmah Bible and Tract Society" has been established. There are many obvious reasons for making a *Local* Society desirable. The wants of these Provinces are best known by those on the spot. There is an excellent Mission Press at Rangoon, able to print all that will be required. The Missionaries in Burmah are members of the Society. Some of those at Rangoon are regular members, and all honorary members of the Committee, ready at all times to give the Society the benefit of their valuable knowledge and experience. The Missionaries at out-stations can more readily communicate with a Society at Rangoon than with those at distant stations in India.

Funds are very much needed. To meet the most pressing wants, thousands of rupees will be required. The Society earnestly call upon all who love the WORD OF GOD to aid in the good work. To commence with, donations will be most valuable and will be most thankfully received; but regular subscriptions, however small the amount, are most desired, as by them the continuous operations of the Society will be best sustained.

The actual cost of a Bible in Burmese or Karen printed and bound in Rangoon, is from 5 to 6 rupees, a sum which far exceeds the means of many, who still long to possess a copy. The Society, whilst it will endeavour to encourage as much as possible the purchase of Bibles by applicants, propose to put such a price on them as will bring them within the means of most. To others, the WORD, or

portions of it, will be issued gratuitously; but this will be jealously watched, to prevent undue advantage being taken of the liberality of the Society.

The officers of the Society are as follows:—

PRESIDENT.

Lieut.-Col. A. P. PHAYRE, *Chief Commissioner of British Burmah.*

VICE-PRESIDENTS,

Major General M. CARTHEW, *Genl. Commanding Pegu Division.*
Major T. P. SPARKS, *Commissioner of Pegu.*

MEMBERS OF THE COMMITTEE.

Rev. D. L. BRAYTON,
,, C. BENNETT,
Major F. N. SMITH,
THOMAS WARNER, Esq.
Lieut. F. FITZPATRICK,
Major H. O'CONNELL, *Secretary.*
E. M. PASCAL, Esq. *Treasurer.*

Any of the above mentioned Members of the Committee will receive contributions for the Society.

The Rules of the Society are annexed.

All Missionaries are requested to communicate freely with the Society, bringing to notice the wants of their respective stations, and giving information as to any publication that it may appear desirable should be put forth by the Society. Being yet in its infancy it can do but little, but desires to do "what it can," and hopes, with the Lord's blessing, to accomplish in time, all, or very much, of what there is to be done in this sphere of labour.

Missionaries are further requested to announce to the native churches the establishment of this Society, and to solicit their prayers and aid.

VII.—*The North India Tract and Book Society.*

Reports generally, whether of Commissions of Enquiry, of Scientific Committees, or of the Directors of Commercial enterprises, have but small attraction for the ordinary reader. Few besides those who are specially concerned in their subject matter read them with any interest. Still, in this age, when in every department of the world's affairs, the value of combined effort is understood, reports are indispensible, for as knowledge is necessary to intelligently combined action, some means must be used to define that knowledge, and no means is more direct or effectual than that the few, who have to superintend and direct the affairs of the many, should periodically publish a report of their proceedings.

The Committee of the North India Tract and Book Society have published their thirteenth annual report. It appears to be a faithful record of the proceedings of the Society for 1861, though, we think, less acceptable to the friends and supporters of that Society than such documents generally are. The supporters of any enterprise, like to hear of success, and to see progress, but the North India Tract Society has only to tell of "progressing backwards," and that at no small rate, if we may judge from the state of the funds, and from the general tone of the report. In one year the funds of the Society have fallen off from *twelve* to *seven* thousand rupees—more than one-third of its total income. The reason for this retrogression is given in the following sentence extracted from the report:—

It appears that in one quarter at least this apparent balance* acted as a check to liberality in the way of subscriptions, but it is hoped that as this is shewn to have been owing to an incorrect impression, it will be made up by increased subscriptions for the year on which we are now entering; and earnest intreaty is made that such may be the case, as the Society's operations are, in the present position of affairs, on every side curtailed for want of funds.

Besides this unsatisfactory state of the funds, the report says that books have been offered for sale in the bazars, but their contents did not attract, neither were the bindings smart enough, so the project failed. Another item of information is that:—

It was represented sometime ago to the Committee, that many of the small collections of books at the Dâk Bungalows had become destroyed during the mutiny, and in consequence fresh cases were prepared, and books apportioned to them, Mr. Lowe having kindly promised to take them with him, and leave them on his way when he left Allahabad for his new station. But unfortunately the cases were not ready when he left, and are therefore still lying in the Depository.

And so, thus far, the matter is a failure. Again we read:—

The experiment of colporteurs, partly supported by this Society, has been tried, but the expense was found to be so very great in proportion to books sold, that it has been felt that such agents, if of real use in the spread of the truth, were so only as far as they were engaged in speaking or reading to the people, and therefore more properly belonged to Missionary enterprise than to the operations of this Society, and they have therefore been withdrawn for the present.

Not having first counted the cost, the Committee started colporteurs, but at length they thought it rather hypothetical whether "such agents" were "of real use in the spread of the truth" and so the colporteur experiment failed. We read on, hoping to find some set off against this state of shortcoming

* An apparent balance in the previous report.

and failure on the part of a Society for which we have so much regard, and which has so important a share of work to do in evangelizing India, but we are disappointed, and worse than disappointed, for if the following paragraph in the report means any thing, it seems to mean that there is a lack of confidence between the subscribers and those who have the working of the Society:—

If those who really desire the spread of useful books among our native population, as well as that the regular supply of the publications of the Home Society be continued, will kindly make exertions towards furnishing the necessary funds, no place will be given to complaint of inaction in reference to this most useful Society: but until this is the case, it is hardly fair that those who are solicited for subscriptions should allege the want of work done as a cause why they should be backward in doing that which lies at the foundation of all work, viz., the contribution of necessary supplies.

That a Society, advertizing—besides Vernacular publications—upwards of a thousand different religious works in English, should be in such a bad condition is to us a matter of regret. Much of the Missionary's success, as well as much that Christians generally can do in diffusing a knowledge of the Redeemer, depends upon the publications of Tract Societies, we therefore trust that as those interested in the North India Tract and Book Society know of its condition in 1861, they are no longer provoking one another by subscribers complaining of Committee, or by Committee complaining of subscribers, but that all are seeking to replace the Society in the position from which it has fallen.

VIII.—*A Fourth China War.*

Recent accounts from China must alarm the friends of humanity, and all who wish to see the reputation of England for justice and moderation maintained. Shanghai has been threatened by the Taepings, and as it is one of the ports where British commerce is recognized by the Imperial Government, we have taken upon ourselves its defence, ostensibly for the protection of English life and property. If the matter rested at this point, nothing could be said, but unfortunately we have been drawn, without any reluctance we fear on the part of our naval and military leaders in China, into aggressive movements which, if not dealt with by less interested and wiser men, are likely to lead to the greatest complications, to enormous expense, and to a course which is as wicked as it is unwise.

Admiral Hope it appears, and the French commander in Shanghai, not content to stand on the defensive, organized an expedition of some 1400 men against a place held by the Taopings, twenty miles from Shanghai. They found it strongly fortified, but after a two hours fight, the rebels were defeated and 700 of them were found killed. This seems to have been far pleasanter work, than merely protecting Shanghai, and so it has been followed by other expeditions of a like nature. In one instance, the stimulus was a rich town held by the rebels, who were defeated; and the loot on the spot was divided among the victors, without any weary waiting as in the case of Delhi and Bithoor for the results of prize agencies. These expeditions, as might have been expected, have received a grave and serious check. It was never intended that Admiral Hope and our brave allies should make war on their own account. Our relations with the Imperial Government seem of the most satisfactory nature, so only a few hundred troops were left behind, merely as a garrison, and to remind the Chinese authorities that we did not intend to be trifled with. Our troops have of course suffered some loss in the recent marauding expeditions, and they have come into contact with an enemy far braver, fiercer and haughtier than any we have yet had to contend with in China. The Taepings have driven back our small bands who are now shut up in Shanghai, and elate with triumph they are threatening the foreigners who have wantonly and causelessly provoked their wrath. Reinforcements have been sent in hot haste from Tien Tsin, and help has, we believe, been urgently sought from England. We regret this state of affairs for various reasons.

Another war with any of the Chinese is to be deprecated. It can but lead to frightful slaughter on their part and to enormous expenditure on ours; as well as present almost irresistible temptations to a course of conquest and rapine.

Our leaders in China have commenced fighting on their own account. We are not at war with the Chinese. On the contrary, our prospects of friendly relations with them have not been for a long time brighter. Have we then to uphold men who attack Chinese subjects by regular expeditions when we are at peace with the Government, and who, to please their own love of fighting and excitement, improvise a little war on their own account? Surely the contrary course will be pursued; for if our commanders are permitted to act in this manner we shall be embroiled in strife with barbarous and semibarbarous races half the world over.

There are too, specific reasons why we should avoid a war with the Taepings. Whatever may be their errors, they have

ever expressed an anxious desire to be on friendly terms with us. There is abundant proof that they are quite sincere in this, and that whatever temptations to aggression are put in their way through the habitude of conquest and of domination they have acquired, they have too much sympathy with our religious ideas, too much respect for our civilization and power, and too enlightened a conception of the advantages of alliance with us, to lead them deliberately to break with us.

And a war with them will be a very different thing to any previous war we have waged in China. We have hitherto had to deal with effeminate leaders and effeminate people. The Governors we have opposed have only been characterized by intense weakness, corruption and cowardice; and the poor wretches who have been driven by the whip to oppose us, have seldom been anything better than a mere rabble, without a single soldierly quality and without a single motive to oppose us, save that of fear of punishment from their own side. The Taepings are a very different class. They are a brave, hardy race, elated with triumph, holding hilly and mountainous regions of vast extent, stretching far away from the sea, and inspirited by strong religious principles. We have probably only yet dealt with, and may for a time only have to deal with, a crowd of violent marauders who are not really Taepings, but the idle, violent and fierce refuse of society, who, as in all times of civil strife, rise to the surface, and attach themselves to the party which offers the largest prospects of plunder and of lawlessness. They may give us trouble enough if we choose to make them our enemies and drive them to extremities. But notwithstanding all that has been said of late, we believe that apart from these, there is a large and powerful party of Taepings, who hate idolatry, who detest Buddhism, who scorn the imperial Government for its corruption and effeminacy, and who have strong and elevating, though vague religious ideas. These are not the men who are easily subdued. They have braved successfully the whole power of the Emperor for more that fifteen years; they have won and hold one-third of the empire, and they are elated with success and strengthened by religious convictions, and, therefore, they will not readily submit to us. If we had suffered great and bitter wrong and insult at their hands, then nothing could remain for us but to revenge it; but our haste to fight them,—our almost wanton slaughter of them, is as impolitic as it is lawless and wicked.

It is said by some, "They are but rebels, and the Chinese Government will be very glad if we thrash them." Probably; but are we under any obligation to help the imperialists? We have had already in a very few years to wage three wars on them. They certainly have no claims on our gratitude; and as little

on our admiration. There are more detestable governments, but hardly one more contemptible; and we have to play into its paralysed and filthy hands! We have for some time held firmly and taught wisely to the nations of Europe the doctrine of non-intervention. If we go to war with the Taepings it will be one of the grossest violations of that doctrine modern times has witnessed.

IX.—*Government connexion with Juggernath.*

FROM THE REV. J. MULLENS,
Secretary of the Calcutta Missionary Conference,
TO E. H. LUSHINGTON, ESQ.
Secretary to the Government of Bengal.

Bhowanipore, Calcutta, May 21st, 1862.

SIR,—I have been directed by the Calcutta Missionary Conference to request the attention of His Honor the Lieutenant-Governor of Bengal to the present position of the connexion between his Government and the temple of Juggernath at Pooree.

1. His Honor is aware that for a long series of years the Missionary Conference have taken the deepest interest in this question; have on several occasions presented Memorials respecting it to the Governor-General in Council and to the Court of Directors; and that, believing that many evils of the gravest kind have sprung from that connexion and been increased by its continuance, have frequently expressed an earnest desire to see it brought to a close.

2. His Honor is also aware that subsequent to the receipt of their last Memorial, addressed to Lord Dalhousie, the Government of India entered very fully into the nature and history of their connexion with the temple of Juggernath; that the rights and claims of the temple were carefully re-examined; that the sum of Rs. 23,321 annually paid to it after the settlement of 1845, was declared to be fairly claimable by the temple in compensation for kunjahs and sayer resumed; and that with a view to terminate a connexion which has produced most unfavourable impressions respecting the conduct of the Government, the Governor-General in Council directed that the annual payment should be commuted for an estate of equal value, which was to be given over to the temple as its property, and placed under the superintendence and management of the temple-superintendent, the Rajah of Khurdah. These arrangements were thoroughly approved and confirmed by the Court of Directors; and orders were given to the Government of Bengal to see them carried into effect.

3. These facts were communicated to the Conference in reply to their Memorial by His Honor the Lieutenant-Governor himself, then Secretary to the Government of India; who, at the same time informed them that of the sum usually paid to the temple, 6,804 Rupees were henceforth to be appropriated to a special police, and the remaining rupees 16,517 were to be secured from land having that annual value. At a later period, the Conference heard with pleasure that Mr. Cockburn, the Commissioner of Cuttack, had found a suitable estate, had prepared the title-deeds, had overcome all the difficulties felt by the temple authorities, and had actually secured the Rajah's signature to those deeds.

4. The Conference have recently been informed, with great surprise, that at this point, which was reached several years ago, the proceedings were altogether suspended by the Board of Revenue; and that the matter still remains in an unfinished state. The money therefore still continues to be paid month by month as before; and whatever be the explanation given of that payment by the Government, the erroneous interpretation put upon it by thousands of Englishmen and by the natives of India universally, as well as the scandal it causes, still continue, six years after the highest authorities both in India and in England have condemned it and given stringent orders that it should cease.

5. All discussion of the general question being rendered unnecessary by the decision of the Government of India, and being therefore omitted on the present occasion, the Conference have desired me to ask the attention of His Honor the Lieutenant-Governor of Bengal, to the delay which has occurred in carrying out the Court's orders, and to express on their part an earnest wish that by a speedy completion of the arrangement proposed with the Rajah of Khurdah, the connexion still existing between the Government and the temple may be finally terminated.

I have the honor to remain, Sir,

Your obedient Servant,

JOSEPH MULLENS,

Secretary to the Calcutta Missionary Conference.

No. 834.

FROM THE OFFG. SECRETARY TO THE GOVERNMENT OF BENGAL,
TO THE REV. J. MULLENS,
Secretary to the Calcutta Missionary Conference.

Dated, Fort William, the 21st June, 1862.

SIR,—I am directed to acknowledge the receipt of your letter of the 21st ultimo, urging upon Government the speedy

completion of the arrangements for the disseverance of all connexion on the part of Government officers with the temple of Juggernath by the substitution of grants of land for the money payments hitherto made to the temple.

2. In reply I am to inform you, that the delay which has occurred in carrying out this measure, is the result of a difficulty brought to the notice of Government by the Board of Revenue. It was found that under the existing Law, Regulation XIX. of 1810, the superintendence of all lands granted for the support of temples, is vested in the officers of Government, who are bound to see that all endowments made for such purposes are duly appropriated. Practically, therefore, until a change in the Law was effected, the commutation of money payments to grants in land of equivalent value, would have had the effect of strengthening and perpetuating the connexion of Government officers with the affairs of the temple instead of terminating it, as was intended and desired. Under these circumstances, the Government of India in February 1860, authorized the orders for the commutation to be kept in abeyance, pending the repeal of Regulation XIX. of 1810.

3. The Conference are doubtless aware, that during the past two years measures for severing the connexion of the Government with the supervision of religious trusts and endowments have been under the consideration of the Legislative Council, and that the draft of a law providing for the complete attainment of this object has already been brought before the Governor-General's Council, and will probably be passed into Law early next session.

4. In anticipation, therefore, of this change of the Law, the Lieutenant-Governor has issued instructions to the Board of Revenue to effect the immediate conveyance to the temple superintendent of the land which had been selected for transfer. Similar directions have been at the same time issued in regard to the commutation of the annual allowance hitherto made to the Adhikari of Muth Juggernath Bullub for the purpose of purchasing food for distribution to indigent pilgrims.

I have the honor to be,
Sir,
Your most obedient Servant,
A. EDEN,
Officiating Secretary to the Government of Bengal.

X.—*Baptism of three Burmese.*

Three Burmese youths named respectively Oung Zoo, Moung Mien and Pow Thow aged 19, 16 and 15, were baptised by the Rev. Mr. Leslie, the eldest about three months ago, and the others in the present month.

These young men were protogés of the Prince of Ava and were sent to Calcutta to be educated in the Doveton College. They entered School in Nov. 1857, and have just returned to Ava.

Oung Zoo and Moung Mien entered in the lowest school class and Pow Thow in the lowest initiatory department.

At the end of 1858, Oung Zoo stood 10th in a class of 48 and obtained a prize for general improvement. Moung Mien stood 24th in the same class—Pow Thow passed through all the classes of the initiatory department and got the 9th prize in the highest class.

In 1859, Oung Zoo gained the "Arithmetic" prize of his class. Pow Thow, the "general improvement and good conduct" prize of his class.

In 1860, Oung Zoo gained the Bible prize in the 3rd class, Moung Mien a prize for "Cricket" by the votes of the boys. Pow Thow, the 7th prize of his class.

In 1861, Oung Zoo gained the 7th prize of the 4th class. Pow Thow the 3rd prize in the 2nd class.

Moung Mien did not shew the same advancement as the others, but though he did not get prizes he always held a good place in his class. He was more diffident than the other two.

The Head Master was well pleased with the conduct of all three. They were not free from faults and required discipline like other boys. Oung Zoo was first in making his footing with the boys. He was at first of very bad temper and most impetuous, but this gave way afterwards, so that when he left school, while he lost nothing of his energy of character, he became mild, gentle and kind. A thorough change for good had come over him. It was something like a change from a lion to a lamb. This was not so very observable in the other two; still there was a marked change in them also, seen and spoken about by those in daily intercourse with them.

Oung Zoo, according to his own statement, was under conviction of sin and the truth of Christ as the only Saviour of sinners, for more than a twelvemonth, and he became a candidate for Church-fellowship with the Baptist Church meeting in Circular Road about the beginning of this year. He was kept on probation, and was received as a member after full enquiry in April last. Moung Mien and Pow Thow were

similarly under conviction, but they did not manifest the same desire until the order for their return to Ava was received rather unexpectedly. As there was no time, therefore, for them to stand the usual term of probation, they received baptism after due enquiry.

The young men were fully alive to the solemn responsibility they took upon themselves, and we are informed that so far from being influenced in any way to undertake these responsibilities, they were fully warned and advised to weigh well the results. Their decision was deliberate and firm.

The boarders in the Doveton College are, we understand, free to choose the place of worship they or their friends wish them to attend and conveyance is accordingly provided them. Some who are children of Baptist parents, accompanied by a junior master of the same persuasion, attend the Baptist chapel, and the three Burmese youths chose to go along with them, and no hindrance was put in their way. This is in perfect accordance with the spirit of the rule of the Institution.

We remember a Resolution which was brought before the General Meeting of the Society in 1859, by the Rev. Mr. Blake of the London Society's Mission, to the effect that all students whether Christian, Hindu or Muhammadan should be required to attend the Bible lessons at the daily opening of the school, and we look upon the conversion of these Burmese youths as the fruit of that measure, and the quiet private reading of the Bible accompanied by the power of the Holy Spirit. The suggestion of the late Principal Mr. G. Smith on this head is worthy of repetition here.

Principal's Suggestion.

As to the latter* Rule, experience leads us decidedly and stoutly to recommend that every Native or non-Christian attend the Bible Class. Few intelligent Native parents have any objection to it, and if we admit a large body of Hindus or Musalmans into a Christian College, we are bound to see that their very different ideas of morality and propriety are at least counter-balanced by acquaintance with,—to put it on the lowest ground,—a code of ethics and examples of practical morality, which they acknowledge to be superior to their own. We do not here talk of the far higher ground of Christian duty, especially in the light of the lessons taught by the recent rebellion, on the one side of Native opinion and sentiment, and on the other by our duty to the only true faith and the one true and only God. We feel convinced that the result of what is here urged would be most pleasing, not

* Hindus and Muhammadans may attend for secular instruction as given in the School or College.

merely in the almost unanimous consent of all non-Protestant and non-Christian parents, that their sons should thus read the Bible and be present during prayer, but on the large blessing that God would, according to His own promise, send down on those who honour Him. And even if the result be the withdrawal of all such from the classes, and the consequent shutting of a little door, but still a door of usefulness (for the indirect influence of the secular education given in a Christian spirit on such is not to be despised) still, the duty is to our minds clear, and the teachings of experience imperative. But, when we look at a few cases where personal influence has been effectual, and at existing Missionary Schools all over Bengal, we feel assured that so long as a high standard of education is maintained relatively and absolutely, the withdrawals will be but few."

While writing this notice we have experienced extreme pleasure in learning that an Arracanese and a Nepaulese youth who have been under instruction in the Church Missionary Society's Institution at Mirzapore, Calcutta, are to be baptised on Sunday the 27th instant. They also have learnt of Christ, and desire to make an open confession of their faith.

May all *five* have grace and strength given them to continue in the faith of the Lord Jesus, and may they be preserved and fitted for a great work among their fellow-countrymen in the deep darkness of heathenism.

XI.—*United Methodist Free Churches, Home and Foreign Missions.*

The fifth annual meeting of the Society was held at Exeter-hall on Monday evening last, C. Cheetham, Esq., the Connexional Treasurer, in the chair. The attendance was very large, and the interest of the proceedings well sustained throughout.

The Rev. Robert Bushell read the report, as follows:—

"It is with pleasure that we meet our friends at this, the fifth annual meeting of the Home and Foreign Missions of the United Methodist Free Churches.

"Nationally, this has been a year of comparative gloom, not only on account of Royal bereavement, but also from the depression in trade, dreadful accidents, and the fear of war; yet connexionally it has with us been a year of great peace and some prosperity, and, as our Society is home and foreign in its operations, we present you with our connexional statistics, which show an increase on the year of 2,552 members, with 4,667 on probation, the whole appearing as follows:—

Members,	56,828
Candidates,	4,667
Itinerant Preachers,	210
Local Preachers,	2,745
Leaders,	3,545
Chapels,	937
Preaching Rooms,	407
Sunday Schools,	785
Sunday Scholars,	114,706
Teachers,	17,251

"At Home.—Fifty-five preachers have been partly supported out of the Mission Fund, and there are many places in England where, had we the men and means, more of such agency could be successfully employed, especially in this great metropolis—the heart of the world—the greatest centre of influence on earth, and whose increasing Christian effort and agency are not at all proportionate with the growing population of London and its suburbs.

"Abroad.—God has answered the prayers of His people which were so long presented, and now in all parts of the world doors stand open to receive the Gospel of Jesus, and wafted by every wind is the cry 'Come over and help us.' To some of those cries your Foreign Missionary Committee has been able to give a practical response; to others they cannot until they have more men and means.

"Jamaica has been visited with a rich outpouring of the Spirit, which has resulted in large accessions to their numbers, but they want immediately another missionary and the means to build another chapel in Metcalf. In Jamaica we have 4 missionaries, 961 members, with 357 on trial, 12 chapels, and 7 preaching-rooms.

"Western Africa.—Our churches there are in a flourishing state. Lately a bazaar was held, most of the goods having been supplied by the English churches, and by that and other means a school-room has been built and is paid for, and a considerable sum has been obtained towards a new chapel.

"The most noteworthy event connected with that Mission for the year is the appointment of the Rev. W. Brown to train native teachers. He has safely arrived, and is now prosecuting his important task. We have in Western Africa 3 missionaries, 2,187 members, and 16 chapels.

"East Africa.—We are glad to be able to report to this meeting that intelligence has been received of the safe arrival of Dr. Krapf and the four young men who sailed with him for East Africa.

"Australia.—During the present month the Rev. T. A. Bayley has gone to labour in Melbourne in connexion with our Australian Mission, which has 7 missionaries, 347 members, and 16 chapels.

"China.—The Foreign Missionary Committee has been directing attention to the commencement of a Mission in China, and steps have been taken to ascertain the minds of our people in reference thereto, which has led to promise of special contributions amounting to nearly 600*l.*, but the Committee would be glad to receive

further contributions, that they may feel justified in at once sending out missionaries to that vast empire.

Finances.—

	£	d.	s.
Balance of last year,	3,986	10	3
Raised on Foreign Mission stations,	2,399	3	1
Raised at home for Missions,	4,793	4	8
	11,178	18	0

Towards that sum the London Circuits have raised the following amounts :—

	£	s.	d.
First London,	23	8	9
Second ditto,	24	17	1
Third ditto,	123	14	9
Fourth ditto,	16	11	11
Fifth ditto,	2	17	4
Seventh ditto,	113	8	4
Collected at Exeter-hall meeting,	63	6	8
	368	4	10

Being an advance of 71*l.* 16*s.* 1*d.* on the amount raised by the London Circuits in the previous year.

"But the money is all spent, and the Committee need their funds to be replenished and their resources to be greatly increased in order to carry out that which you have urged them to commence. We therefore ask you by your increased liberality, fervent prayers, and practical sympathy, to strengthen the hands of your Missionary Committee at home, and thus comfort the hearts of our dear brethren abroad, and let us, true to our holy principles and professions, use all means to overthrow sin and error, by extending the kingdom of truth and righteousness, until He whose right it is shall reign from the river even to the ends of the earth."—*Patriot.*

XII.—*Journal of Missionary Tours.*

The London Missionary Society wishes to establish some new stations in Northern India. The Missionaries of the Society, therefore, have been requested to name the most suitable places for the purpose. In some cases an actual survey of certain districts has been undertaken for the purpose of ascertaining the most suitable spots in them, taking into account the disposition of the people, the healthiness of the locality, and all those other circumstances which affect the prosperity of a Mission. With such an end in view the Rev. Dr.

Mather and the Rev. M. A. Sherring, visited, during the last cold season, two very different districts. The first was southern Oude, as far as Fyzabad; the other was Singrowlee, the southern portion of the Mirzapore district, "lying contiguous to the province of Chota-Nagpore on the one side, and to the territory of the Rajah of Rewah on the other." The account has been published. Very little, we remark, is said about the best localities for Mission stations; indeed no place is mentioned in Oude; although an opinion is expressed that a Mission in eastern Singrowlee, if well conducted, would probably be of much use in reaching the scattered population of the neighbouring hills. The London Missionary Society made a fatal mistake in not being the first to lay hold of some of the large cities of the North West, like Allahabad, Lucknow, Bareilly and Lahore; we hope it will be guided in its present search by Him whose guidance never leads astray.

We give a few extracts from the journals. Here is one, from which Blondin might learn something.

We visited in the afternoon the village of Burragaun. It was the market day, and a few people from other villages had come to the market. I had little hope of gaining their attention, however, as a troop of athletes (nat) were just about to exhibit their astonishing feats, and were erecting a scaffold to perform upon. The tom-tom was about sounding when I arrived, so passing on to one corner of the market-place I started a conversation with a Bháng-seller. Presently several of the market-people came to hear what the sahib was saying, until a considerable crowd had assembled. On looking round I saw to my surprise one of the athletes seated on the fork of his elevated rope-walk, gazing curiously on me and my crowd in the distance—my exhibition having evidently proved more attractive than his own. Failing to secure spectators, one or more of the athletes honored me with a visit, and on the conclusion of my address, I found that my competitors had altogether retired from the field.

In an earlier part of the day these althletes had performed in front of my tent. A man held in his hand a long stout pole, one end of which rested upon his stomach, and the other was elevated perpendicularly in the air. An athlete then mounted the back of this man, and ascended the pole by his hands and his toes. On reaching the top he inserted the end of the pole in the bend of the knee-joint, and so suspended himself. He then descended, and himself and another ascended and descended at intervals, performing different feats each time. Inserting the end of the pole into the lower part of the back, one athlete thus balanced himself, his arms and legs hanging downwards reversed. After this another series of feats commenced on the slack rope, which was raised from the ground some 8 or 10 feet, and connected at each end with a scaffolding—an ingenious contrivance carried about by the athletes and erected in a few minutes.

With a pole in his hands an athlete walked readily to the middle of the rope and then caused it to oscillate violently. Next, he knelt down in a small basin and moved himself along the incline to the centre of the rope, using, I think, his toes from behind, and then commenced the oscillating movement as before; after which he pushed himself up the incline to the scaffolding opposite that from which he had set out. Then he bound a twisted bullock's horn (or it may have been a large ram's horn) on each foot, the tip of each horn being turned inwards and obtruding below the foot about six inches. Placing one horn near its tip very carefully upon the rope, and bringing the other behind it, he descended to the middle of the rope, where standing on the two horns he began the oscillating movement, and at its termination he passed on to the other end of the scaffold. Here the dexterity of the man was marvellously apparent, for although, on account of the ascent, at every step the horns slipped partly back to their original position, yet not the slightest deviation from a perfect balance was made or the slightest trepidation exhibited.

Speaking of the new town of Sultanpore, leads Mr. Sherring to allude to the destruction of the old town.

The blood of two civilians, Messrs. Block and Stroyn, one a Deputy Commissioner and the other an Assistant Commissioner, rested upon the old city of Sultanpore, the inhabitants of which, principally Mahommedans, were rebels to the core; and it was consequently visited with terrible chastisement. It was a small but compact city, containing eighteen hundred houses, some of which were spacious and magnificent. Its families were proud of its splendour, proud of its antiquity, and proud of themselves. The British, in their opinion, had robbed it and them of their legitimate glory, to regain which, they staked its existence and their own happiness on one desperate venture. They lost their game, and the winners dealt out vengeance to perfection. They destroyed the city, broke down its walls and arches, unroofed its houses, dug up its palaces and mosques, and removed the timber and bricks to a distance beyond. Only the wreck of the former city remains. Every house appears as if its upper part had been torn away from the foundations. An awful stillness, broken by the cries of pigeons and crows, reigns throughout the place. Three large mosques with their tall minarets are still standing whole, but their contrast with the ruin on all sides gives intensity to the all-pervading gloom. The streets are for the most part free from obstruction, and are traversable, but a jungle of reeds and grass is fast growing up in the midst of the houses. Near one of the mosques is an edifice once exquisitely beautiful. Its walls and arches are embellished in every direction with arabesques, the execution of which is elaborately artistic. The floor of the two rooms of which this building is composed, where the haughty Qazee once sat and in the dark hour of British prostration and defeat issued his commands to the citizens and bade defiance to the Feringee,

is now overgrown with rank luxuriant weeds; and I feared lest my feet might tread upon a serpent lurking there.

Its destruction will not be forgotten. How many ruined cities are there in this empire! Hindu and Moslem conquerers have successively laid in ruin multitudes of fair and flourishing cities: and now we, who have hitherto been founders of cities, have been forced, in some sort, to hurl the bolts of destruction against ancient towns. May we have no occasion to resume the work of ruin.

At a place called Badharsa in Oude, is a tank consecrated to Bharat, one of the brothers of Ram, which is much frequented by pilgrims.

Here too is a college of devotees, some with painted bodies, others with matted hair, and all with their foreheads streaked with the fantastic symbols of their gods, and wearing upon their necks or holding in their hands rosaries of beads.

Here is a hint to those who are anxious to "develop the material resources of the country."

In Fyzabad the demand for Manchester goods is greater than for cloths of native manufacture. I was told by several of the sellers of such goods that if a house were erected for their exhibition, the sale would be much promoted thereby. This is an excellent suggestion, and worthy of being carried out in all the important cities of India. It is supposed by many persons that every practicable measure for the increase of our home trade with India is being adopted by merchants with the assistance of the Government; but we are apt to be deceived by the power of mere writing and talking, and to imagine that every splendid theory is a sagacious scheme of commercial enterprise. The natives of this country are too much wedded to their own systems of business, to be willing of their own accord to exchange them for better. They may, however, be brought to do so through the counsels and persuasions of the Government, and the practical assistance of European merchants. The English goods sold in Fyzabad are brought mostly by the way of Mirzapore and Cawnpore. After leaving Calcutta they make a detour of seven or eight hundred miles before reaching their destination. This distance might be much shortened were a good road to be made uniting Oude with Behar.

The old and the new are strangely mingled together in our day. In juxta-position with this paragraph about the best way of selling Manchester piece-goods, is found this other paragraph about the old, mythological, and far-famed Ajudhiya.

The city of Ajudhiya lies about two miles to the north-east of Fyzabad. Its superficial extent is as great as that of Fyzabad, if not greater, but its appearance is of a very different character. Instead of the life and activity incident to a trading com-

munity, a deep solemnity and stillness pervades the place. The suburbs are very considerable when compared with the city proper. Hindu temples and Mahommedan mosques and tombs are scattered about in every direction. Indeed the city may be said to contain little besides sacred buildings. Some of these have been erected at a great expense. A few have a modern appearance, but for the most part the buildings are old and ruinous. The immense collection of such edifices gathered together in one spot excites in the mind a strange feeling of veneration. It is a city full of the symbols of antiquity, and in passing along its narrow streets by the side of huge crumbling mosques and hoary temples, it is impossible not to imagine yourself thrown back into past ages among the people who formerly resided here. The city is as interesting for its ancient associations connected with Hinduism as the city of Benares. As the birthplace of the god Ram it is visited by prodigious numbers of pilgrims from all parts of India. At one of the melas or sacred festivals held here, I was told by the Assistant Commissioner of Fyzabad that as many as four hundred thousand persons were present.

Hanuman Garhi is a strongly-built temple ascended by a long succession of stone steps. It is a fort as well as a temple, which perhaps is the reason why it is called Garhi or fortress. It is loop-holed for musketry, and its lofty tower, which I should say is sufficiently strong to bear the strain of cannon, commands a considerable part of the city. Its head priest is a man of much importance, as he holds under his authority several hundreds of able-bodied, and if need be, desperate faqirs. This man rendered excellent service to the Government during the rebellion. He is a sensible man, but a bigoted Hindu. He sends out his faqirs two hundred at a time, who traverse the country far and wide exacting not less than a pice from every house they visit. The prestige of this temple and thereby of Hinduism is thus maintained, and the revenues of the monastery are at the same time augmented.

Not only are ruins of old buildings plentifully found in Ajudhiya but bricks and debris are thickly strewn about in many parts of the city. Not a few of the buildings now standing have been erected on the foundations of still more ancient edifices. One steep and narrow road in the suburbs of the city which I descended, was a cutting through an enormous bank of debris, from twelve to twenty feet in thickness. Were excavations to be made here it is not improbable that some curious discoveries throwing light on ancient Hinduism, if not on ancient Buddhism likewise, might be made. In two places in the city I saw specimens of an enormous brick, reminding me of the large bricks employed in the construction of Buddhist buildings, and which, so far as my knowledge extends, are only found in such buildings.

We wish the journal had given more information about the moral and social state of the people. Here is one brief paragraph.

It is somewhat singular that detected crime and the litigiousness

of the people are steadily increasing in Oude. Not that, so far as I have learnt, crime has really increased, but that it has been latterly more extensively brought to light than formerly. This may arise from the greater efficiency of the police, and also from the greater confidence in the justice of our Government awakened in the breasts of the natives. During the first year after the rebellion there seemed to be extremely little crime in the country, the fact being that a large amount of the crime which actually was committed was not brought to the knowledge of the authorities. In Pertabgurh and Sultanpore murder is prevalent, and dacoity is also common. Civil suits likewise have of late wonderfully multiplied. It would seem as if the people had become more quarrelsome, the greater the security afforded to their persons and property.

In a Missionary point of view, the following is the most important part of the pamphlet before us.

Dudhi has a school supported by the Government containing eleven pupils, not one of whom is a Majwar, although the whole of this part of the country is inhabited by Majwars, who are an aboriginal race of hill people. Indeed the Hindus residing here evidently look down upon the hill men, who in their turn, accustomed to the spirit of degradation, esteem themselves to be an ignorant and outcast race. The native officials are all either Hindus, or Mahommedans, and not one is, I believe, a hill-man. There can be no doubt that the efforts made by the Government to improve the condition of the people are to a certain limited extent successful; but it is much to be feared that their indirect tendency is to Hinduize and Mahommedanize the people, which is indeed being already accomplished by the introduction into the country of Hindu and Mahommedan tastes, and habits, and religious notions. Either the poor hill-men must succumb to the new order of things and become Hindus or Mahommedans, or must quietly emigrate beyond the reach of its influence. Both results indeed may be anticipated. Only a few years since Dudhi was inhabited solely by Majwars. Now at least one half of the population are Hindus and Mahommedans. Should the counteracting agency of Christianity not speedily be brought into operation, there is good reason to believe that before long a Hindu temple will be erected, after the example of Kone, and a Hindu pundit be brought to the village.

For several hundred miles to the south and east of Dudhi the country is inhabited by aboriginal races, who have never been thoroughly subdued by the Hindu and Mahommedan rulers of India. They have no idols, or temples, or caste, and are more ingenuous and much less prejudiced than either Hindus or Mahommedans. Judging from the Majwars, they are an active, simple, and industrious people. In stature they are equal to Bengalis, but perhaps not equal to Hindustanis. They are darker than the latter, but have a finer and more open countenance. Their fields are surrounded by a thorn-bush cut from the jungles, to protect them from wild beasts; and their houses, which are built of wattle or wattle and daub are

for the same reason surrounded by a trellis-fence, which gives them a neat appearance, reminding one very much of cottages in England. The province of Chota-Nagpore borders on Singrowlee to the east, and is to a great extent inhabited by a race similar to the Majwars of Singrowlee. These people, as is well known, have in large numbers readily placed themselves under Christian instruction. There is every probability that the aboriginal races generally occupying this extensive region down into Central India would prove themselves just as susceptible to Christian influence as the people of Chota-Nagpore have done. Singrowlee itself is a large tract of country. It is divided into east and west. The latter is held by the rajah of Singrowlee, while the former belongs to the British Government. The rajah of western Singrowlee and many of his people are properly Khyrwars, an aboriginal tribe, but strange to say the rajah has lately become a Hindu. The truth is that Hinduism has become among the hill people a proselytizing religion. But Christianity must stop this, and the opportunity for doing so was never more favorable than at the present moment. A Mission established in eastern Singrowlee in connexion with the parent Mission in Mirzapore, might send out its branches far and wide among the villages to the east, south, and west of Dudhi. Were a good staff of self-denying Missionaries, catechists, and teachers, to be appointed to this work—men not thinking much of their own ease and personal comfort, and not hankering after the associations and luxuries of civilized life, but animated by one all-absorbing passion, love to the Saviour and to immortal souls, and willing to spend themselves day and night, in season and out of season, in striving to win souls to Christ, and to put their hands to any labours, no matter how humble and trivial, which might be necessary in prosecuting this great work—there is every reason to believe that the people, recognizing such men as their friends and the religion which inspires them as divine, would, like the inhabitants of Chota-Nagpore, in vast numbers become interested in Christianity and desire to be instructed in its doctrines and truths.

Religious Intelligence.

1.—Baptism of a Brahmani Lady.

With great pleasure we give prominent insertion to the following letter of a correspondent at Mahanad, near Pundooah,

"Allow me, Sir, to bring to the notice of your readers the baptism of a Brahmani girl. She is the widow of a respectable Brahman, and is about sixteen years of age. As usual with Bengali widows, she has been all along living with her father at Poranchapur, a village in the vicinity of Mahanad. There is in that village a Girls' School in connection with the Free Church of Scotland's Mission under the superintendence of the Rev. Juggadishur Bhattacharjea. Fortunately for her she was put into that school, and continued her studies there for more than two years. She made respectable progress in Bengali and the Rev. Superintendent thought of employing her as a teacher in the same school. Her father gave his consent to the arrangement,

though to the annoyance of her other relatives. Christian tracts and copies of the Gospels were given to her. The instructions which she received there under the tuition of a young man, who has lately been baptized, had already shaken her faith in the three hundred and thirty millions of gods and goddesses of her forefathers. The study of the Gospels, and frequent conversation with the Rev. Mr. Bhattacharjea, convinced her of the truth of the Christian religion, and she resolved to cast in her lot with the people of God. She opened her mind to her teacher, who along with her took shelter in the Mission House. The baptism of the young man was noticed some time ago in your journal; and the girl has been living in the Mission House for more than a month as a catechumen. Her relatives came to take her away, and plied her with all sorts of entreaties. But in vain. She continued firm in her resolution. When they saw that she would not go with them, they wanted her to return to them the ornaments which were on her person, which she most willingly did. She was baptized last Lord's-day, the 6th instant, by the Rev. J. D. Bhattacharjea. This is, I believe, quite a novel case. I am not aware that any Brahmani woman ever embraced the Christian faith under similar circumstances, at least in Bengal. Oh! for the day when hundreds, yea thousands of her countrymen will follow the young Brahmani's example, and confess that JESUS CHRIST is Lord to the glory of God the Father.—*Indian Reformer.*

2.—PRIZE ESSAYS ON THE HINDU VEDAS.

A Hindu Merchant of Bombay has deposited the sum of Rupees two thousand with Messrs. William Nicol & Co. for the three best Essays on the following subject:—

Review on the Vedas, *with special reference to the light which they cast on the Social and Religious State of the Ancient Indians, and on their Beliefs and Practices as better than those of the Hindus of later times.*

The following are the conditions of the competition:

1. The Essays are to be in the English language; and it is recommended that they shall not exceed in bulk 300 or 400 pages 8vo. pica type.

2. The author of the best Essay will receive a prize of twelve hundred rupees. It is expected that he will either arrange for its publication on his own account within six months of his gaining the prize, or give up his manuscript, with its copyright, to the donor of the prize for his disposal.

3. The author of the second best Essay to receive a prize of five hundred rupees; and the author of the third best Essay, a prize of 300 rupees.

4. All passages from the Vedas and other works given in proof and illustration, to be expressly referred to in distinct notes, mentioning the places in which they occur. A list of original treatises and papers by European and Indian authors, bearing on the subject of the Essays and the works on which they are founded, to be given in an Appendix.

5. The adjudication of the prizes to be left to the following gentlemen:—The Reverend John Wilson, D. D., F. R. S., Honorary President of the Bombay Branch of the Royal Asiatic Society; Martin Haug, Esquire, Ph. D., Professor and Superintendent of Sanscrit Studies, in the Puna College; Dr. Bhow Daji, G. G. M. C. and Fellow of the University of Bombay; the Rev. Dhanjibhai Nouroji; and Rao Saheb Wishwanath Narayan Mandalik, Bombay, M. B. B. R. A. S.

6. Each Competitive Essay, with a motto and sealed note containing the name of the Author, to be placed in the hands of Dr. Wilson on or before the 1st August, 1863. The competition is open to all classes of people without any distinction.

7. If the writer of the best Essay will give a Sanscrit version of it, he will receive Rupees three hundred additional.—*Ibid.*

3.—Death of Dr. Wolff.

The Rev. Dr. Joseph Wolff, whose name is so intimately associated with Eastern travel; died a day or two since at Isle Brewers, near Taunton, of which Parish he was the vicar. Dr. Wolff was the son of a rabbi, and was born at Weilbersbach in the year 1795. He was converted to Christianity through his acquaintance with the Count of Stolberg and Bishop Seiler. From 1814 to 1816, Dr. Wolff was, by the patronage of Prince Dalberg, enabled to pursue his studies at the University of Tübingen, which were chiefly directed to the oriental languages. In 1816, he was introduced to Pope Pious VII. Dr. Wolff was first received as a pupil of the Collegio Romano, and then of the Collegio Propaganda, from 1816 to 1818; but, his sentiments having been declared erroneous, he was expelled from Rome and came to London to his friend the late Mr. Henry Drummond, M. P., and placed himself for the study of oriental languages under Dr. Lee, of Cambridge, and for theology under the late Rev. Charles Simeon. Dr. Wolff then commenced his travels for the purpose of proclaiming the Gospel to Jews, Muhammadans, and Pagans, and of making researches among the Eastern Christians, thus preparing the way to missionary labours for the conversion of the Jews and Gentiles, from 1821 to 1826, in Egypt, Mount Horeb, and Mount Sinai, where he was the very first missionary who gave copies of the whole Bible to the monks and Bedouins. Thence he went to Jerusalem, where he was the first missionary who preached to the Jews in Jerusalem. In 1826, he formed the acquaintance of Lady Georgiana Mary Walpole, and was married to her in 1827 by the Rev. Mr. Simeon. Shortly after the marriage they went to Jerusalem, and, leaving her ladyship at Malta, from 1831 to 1834 he proceeded to search for the Ten Tribes. He went to Alexandria, Anatolia, Constantinople, Armenia, and Khorassan, in which place he was made a slave, tied to a horse's tail, and ransomed by Abbas Mirza. Thence he pursued his journey to Bokhara, Cabul, Lahore, and Cashmere, being received with great distinction by Runjeet Singh, Lord William Bentinck, and Sir Edward Barnes. In 1836, he journeyed to Abyssinia, and at Axum he found Dr. Gobat, the present Bishop of Jerusalem, who was very ill, and brought him back to Jiddah, in Arabia, and there leaving him Dr. Wolff proceeded to Sanaa, in Yemen, where he visited the Rechabites and Yahabites, thence to Bombay and to the United States of North America, where he preached before the Congress, and was made doctor of theology. He made a second journey to Bokhara, in order, if possible, to effect the liberation of Colonel Stoddart and Captain Conolly, the particulars of which are fully detailed in his "Journey to Bokhara." In 1845, he was presented to the vicarage of Isle-Brewers, and held that benefice up to the time of his death.

4.—Italy.

Gavazzi is preparing to establish a church, with such forms of worship, and government, and conversion of faith as in his judgment shall suit the temper and wants of those Italians who have abandoned the Church of Rome. He occupies a middle ground between the Waldensians on the one hand, and the party of Desanctis and Mazzarella on the other. The latter are much more likely to adopt his views than the Waldensians, who, unfortunately, are becoming somewhat unpopular in Central and Southern Italy. Gavazzi says the Italians cannot go to the Waldensians, but that the Waldensians must come to the Italians. The position of Gavazzi is such that he has not the active sympathy of either party; both regard him with some distrust. The conservative Waldensians and the ultra-Plymouthists look on him as a radical reformer,

who is threatening to turn society upside down, and as holding the same place in ecclesiastical affairs that Garibaldi does in political. Doubtless Gavazzi has his faults; but he has also a tremendous power over the masses; and no man in Italy can carry so great a multitude from the thraldom of Rome as this former priest of that old hierarchy.—*Correspondent of New York Independent.*

5.—Another Dahomey Slaughter.

By the *Ethiope* we have received news at Liverpool of another fearful slaughter of human beings by the King of Dahomey. He had attacked and burnt the town of Ishaga, near to Abbeokuta, and after beheading 1,000 of the people, led the others, about 4,000 in number, away as prisoners. Ijaje, another large town in the interior, had been destroyed by the Hadans; and amongst the prisoners taken was an English missionary, for whose ransom 2,000*l.* was demanded. The governor at Lagos was taking steps for his release. From Bathurst the news is that King Bowling is dead, and that his successor is adverse to British interests.

6.—Medical Missions in Madras.

The following is from the annual report, as published in the *Occasional Paper* of the Edinburgh Medical Missionary Society:—

"The total number of patients who have applied for medical relief from March, 1860, to March, 1861, is 5,754. They are classified as follows:—

At the Dispensary—Natives,	.....	5,031
Do. East Indians,	.....	377
Visited at their own houses—heathen,	.....	128
Do. Native Christians,	.....	219
Hospital patients,	.....	5
Total,		5,760

"This year the surgical cases have increased, and, as this is due in part to the partial removal of obstacles which have from the first been painfully felt by us, we are encouraged to hope that year by year we shall find our difficulties diminishing, and our means of meeting them more numerous and effective. As to the social standing of the patients themselves, it is not necessary to say much. As heretofore, they have represented all classes of the people, and all of them have, with a very few exceptions, cheerfully complied with the regulations of the Institution.

"A native friend, brought up in the neighbourhood of the Dispensary, and who remembered well the violent prejudices which prevailed there twenty years ago, and with what vigilance and bitter resentment, any, the slightest, innovation of caste was marked and met, visited us a short time ago, and could not help remarking the change which had been effected in the lapse of a few years. The Dispensary itself occupied a house whose tenants, at the time referred to, would not have allowed a European to stand upon its floor, and now prejudice had yielded to such an extent as to admit of its being rented for missionary purposes.

"The simple fact of Brahmans and Pariahs standing side by side and drinking our drugs out of the same cup, may appear trifling to some, but it is a hopeful and significant circumstance notwithstanding. The friend referred to, when he saw the mixed groups approaching and receiving their medicines at our hands, remarked that this physic-taking was truly a leveller. And it is something to be able to get over any part of the obstructiveness of caste, even although it should be attended by no better results than the aiding of

those efforts which are made for the amelioration of the temporal condition of the people."

7.—Society for the Propagation of the Gospel amongst the Jews.

The annual meeting of this society was held on Friday evening, at the Freemasons' Tavern, Lincoln's-inn-fields; Mr. Wilbraham Taylor in the chair. The Secretary read the report, which, after commenting upon the importance and usefulness of the Society, stated that during the past year additional missionaries had been employed; there were now in the metropolitan district six entirely and two partially employed, and who were daily making baptised converts. In Manchester great success had attended the exertions of Mr. Wilkinson, the missionary there, and he had recently baptised 30 Jewish converts. Indeed, throughout the whole of Great Britain the efforts of the missionaries, under Divine Providence, had been eminently successful. The report then went at great length into the proceedings of the Society on the Continent and in the colonies, giving many cases of conversion, and the means by which they were effected. In Syria, Algeria, Morocco, and other places in the East, great numbers of Jewish converts were being made daily. The whole of the operations of the Society during the past year had been of a very hopeful character, calling for the prayerful co-operation and support of Christians of all denominations in aid of its one object—the spiritual welfare of the Jewish people. The balance left in the hands of the Committee at the end of 1860 was 705*l.*, and including that sum the receipt of the past year was 6,274*l.*; the balance left in hand at the close of 1861 was 105*l.* less than the balance of the previous year. The report was adopted.

8. Charitable Societies in London.

At the present time there are not less than 530 charitable societies existing in London alone; and a sum of nearly two millions of money is annually spent by them; while the probable amount of alms distributed altogether is not less than three millions and a half sterling.

9.—Cruelty to Animals.

We are glad to observe that the Calcutta Society for the suppression of cruelty to animals, is quietly but vigorously pursuing its course. Two agents are at work in the city and suburbs. They have in three months *warned* upwards of six hundred drivers of wounded bullocks and horses, and a large number have been fined. A number of small handbills have been circulated, instructing persons how to treat efficaciously, without expense, animals with galled or wounded skins; and a healthy fear is springing up among the drivers and owners of diseased and overwrought cattle. The Society should endeavour to influence legislation in the Mofussil, and to enlighten the people by the preparation and wide diffusion of popular vernacular tracts and handbills.

10.—A New Work on Hindu Philosophy.

The increase of works in exposition and refutation of Hindu Philosophical systems by Christian men is a healthy sign. The last new work since Professor Banerjea's admirable volume, is a "Rational Refutation of the Hindu Philosophical systems by Nehemiah Nilakantha S'astrigone," translated from the original Hindi by Dr Fitz-Edward Hall. We are indebted to the Calcutta Christian Tract and Book Society for this very valuable addition to Christian literature. It is an octavo volume of 280 pages, and is now sold at a very reasonable price at the Society's Depository. We hope it will have a very wide circulation. It is just the book to be given by wealthier persons to such native preachers as speak English.

THE

CALCUTTA CHRISTIAN OBSERVER.

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I.—*The Ex-pupils of Missionary Institutions.**

In the Missionary institutions and schools of Calcutta and its immediate suburbs, there are at least 4,500 native youths daily receiving a good English education. If to these we add the students and scholars at Serampore, Chinsurah, Culna, Bansberia, and other places, the number is not less than 7,500. Probably one-half of these do not stay long enough to receive anything approaching to a competent education. Admitting this, we have left some 3,700 youths who daily receive more or less of Christian instruction, for periods ranging from four to ten years in duration. It follows then that every year some hundreds of youths are leaving these seminaries of learning, imbued more or less with a knowledge of Christian principles and modes of thought, largely familiar with the Sacred Scriptures, and acquainted with one or more Missionaries. What becomes of all these?

At least one-half of them leave the spots where they have been educated for their homes in the Mofussil, or to fill such situations in the country as they can obtain. Thus they are removed far from Christian influences, and the majority of them have but the most infrequent intercourse with any Christians.

The large number who obtain situations in Calcutta are—with very few exceptions—practically beyond our reach. They are very seldom seen in the bazar chapels; their reading is not usually of a moral or religious kind, and they care not

* Notes of a conversation at the Calcutta Missionary Conference, July 8th, on the subject "What can be done, to sustain and perpetuate the religious instruction of those students of Missionary Institutions, who are scattered throughout the Mofussil?" Suggested by an article in the *Observer* of June, on Socinianism.

to visit their old instructors or the places where they received their education. It may indeed be said of the far greater number of them, that they disappear and are lost to us from the time they leave our instruction.

This is greatly to be lamented for various reasons—

1. As a matter of policy, Missionaries should retain a hold of all Hindus who once came beneath their influence.

Influence is too precious a thing to be lost. Those upon whom we can get a legitimate hold in this land are few indeed, when therefore it is obtained, it should not be relinquished.

2. And this class more than any other is accessible to us. We have in fact, not to gain acquaintance with them—always a difficult thing on the part of foreigners—but to keep it.

3. The majority of them are at least favourably disposed toward Missionaries. There is a better feeling existing between them and their instructors than is found anywhere else between Europeans and natives; they have had unusual opportunities of knowing their teachers; they have a considerable acquaintance with their principles and views; and they cherish toward them sentiments of gratitude and respect for their services, and the many acts of kindness they have received. All this is gratifying, and whilst it vindicates the general integrity of Missionaries, it predisposes a large and influential class to listen to them.

4. These minds moreover, have received a certain amount of religious instruction. They have very largely repudiated Puranic idolatry; they have unconsciously received a Christian method of viewing questions, and their knowledge of the doctrines and duties of Christianity is considerable. Here then is an open door which we should be careful to let no man shut. How can we keep our hold upon such? By what means can the knowledge they already have, be increased? How can they be preserved from retrogression, or from falling into those lamentable and destructive sophistries which await on the pathway of every young Hindu of any intelligence?

Several plans may be suggested: some of them are useful, simply as means of keeping up intercourse with young men, and thus affording the opportunity of doing them good, at some time or another; others of them are chiefly valuable in relation to young men who are removed beyond the reach of personal intercourse.

1st. The impression should be carefully fostered among students, that the connexion between them and their tutors should not terminate with the close of their studies.

With few exceptions they get the idea that when they leave our Institutions, our intercourse must cease. They therefore

go away and we see them not again; indeed it is to be feared that if they were candidly to express their thoughts, they would say, they fear, lest their subsequent visits should be deemed an unwelcome intrusion. To explain that they would be far otherwise considered, could not but produce a good effect.

2ndly. Each Missionary would do well to keep a list of the names of all those who leave his instructions, either to reside at home or to fill situations, together with such remarks on their characters and opinions as would best assist him in remembering them in future years. The fact of such a record being kept, would exert a healthy influence over the mind of every student; and if it were filled up with the subsequent history of each one as far as it could be traced, it would finally be very interesting and might be very useful.

3rdly. All students should be definitely invited to call on their teachers, or to write to them occasionally, especially when they wish for religious instruction and advice. They ever take it well to be assured that their old instructors are always accessible to them, and we should be at much pains to make them fully conscious that we are so. An invitation of this kind may lead to many invasions of our time and our privacy, but we have it in our power to prevent this being the case to an inordinate degree, whilst the intercourse thus secured would assuredly be productive of much good.

4thly. A letter written by a Missionary to an old student in the Mofussil would be sure of a welcome; and who can tell how far it might restrain him from sin, or revive his old associations, or help on his conversion! But letters of a different kind might be very useful, and would certainly involve less trouble. Such were prepared and circulated in large numbers by a Committee of the Calcutta Missionary Conference in the years 1856 and 1857. They were letters printed on three sides of a sheet of note paper, the fourth side being left for the address. They were written by different Missionaries on subjects of importance to young men, and sent by post into the Mofussil to all whose names could be recollected, whilst a large number were also directly sent to residents in Calcutta. About 2000 of each letter were thus sent.

5thly. In places like Calcutta, where large numbers of educated natives reside, means might be adopted to bring them together when a wholesome influence might be exerted on them.—

The plan of having a regular Sunday service had been tried in some instances with success. If the discourses were not too theological, and appealed sufficiently to the sympathies and

wants of young men, they would be well attended. Services such as we usually hold in our Christian assemblies would fail to interest natives. They need something freer and more controversial.

An annual course of lectures to young men is very desirable. Provided the lectures are not dry, or on subjects alien to native thought or feeling, they would be well attended, though not perhaps by the class we most wish to see.

Another plan for bringing young men together might be tried. A room might be set aside in any of our large institutions to which they should have free access. It should be adapted to native tastes. Books, pictures, magazines and news papers of a suitable kind should be upon the table. Once a week a converzasione might take place; on another evening there might be a discussion. If interest and amusement could be combined with the absence of undue restraint, such gatherings might be rendered very pleasant.

6thly. Why should we not visit young men in their own houses? Some, it is certain, would greatly value such visits, and so would their friends. They need not be long and they need not be frequent. Nor would it be difficult to ascertain when and where they would be acceptable. Certain it is, that more free and frequent intercourse would in a variety of ways enable Hindus and Europeans to understand and appreciate one another, and open up the way for a more friendly and confidential interchange of thought and sentiment, on all subjects relating to the moral, social and religious welfare of the people of this empire.

II.—*A Muhammadan Commentary on the Bible.*

The following advertisement presents to us the eclectic feature of the times. Hindus and Muhammadans are led by a variety of circumstances to an acquaintance with the Christian system, and to the adoption of some of its teachings. It is indeed most gratifying to observe, what close approaches toward Christianity are made by multitudes of Hindus who yet repudiate the name and the sign. Whilst they leave behind, partly impelled by sheer disbelief, and partly by contempt, a large proportion of the errors of their superstition, they supply the wants of their creed—shall we not add of their hearts—from the rich treasury of the Word of God. Muhammadans are less disposed to repudiate any tenet of Islamism, but a large number of the more intelligent and liberal, seem disposed to think that their creed and ours are the complement of

one another. They are, therefore, inclined to look out for some common principles of reconciliation, and to adopt a liberal and kindly policy, not native to their creed. The change of sentiment is to be welcomed. It is partly the fruit of Christian tolerance and mildness, softening those whom sternness will not subdue; and it is no doubt also owing to the force of the evidence of Christian truth, obliging them to confess that there is that in it which cannot be ignored or despised.

A commentary on the Bible by a learned Muhammadan is a novelty; yet it reminds us of the old times when the great battle of creeds was fought, and Gnostic and Neoplatonist, conscious of the utter ruin impending over the old idolatry, tried to break the force of its destruction and to neutralize the effect of its implacable adversary's triumph, by infusing an imaginative and philosophising element into Christianity, which well nigh worked as potently and disastrously upon it, as the subtle poison of the Italian of medieval times upon his hapless victim. What the learned Syud really designs, he unfortunately does not inform us. We conjecture that he will admit the general authenticity and genuineness of the Sacred Scriptures, and attempt to interpret them on the theory that they are a revelation anterior to the Quran, designed to prepare the way for it, and in harmony with it. Anyhow the Syud has undertaken a difficult task, and both Christians and Muhammadans must feel considerable interest to learn the result of his labours.

"It is hereby informed to the public that I have written, on the principles of the Muhammadan faith, a commentary on the Holy Bible, entitled

"THE MUHAMMADAN COMMENTARY OF THE HOLY BIBLE;"

and which I have now begun to print for publication at my own Press.

2. The work is very large, and will take a long time in being executed before it can be published; it has, therefore, been determined that as much portion of it, as is weekly printed, be published and supplied to its ardent purchasers within every week; and accordingly the price to be charged thereof has likewise been settled to be at every 128 pages for one rupee.

3. Those who may be desirous of purchasing it, are invited to favour the author with their demands, together with a remittance of rupees 5 in advance, which they could either make in drafts payable at Benares, Ghazeepore, or in one anna stamps. Those who were to prefer the latter way, shall be pleased to send 17 stamps in one rupee. The weekly executed pages shall be regularly forwarded to the purchasers, who are also to know that they will have likewise to pay for the book postage at one anna every week, which shall duly be deducted from their advanced remittance.

4. It is further noticed that the work, in its present form, consists of two texts, viz. the English and Oordoo placed in opposite columns of each page; it is intended to publish the whole work in the same form; but if the want of an able English interpreter be, in future, experienced, it would then be helpless for the author to support it, and it will, then be published simply in Oordoo.

SYUD AHMUD.

Ghazeepore.

III.—*Calcutta Young Ladies' Institution.*

A Report of the Calcutta Young Ladies' Institution has lately been issued by the Committee who manage its affairs. It purports to be the first that has been prepared since the year 1855. We welcome its appearance, and trust it will have some effect in reviving the public interest in an Institution which, in the course of the last seven years, (the time it has now been in existence) has rendered services the value of which cannot be over-rated, to the cause of Female Education in this part of India. The document is all the more interesting as it embodies a concise narrative of the progress of the school from the outset of its career till about the close of last year's session. We may take the opportunity of reminding our readers of the circumstances to which the school owed its origin. It was designed to supply a want long and deeply felt by the Protestant community both of Calcutta and of Bengal generally. Before it was established, parents who wished to give their daughters a good education had hardly any other resource than the very expensive one of sending them to Europe for it. Strange as the statement may seem, the advantage was one which could scarcely be procured here. Not that there was any lack of Ladies' schools, professing to give something more than merely elementary instruction. Such even abounded—but they were set up by private adventurers, who in general were far from being competent either in respect of experience or attainments for the vocation to which they called themselves. Their schools were conducted without system, and were not subject to any external authority which could impose a check upon defects of management. A school of a superior class conducted on approved and systematic principles, and under responsible management was an imperative necessity. Attempts were made from time to time to secure this boon for the public. Every scheme, however, miscarried, until the matter was taken in hand by the late Mr.

Morgan, Principal of the Doveton College. He set himself vigorously to the work, and his efforts were crowned with success. The public liberally responded to the appeal made for subscriptions, and the necessary steps were in consequence taken for establishing such a school as was required. Unfortunately before the arrangements were completed Mr. Morgan died. The scheme, however, was not allowed to sink. The Committee which had been formed proceeded energetically with the work and completed the details. A Lady superintendant and a staff of able and experienced governesses were brought out from Europe, and the school was equipped with all the appliances and means required by the improved system of education. It was opened for the admission of Boarders and day-pupils in August, 1855. Its success was decided and fully realized the expectations that had been formed of it. It made, we may say, quite an era in Female Education. As could not but be expected many difficulties at the outset had to be contended with. It was no easy matter for instance to make a satisfactory distribution of the pupils into classes, for frequently those most advanced in age were the most backward in acquirements. Parents also sometimes showed an ignorant desire to interfere with the management and arrangements. But the scheme of instruction and discipline which had been at first laid down, was gradually matured as experience was gained. The pupils acquired habits of obedience, industry and reflection, and made steady progress in the acquisition of knowledge. The standard of attainment in the respective classes was year after year raised, and at the close of the sixth session, the result of the educational scheme was thoroughly tested. The girls of the senior class were subjected to a searching examination (in writing) on their various studies, by several clergymen and teachers of known ability and experience. The reports of these gentlemen were in every case eminently favourable. The answers to the questions on religion were correct and intelligent, and showed how carefully the knowledge of the highest of all subjects had been inculcated on the minds of the pupils. Of the same fact, as well as of the general efficiency of the educational department, the public had repeated opportunities of judging at the annual examinations of the classes. The report admits, however, that the domestic arrangements had not at the first been quite so satisfactory—but the lessons of experience had nat been thrown away, and what had been amiss was now as far as possible rectified. In the Instructive Staff, changes of course took place from time to time. The Lady Superintendent was removed by death in 1859. Some time before that event the attend-

ance had declined, but it was beginning to show some symptoms of improvement when the report was read at the annual meeting. We trust there is now before the school a career of greater usefulness than ever. The hearty support of the general Protestant community should be given to it. In its constitution there is nothing sectarian. The religious instruction which it imparts is drawn directly from the Bible, and ignoring the minor points on which the Protestant Churches differ from each other, embraces all the great and essential principles of Christian truth. We learn with great pleasure that an English Lady of high character and accomplishments has been engaged to take the management, and that she is expected to arrive in Calcutta early in October next. When such a school is in our midst, we feel we cannot reprobate too strongly, the thoughtlessness or indifference of some parents professing to be Protestants, who send their daughters to be educated by the nuns of Loretto House. Now of these Ladies we know nothing personally and of their educational system we know as little—but this we do know—that as nuns they are the sworn devotees of an abject superstition. Our Protestant creed binds us to regard them, and to pity them, as the victims of monstrous delusions and deadly errors. Tell us not that they do not interfere with the religious convictions of those placed under their charge. If the education they give is purely secular, then it is godless—if partly religious, then it cannot but be tainted with superstition and heresy. Who knows not how susceptible the youthful mind is of being impressed, and permanently biased by the opinions and practices of those with whom they have constant intercourse? If any imagine, that girls educated in a convent run no risk of contracting prepossessions in favour of the tenets and practices of Popery, they must be lamentably ignorant of the principles that regulate human nature. If they act as they do, with their eyes open to the consequences that are not unlikely to result, we are quite unable to understand how they can possibly justify to their own consciences such reckless disregard of what concerns the highest well-being of their children. These remarks, we trust will be laid to heart by those whom they concern.

IV.—*Annual Report of the American Board of Commissioners for Foreign Missions*, 1861.

How Missionary meetings are attended; how Missionary Societies are being supported; in what spirit Missionary anniversaries are celebrated? these are questions which almost seem out of place in connexion with America at the present time. For what spirit can there be for carrying on Foreign Missions, or what interest in them, while the country is being desolated by this fratricidal war; while that great nation divided against itself, is putting forth all its tremendous energies and exhausting its great resources in the work of mutual destruction. What place can Missions have in the national mind during the frenzy of a civil strife?

Yet these questions about missions, however much they may seem out of harmony with America's present mood, America herself has to some extent answered. We have some answer to them in the Report mentioned at the head of this paper. That Report is well worthy of attention for many reasons. It is the Report of the most comprehensive and catholic of all the Missionary Societies of America. That society has a larger income, more agents, and a wider field of operation than any other American Society. It occupies very largely, some spheres of great interest, that are seldom brought before the attention of the supporters of British Missions. But at the present time there is a special interest about the Report of such a Society, because it shews us of what mind American Christians are, or were a few months ago on the subject of Missions,—what are or were their efforts, their hopes and their resolves in this national crisis.

The meeting at which this Report was presented was held at Cleveland, Ohio, in October of last year. The society has 151 ordained missionaries who are labouring in Africa, Greece, Turkey, Syria, Persia, India, China, the Sandwich Islands, and among the North American Indians. The entire number of labourers male and female sent out from America is 337; and the whole number of labourers connected with the society including native preachers and catechists is 1,007.

It appears from the Report that the income of the Society for the year was about £68,000, while the expenditure had been about £74,000. The society, therefore, commenced the present year with a debt of about £6,000. Up to that time the war had not affected the finances so much as had been expected. On this point the words of the Report are interesting.

The year just closed has been marked by the judgments as well as the mercies of God. In the midst of our supposed immunity from national commotions, we find, at the present time, our country shaken from one end to the other by an unnatural and fratricidal war. We bow in humble submission to the will of our Heavenly Father, and acknowledge his justice and righteousness, and our great guilt, as individuals and as a nation, in his sight. This is certainly neither the place nor the occasion to discuss the merits of this unhappy and unholy controversy, or the causes which induced it. For a time, it was feared that its effects in relation to the finances of the Board would occasion such a necessary curtailment of its expenditures as to discourage its ardent friends at home, and require the abandonment of new-formed schools and churches in the foreign field. But God has been better to us than we had dared to hope. The supplications and prayers of his believing and trusting children have been heard and answered; and the gold and the silver, truly the Lord's, have been so freely contributed that, without any very material change in the purposes of the Board, the year upon which we have just entered finds us with a comparatively small debt.

These words were written nine months ago. The war was then young, and the nation fresh for it. There was confident hope of its being speedily brought to an end. The North had put forth only a part of her strength; and had abundance still in reserve. The resources of the nation had been tried, but they had not felt the strain much and might soon right themselves. But we must bear in mind that this "unnatural and fratricidal war" has been consuming the land through all these weary months: and the prospects of a settlement seem as far off as ever. A few months more and this important society will issue another annual Report. We shall look for it with great interest. Surely by this time it must be that in reference to missionary operations, this war has "made havock of the Church"—that what was before feared has now come upon the Society—that expenditure has been necessarily curtailed, ardent friends at home discouraged and new-formed schools and churches in the foreign field abandoned. Whether this is so or not will appear in a short time.

The subject of "curtailment and economy" as may well be supposed, had been pressed on the attention of the managers of the society, and many had advised that from one and another field of labour the missionaries of the Society should be withdrawn, and the number of its missions thus reduced. There is an excellent paper on this subject by Dr. Anderson. From that paper, which we should like to give entire, we extract the following remarks on the "true ideal of missions among unevangelised nations."

Experience has shown, that the conversion of the heathen world is to be accomplished mainly through the instrumentality of converts from heathenism. The missionary's great business—as with the Apostles of old—is to plant churches in the more influential districts of the several countries, and to furnish them with pastors, the holy Scriptures, and whatever else is needful for their independent existence. And when these churches are able to stand without foreign aid, even though with no small risk of error and trouble, the missionary should withdraw to other centres, and to others still, until the illuminated districts are sufficiently multiplied. Looking at the enterprise from this stand-point, it seems undesirable that missionaries should wholly occupy a heathen country, or remain there till the whole country has been thoroughly Christianized; lest the native churches should not feel responsibility enough to ensure a vigorous, self-reliant, enterprising development. And in this we do not forget the command, to "preach the gospel to every creature;" for this is the only way of securing an effectual hold for gospel institutions in a heathen land, and of transmitting them to future ages.

In this view of the subject it is seen, that the ablest men are needed for missionaries, though not a large number for any one district; and that missionaries should be thorough in the vernacular languages; direct and spiritual in their preaching, aiming at speedy conversions, and the gathering of churches; not backward to confer the pastoral office upon their best converts; and incessant in efforts to develop their activities and energies;—"as an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings."

The paper concludes in the following way.

Enough of pecuniary pressure upon the missions, and only enough, to develop their powers of economy, is healthful and well. Beyond this, it is like what has been lately seen in some parts of our distracted country,—the burning of bridges, armories, and locomotives. Better that this be done over our whole country, than that our churches, and we as members of them, should thus carry destruction into any part of the kingdom of our blessed Lord. Should we allow this to be done in order to have more means for saving our nation, (as some advise,) we do it in forgetfulness that our Lord requires his people to seek *first* the kingdom of God, as the condition of receiving and retaining their temporal blessings.

The following remarks by a committee representing the community which sustains the Board, shew how Christian churches while the war was pressing heavily and with an increasing pressure upon their means, thought it their duty to act and resolved to act in reference to the spread of Christ's kingdom among the heathen.

While, on the one hand, it is due to the Christian community which sustains the Board, that there shall be no waste of the funds contributed, and that with those funds, under God, the largest possible results shall be secured, it is equally true that the work must go onward, and that it is both unsafe and expensive to retreat. The Board cannot afford to abandon, or even endanger any of the agencies which they been enabled to set in motion; agencies approved by the experience of the past, and which our divine Lord has so abundantly owned and blessed. In the conduct of missions, as in other enterprises of life, extreme curtailment is not, of course, prudent management. "There is that withholdeth more than is meet, and it tendeth to poverty." Your committee cannot regard as true economy such a retrenchment of expenditure as would imperil the safety of any of our missions, or hazard the loss of their efficiency. It is cheaper to retain than to re-acquire. Nor is there anything in the experience of the past, or in the exigencies of the present, or even in the faith of the churches, weak though it be, that should cause the Prudential Committee to faint, or induce them to go backward. The rich blessing bestowed upon nearly all the missions during the past year is rather a Heavenly voice, calling upon the Board to "hold fast" that which it has, and urging to onward progress.

The interest felt in the series of meetings, and the excellent tone that pervaded them may be seen from the following words.

At every session, with the exception of the first, on Tuesday afternoon, the assembly was as large as could be conveniently accommodated in the audience room of the church, and several meetings were much crowded. The religious tone of the occasion was excellent. No marked difference of opinion; no unpleasant discussion; nothing to jar upon the feelings, or to mar the enjoyment of harmonious Christian fellowship in hallowed purposes, for a great work, occurred. A feeling of relief in view of the unexpectedly favourable condition of the treasury, and a subdued but deeply grateful sense of the goodness of God towards the Board and its work thus far, during a period of such unprecedented trials in our country, seemed to call forth, not a spirit of vain-glorious confidence, but of trustful reliance upon Him who is Head over *all* things to the church, and a purpose, prudently but hopefully, to go forward, not only making, personally, more liberal and prayerful efforts to support this work, but doing more to enlist in its behalf, the sympathies and efforts of all the church, and all the rising generation. The influence of the meeting cannot but be happy, and the prospects before the Board and its missions seem far brighter than they did a short time since. Let the church be encouraged to more earnest and trustful effort, and her Redeemer and Lord will surely give her the victory.

Thus the Society closed its anniversary in a hopeful and even an excellent spirit. But we fear that these "brighter prospects" were only a temporary break in the black storm-clouds that

covered the horizon, and that the short-lived light was soon swallowed up by a darkness which has not since been relieved. How the missionary enterprise has been holding on through this long, dark, stormy night we shall have tidings ere long. May it turn out that the reality has been better than our fears!

The special object we had in view in noticing this Report we have accomplished. That object was to shew what was the effect of the war on the missionary enterprise in America, what interest there was in missionary societies, and what effort was made to support them in a state of the country, which must tend to destroy all such interest and make all such effort unavailing.

Our space will not allow of our making many extracts from the Report bearing on the progress of the Society's work in the mission field. Passing over places that are well known and often brought before the attention of the public, we will make one or two extracts shewing how the work is going on in places that are less known among us as spheres for missionary labour.

In Central Turkey, at Marash "the beginning of 1861 was marked by a speical outpouring of the Holy Spirit." The veteran missionary Dr. Dwight visited this place in April. He says—

> This place is indeed a missionary wonder! Twelve years ago there was not a Protestant here; and the people were proverbially ignorant, barbarous, and fanatical. Six years ago, the Evangelical Armenian church was organized, with sixteen members. The congregation at that time consisted of one hundred and twenty.
>
> On the last Sabbath, I preached in the morning to a congregation of over a thousand, and in the afternoon, at the communion, I addressed nearly or quite fifteen hundred people, when forty new members were admitted to the church, making the whole present number two hundred and twenty-seven! Nearly one hundred of these have been added since Mr. White came here, two years ago. Previous to the late communion, one hundred and sixteen persons were examined, but only forty were admitted to the church. It is confidently believed by our brethren, that many of those who were told to wait are truly converted persons, but, as the cases are recent, prudence seems to dictate that they should be put on a longer trial. One old woman, of seventy-five years, was admitted, who was converted only four months ago.
>
> One thing struck me in the Marash native brethren, from the first moment of my introduction to them; namely, that their thoughts are far more upon the spiritual than the temporal. The Holy Spirit is evidently at work here, and has been during the whole of the year, especially during the past winter; and conversions are constantly

taking place. The burden of conversation among the brethren is in regard to praying and labouring for the salvation of souls, and nothing else.

On the Sabbath, one entire half of the body of the church was filled with females, packed closely together on the floor. The other half, and the broad galleries around three sides of the house, were completely crowded with men. A new church, in the other end of the town, is needed immediately. I bless God that he brought me here, and I feel almost like saying, 'Now lettest thou thy servant depart in peace.'

Dr. Dwight commenced a tour in 1861 through Syria and Asiatic Turkey. He had made the same tour thirty years before. The report says—

How great is the change in the circumstances of these two journeys! When entering on the former, our esteemed brother left his wife in Malta, and he was unable to get tidings from her for fourteen and a half months. Now, from beyond the Euphrates, he can communicate with Constantinople by the electric telegraph. Then, the missionary pilgrims found no fellow-labourers in the work of the Lord between Smyrna and the little bands of German and Scotch brethren soon to be driven away from Russian Armenia and Georgia; and nowhere did they meet with any among the people whose sympathies were in unison with theirs, as spiritual believers in Christ. Now, missionary stations are scattered over the land, and scarcely a place is entered where at least some one does not greet the visitor with a joyful welcome as a herald of the gospel. Then, the object was to explore an unbroken scene of spiritual death. Now, it is to confirm and comfort living churches, and help forward a true and growing spiritual work.

The missionaries of the Society have been labouring some thirty years on the plains of Persia, attempting to reform the ancient Nestorian Church, hoping that that fallen Christian church purified by the 'truth' would exert a great influence in the regeneration of Asia.

The most interesting feature in this mission, at the present time, is a remarkable spirit of giving which has manifested itself among the Nestorians, and may be pointing to the time when these ancient christians will again not only sustain the institutions of Christianity among themselves, but emulate their ancestors in sending the gospel to the regions beyond. This most cheering development is best described by the missionaries and their helpers. Mr. Breath writes respecting it: "The spirit of liberality has recently manifested itself among the Nestorians in a manner, and to an extent, as unexpected as it is delightful. At the monthly concert in Geog Tapa, last Sabbath afternoon, John, the pastor, called for a volunteer labourer for the mountains, and appealed to the people for his support. While he 'was yet speaking,' one of the audience arose and pledged about a month's support for the missionary. The example was infectious.

One and another arose, contributing unwonted amounts, and soon the whole congregation was in a blaze of enthusiasm. But the spirit with which they gave was the most interesting feature of the movement. More than a new sense seemed to have been created within them. They did not know, until now, how blessed it is to give; and having made this discovery, they say there is no danger of their going back to their former penuriousness. The whole amount given by them—not more than five hundred dollars—perhaps you will think not worth all this flourish of trumpets; but you will remember that they give from their poverty; that they are mostly in debt; that he who has property to the amount of five hundred dollars is rich; and that probably no Nestorian is worth two thousand dollars. When you consider these things, I think it will appear that for them, five hundred dollars is as large a sum as several hundreds of thousands would be from those who attend any annual meeting of the American Board."

The good work is still progressing, and it is all a free-will offering without solicitation on our part, although the people have contributed from the depth of their poverty. Their joyfulness in giving surprises us not less than their liberality. I have inquired of several as to the cause of the new movement, and they reply, We know of no other than that we understand the American Board is embarrassed, and we feel it a privilege to contribute to its relief.

How interesting is this baptism of the spirit of benevolence, vouchsafed to the old Nestorian church! How cheering to behold those once fallen Christians *abounding* in this grace also, even from the depths of their poverty,—the legitimate fruit of revived Christianity! Do not those distant streamlets, welling up on the plains of Persia, rise far above the sacred reservoirs of this western world, from which their living waters were so recently derived? And ought not their example to provoke American Christians to greatly increased love and good works, in their efforts to send the gospel to a lost world?

We cannot pursue our notice of the report further. We look forward with interest, yet with apprehension to the forthcoming Report for 1862. In two months more, the anniversary of the Society will be held. If the Board are able to tell the world that the war has not crippled the Society or even very seriously affected its income and curtailed its operations, there will indeed be matter for astonishment, for admiration and for thankfulness.

V.—*The American Anniversaries.*

It is gratifying to find that the war has had but a slight effect on the resources of the great societies here to be mentioned. This gives us reason to hope that the rest of the religious societies, and especially those engaged in sending the gospel to the heathen, will not have their funds diminished excessively. The pressure of the war, however, is likely to be felt very severely before long. Americans attached to the Union have hitherto been sanguine that the war would speedily terminate, and the vicious practice of carrying it on by loans and not by taxation has prevented them feeling the full weight of their pecuniary difficulties. The burden must ere long press heavily upon them. The war unhappily does not appear likely to end soon, and borrowing must before long give place to taxation; and then will come the strain upon the beneficence and liberality of the Christian community. May they have learned the obvious yet seldom acquired lessons, that a Christian must retrench his expenditure in many directions before he diminishes his gift to the service of God.

Should the American Missionary Societies be really unable to sustain their agents, why should not some kindred English societies take absolute charge of some of the American mission stations with their missionaries? Neither the London, Baptist, nor Presbyterian missionary societies should have any difficulty in doing this.

The American Tract Society (New York) held its thirty-fourth anniversary at Irving Hall.

The annual report of the treasurer was read by Mr. Allen, and showed the following result:—

"Received in donations and legacies, 78,707 dols. 5c.; sales, 124,757 dols. 70c.; making, with balance in treasury, 204,721 dols, 49c.; expended in manufacturing and issuing, 127,449 dols. 13c.; colportage, 27,032 dols. 91c.; colporteur agencies and depositories, 14,829 dols. 11c.; cash for foreign lands, 5,000 dols.; all other expenses, 29,884 dols. 21c.; balance in treasury, 526 dols. 13c.; making 204,721 dols. 49c.

From the abstract of the annual report prepared by Rev. Messrs. Hallock and Eastman, it appears that there were printed during the year 333,500 volumes, 7,413,900 publications, 86,903,600 pages. Total circulation in thirty-seven years, 16,281,601 volumes, 236,155,895 publications, 5,738,673,530 pages. Circulation of the *American Messenger*, about 142,000 monthly; *Botschafter*, or Messenger in German, 30,000; *Child's Paper*, 225,000, Publications on the Society's list, 3,013, of which 577 are volumes, besides 3,634 publications in about 130 languages, approved for publication abroad."

We extract the following passage from the annual report:—

"The Coloured People.—The committee have prepared a series of elementary works adapted to the mental state and wants of the coloured people, and have circulated of these and others above 100,000 pages among them at Washington, Fortress Monroe, and Port Royal. But as few of those recently escaped from bondage can read, a system of instruction has been devised and put into operation in the district of Columbia, and hundreds are now learning to read the book of God. Two colporteurs, with the voluntary aid of many Christians and philanthropic individuals, are carrying forward this work with the protection of the Government, and the cordial approval of the President and his Cabinet.

"Army and Navy.—In accordance with the instructions of the Society at the last anniversary, the committee at once commenced the preparation of pocket, camp, and army and navy libraries; and as rapidly as they were prepared, employed the surest, speediest, and most economical channels for their distribution to the various regiments and the camps of instruction in the loyal states, and to the blockading squadron along the Southern sea-board, and the gun-boats and transports on the interior waters. Of the 175 publications in books, tracts, and cards prepared for the purpose, 225,000 volumes and over 1,000,000 distinct tracts have been issued, the whole expense amounting to about treble that authorised by the Society."

The Rev. Dr. John Todd, of Pittsfield, Mass., followed in an address on the duty of the Society to educate the negroes to the best of its ability. He had had the honour of writing a few little books which had been read pretty extensively on the plantations in the South. But these books had been mutilated. Where he (the speaker) had made these books say, "Love, honour, and obey thy father and thy mother," they were altered to "Love, honour, and obey thy master and mistress." The time, however, was coming soon when those books could be read by the slaves as they were written.

Moses Allen, Esq., read the following resolution:—

"Resolved,—That while rejoicing in what the Society has been able to accomplish for the spiritual welfare of the coloured population of our land, we gratefully recognize the Providence of God in now giving unrestricted access to thousands who have recently escaped from bondage, and recommend that the efforts so promptly adopted by the committee for their intellectual, moral, and spiritual improvement be speedily enlarged."

The Rev. Mr. Pierson, who has been devoting his talents to the education of the contrabands in Washington, under the auspices of the Society, was here introduced and spoke to the resolution.

The American Tract Society of Boston assembled in the Academy of Music. The great building was crowded to overflowing. The meeting was a great success. The annual report shows the following facts:—

"Receipts and Expenditures.—The total receipts of the Society from all sources during the year have been 88,054 dols. 72c., exceeding those of the year preceding by nearly 14,000 dols., and

about 9,000 dols. greater than in any other year since its organization. The whole expenditures of the year have been 88,115 dols. 77c.

"FOR THE SOLDIERS.—The whole amount of donations specifically designated for the benefit of the soldiers has been 17,793 dols. 77c. The disbursements in their behalf in grants and expenses of distribution, 22,196 dols. 89c., equal to 33,295,335 pages.

"PUBLICATIONS.—Of tracts, in the 12mo. series, there have been printed, during the year, 1,095,800 copies, envelope tracts, of a size suitable to be inclosed in letters, 419,000; pocket tracts, on tinted paper, 222,300; children's tracts, each with an engraving, 48,000; square miniature tracts, 15,000; one page tracts, or handbills, 20,400; leaflets for letters, 7,000; miscellaneous, 10,500—total, 1,838,000 copies, comprising 10,248,400 pages. Volumes, including stitched pamphlets in covers, 429,167 copies, embracing 30,931,988 pages. Papers—*Tract Journal*, 803,000 copies; *Child at Home*, 1,615,000; *Christian Banner*, 340,400. Whole amount of printing done—tracts and books, 41,180,388 pages; papers, 2,758,400 copies.

"The cost of the above for copyrights, editing, stereotyping, engraving, paper, printing, and binding, was 15,209 dols. 82c. Purchased of other societies and book-sellers, 40,624 dols. 93c. Total cost of publications for the year, 61,834 dols. 75c."

Addresses were made by Rev. Dr. Tyng, Rev. T. L. Cuyler, and Rev. Henry Ward Beecher.

The New York City Anti-Slavery Society (whose special object is the care of fugitive slaves who reach this city) drew together an overflowing audience in Cooper Institute. The chairman was H. A. Hartt, M.D., President of the Society. The speakers of the evening were Theodore Tilton and Wendell Phillips. Among the persons present was William Lloyd Garrison, who was called out and made a few remarks.

The New York State Colonisation Society met at Irving Hall, with Dr. De Witt in the chair. The audience was not large. The annual report stated the following facts:—

"The number of emigrants to Liberia for the year has been but forty-nine. The total receipts for the year, including a balance on hand at the last anniversary, were 18,827 dols. 62c., and the payment has been 17,673 dols. 66c., leaving a cash balance on hand of 1,154 dols. 66c. Matters in Liberia are briefly noticed. Stephen A. Benson was re-elected President at the last election, this being his fourth term. He has sent three commissioners here to encourage free coloured emigration. The successful influence of Liberia in repressing the slave-trade is noticed; and gratification is expressed at the probability of a recognition of the Republic of Liberia by the United States."

The American Board of Commissioners for Foreign Missions held their exercises in Irving Hall. Mark Hopkins, D.D., presided. The report noticed the following facts:—

"During the eight months ending April 30th of the present fiscal year the receipts are 193,792 dols. This amount includes about 6,000 dols., just acknowledged from Western India, as contributed

by English Christians and the native Churches, and also other donations from native and foreign sources in other fields.

"Nearly 5,000 souls were added to the 161 churches during the last reported year, at the close of which the total number was 24,456.

"The receipts at the end of April were 14,270 dols. in advance of what had been received at the same date last year."

The Bible Society held its meeting in Irving Hall. Hon. Heman Lincoln presided.

"Twenty-seven new auxiliaries have been recognized. The receipts of the year were 378,131 dols. 81c., of which 178,901 dols. 23c. were for books sold. Of Life Directors, fifty-two were made during the year; and of Life Members, 1,057. Gratuitous issues have amounted to 51,480 dols. 67c. Books printed at the Bible House, 1,069,919. Books issued, 1,099,843. The aggregate since the formation of the Society is 16,100,400. Of the Bible Society Record, 421,316 have been issued during the year. Not less than 650,000 books have been distributed to the army and navy of the United States, besides a large number in hospitals and among prisoners of war. Twenty-two agents have been employed during the year, one of whom is in Oregon, one in California, and one in Turkey. Grants of money have been made for publishing and circulating the Scriptures in South America, Germany, Italy, Turkey, Syria, India, and Africa, to the amount of 28,800 dols., aside from foreign works printed at the Bible House, New York."

The reports of eleven of the most important associations make the following exhibit as compared with the reports last year:—

	Rec'ts for 1861.	Rec'ts for 1862.	Dec.
Am. Bible Society, ...	389,551	378,131	11,420
Am. Tract Society, ...	358,735	204,721	154,014
Am. Home Mis. Soc., ...	183,761	163,852	19,999
Am. & For. Ch. Union., ...	60,560	55,000	5,569
Seamen's Friend Soc., ...	72,997	54,652	18,325
Female Guardian Soc., ...	42,295	21,068	21,227
Am. Cong. Union, ...	14,048	7,535	5,513
Am. Tem. Union, ...	6,000	1,373	4,627
N. Y. S. S. Union, ...	18,000	18,000	
			Dols. 241,694
Am. Tract Society of Boston, ...	75,042	88,054	Inc. 13,012
N. Y. State Col. Soc., ...	10,310	18,827	8,517
Dols.	1,231,279	1,011,293	21,529

Total decrease, ... Dols. 220,165

One-sixth of the whole, in times of peace, might indicate a dangerous lapse of Christian interest; but that in time of war only two out of twelve hundred thousand dollars have been lost is a sign of great encouragement.

VI.—*What can be done to promote the Increase of Vernacular Christian Literature?**

The importance of the above question is apparent from the following statement which was made in the last report of the Calcutta Christian Tract and Book Society. "Respecting the preparation and publication of new Vernacular Tracts and Books, not much can be said at the present time. The Committee are under great concern that this part of their work should remain nearly stationary." This statement when made was strictly true, and its truth was the more to be regretted from the notorious fact that Vernacular publications of an unchristian and even anti-christian character are increasing most rapidly in this country, and are being disseminated in large numbers from all the native book shops, and by numerous active and energetic book-hawkers who are daily traversing the country in all directions. Many of the books issuing from the native presses (which are chiefly located in the city of Calcutta) and which are eagerly sought for by the people of Bengal are of a foul and polluting character, though it is to be noticed that there is springing upon among the literati of the country a class of writers whose productions are in their moral tendency of an improved and improving character as compared with those of former times. The great activity of the native press which is not Christian, indicates a growing taste for reading, and the superior character of many of the works issued indicates a somewhat improved intellectual taste among the people. Missionary and Government Schools have doubtless chiefly contributed to the bringing about of this better state of things. It becomes then plainly a duty incumbent on the Christian Church and especially on that portion of it which is in this land to do what it can to provide the growing appetite of the Bengal people for interesting and instructive reading, with a wholesome supply of literary food. But it is not only for the common reading public that a provision must be made. The growing native Church has also to be supplied with mental food. Otherwise our converts and their children, who by their acquaintance with Christianity and intercourse with the European Missionary, have acquired some liking for reading and desires for the acquisition of knowledge, will be left to satisfy their craving with that which will do them more harm than good. The results of such a state of things cannot but be most disastrous in every respect, and should be averted at whatever cost. There

* This question was discussed at a recent meeting of the Calcutta Missionary Conference. The writer of this paper is indebted for much in it to the remarks made by his brethren at the Conference.

are many books which are needed especially for them. To mention only a few, we may name the following.

A Commentary on the Holy Scriptures.

A Biblical Cyclopædia.

An advanced Book on Doctrinal Theology..

A Treatise on the Moral Character of our Lord Jesus Christ.

A Concordance to the Holy Scriptures.

An extended Series of popular Christian books of Biography, History, Descriptive Geography, &c.

Many of the tales also which have appeared in the Sunday at Home and in the Leisure Hour, might be adapted to the people of this country, and furnish a supply of attractive reading not only to Native Christian families but also to the heathen.

A supply of new Tracts is also wanted, to take the place of some of the older ones which have done their work, and may well be supplanted by others, more suited to changed times and states of feeling among the people.

The charge of giving to the people of Bengal a sufficient supply of interesting and instructive Christian books is undoubtedly the peculiar work and duty of the Calcutta Christian Tract and Book Society, and though the Committee of that Society confessed in their report of last year that their work so far as it related to the production of new books and tracts was nearly stationary, they did not by that confession abdicate their post nor forsake their duties in despair. They rather called attention to the real state of things in order to stimulate their friends to rally round and help them. They were aware also of the many circumstances which have combined of late years to retard the production of new works, one of the chief of these has been the death of competent writers and translators. The few of such labourers who had done well have nearly all been removed by death. Those who remain have their hands full.

Whilst looking at what needs to be done, it will not be out of place to glance briefly at what has been accomplished towards supplying the literary wants of the country. The Society has published two series of tracts, the one specially adapted to the Heathen, the other intended for the Christian converts. Of these tracts there are 110 varieties, and more are in course of preparation, of those already published thirty-one have been issued during the past thirteen years. The practice of the Committee is to give their tracts to the Missionaries of all denominations without favour and without stint. No application for tracts from a Missionary is ever refused. If the different Missionaries were to ask during the year for double or treble the number of tracts which they now desire, they would be given to them cheerfully. The Society also publishes a number of books,

its catalogue contains a list of fifty-four. These consist of works on Doctrinal Theology; Evidences of the Bible; Practical, Experimental and Devotional Piety; Biography and History, &c., &c. Of these books, twenty-eight has been published during the past fourteen years averaging two new books a year. Thus it will be seen that the work of production has been going on, though slowly. And it is still going. The translation of the Philosophy of the Plan of Salvation has been just completed; an original work commenced by the late Mrs. Mullens is nearly ready; four new tracts or translations are in course of preparation. And the Tract Society has just brought out in English, with the view of ultimately being translated into Bengali, a most valuable work by Pundit Nehemiah, entitled "a Rational Refutation of the Hindu Philosophical Systems."

But it is never to be forgotten, it will indeed be remembered by some as a discouraging fact, that the books prepared with so much labour and expense do not sell to any great extent. Native Christians rarely think of buying such books, they commonly expect the Missionary to give them. Neither do these books meet with a better reception from the general public of Bengal. The taste for Christian literature has to be created among the inhabitants of India. It is a fact that the books and tracts published by the Society do not take much with the people at large. This probably arises in some measure from the incompleteness of the arrangements by which the books are brought under public notice. For beyond all question some of the tracts and books published are in matter, style and attractiveness not only equal but superior to many of the most popular of the heathen or antichristian publications. The Missionaries are the principal purchasers of the books and the chief distributors of the tracts. They cannot purchase all the books, nor take all the tracts the Committee would willingly give. There is now in store a sufficient quantity of tracts to last, at the present rate of consumption upwards of two years, and the books would suffice for a much longer period. Thus it is clear the supply has more than kept pace hitherto with the demand. It is a question therefore of some interest, Is it well to make further and larger efforts to create a demand for religious books by increasing the supply, or would it be better to be content with the comparatively slow production of books and tracts which has marked the past? Some persons will reply without hesitation, Go on quietly and steadily printing such books and tracts as are offered, and are necessary to keep up the stock, satisfied with the fact that by so doing the demand for such books will be amply met. Whilst on the other hand more perhaps would say, Make great and continuous effort to provide for the people a

popular and Christian literature which shall compete with and supplant that which is antichristian and which is now so widely circulated; and adopt means if possible whereby the books shall be brought into public notice in the hats and bazars and book-shops. For our part we incline to the latter counsel. Christianity is an aggressive force in the world, and must not submit without a brave struggle to be elbowed out of the way by any foe.

But with few competent to this special branch of labour and those all fully engaged, what more can be done than has been? Two things are necessary in order to any satisfactory progress being made in this work, they are—*Men* and *money*.

Men who shall translate English works and adapt them to Bengali modes of expression and thought, who shall revise and edit, if not write original works, are needed. Some person or persons must be set apart for this special work. It was so done in former times, for several years with marked success, and must be done again. Where can the men be found? Our thoughts instinctively turn to the Missionaries. But they are fully engaged and are supported by their different Societies for the doing of other work. They can with present arrangements do but little by the pen, and what they do is the result of great effort and self-denial. What we would recommend is this that a Missionary, or any other Christian gentleman well versed in Bengali (if acquainted with Sanscrit so much the better) should be appointed as Editor of the Vernacular publications of the Tract Society, and that with him should be associated two native assistants well acquainted with English. The idiom and style of language of the works produced, would depend chiefly for correctness and beauty on the native assistants, the accuracy of the translation would be ensured by the close attention of the English Editor. If some arrangement of this kind were made, the work of publication might steadily go on day by day and year by year. Two Magazines might be immediately established, one for adults the other for children. In these, many of the works afterwards to be published in volumes and as tracts might first appear, by which the work of careful revision would be facilitated. Surely men could be found who could do such work well. If such men are not immediately at hand they must be made.

The second want is *funds*. The plan we have ventured to propose would be costly, but we think it would be efficient, and surely the cost could be met. Is it too much to hope, that the different Missionary Societies would contribute, say Rs. 500 a year each towards the carrying out of such a plan, if approved by their agents here, and by which so great a common good would

be effected? And since the Vernacular Education Society instead of establishing Schools as it was hoped it would do, has become a competing Christian Book Society, might it not be expected that it also would give a grant in aid of such an undertaking? We think it might, but whether or no we are quite sure that the Committee of the London Religious Tract Society would give most liberally in support of such a scheme if once fairly started. The story of their liberality to India is an old and continuous one, not to be ended yet we hope for many a day. For several years they did give Rs. 1000 per year for the partial maintenance of an Editor of Vernacular works and would doubtless renew their kind help if asked. Increased production would also require an increased supply of paper: this would be given by the Parent Society. The cost of printing and publishing would doubtless be met by the Christian public in India.

The plan here proposed may seem a large one and be regarded as impracticable on account of the great outlay. If that be so, the plan might be modified, so that the Editor and his assistants should only devote a portion of their time to this work daily, say three hours a day. The expenditure of money required for this would be comparatively small, whilst the results would in time be most cheering and satisfactory. But whether this or any other plan be tried, we trust that something will be done soon on such a systematic plan as shall secure for the people of this land a regular supply of sound and healthy Christian reading. In England, the power of the press is believed in, it is recognised and felt there. So it is coming to be in India. Let the Christian Church then be wise in its day and use well and faithfully the instrumentalities placed at her command for extending the knowledge of the Redeemer's name and glory.

GIMEL.

VII.—*Vernacular Education in Bengal.*

The long contemplated question of Vernacular Education for the lower classes of Bengal, has at length come to an issue. Government has now arrived at a decision respecting it, and has given orders for its immediate introduction into the districts of Burdwan, Dacca and Nuddea.

The Official Papers just published contain certain correspondence, carried on between the Governments of Bengal and India and the Educational Department, from which we learn on what arrangements the scheme is to be conducted. They

are at present formed on the same basis as that of the plan proposed by the late Lieutenant-Governor of Bengal; though an important, indeed the most important, feature of these arrangements forms no part of the plan of Sir John Peter Grant. The principle of his plan was "That we must not disregard the kind of instruction that the people have hitherto sought and approved;" but must look for our success in "basing a new scheme on the indigenous schools already existing," and endeavour to improve both the schools and the race of schoolmasters. He came to this conclusion, seeing that "all attempts made to reach the mere agriculturist, however praiseworthy, and by whatever amount of talent and energy supported, must fail wherever they are not in unison with the habits and feelings of the people;" and that "any scheme involving the abolition of all existing village schools, and the deprivation of all the schoolmasters, must create for itself obstacles that may be insurmountable."

He accordingly proposed, that the Educational Department should select in each zillah, which may be included in the scene of operations, such of the village schools, as may be thought to be the most important and the most capable of improvement; and induce the gurus, or the proprietors and supporters of the schools to submit to periodical inspection. The erection and repairs of the school-house and the greater part of its expenses are to be left with the inhabitants, as they were before, and the teacher will be chiefly remunerated by the fees paid by the scholars.

In order to enlist the sympathies of the teachers and improve the character of the schools, books containing "in a compact form, all that has hitherto been taught at such places by dictation, namely, arithmetic, agricultural and commercial accounts, forms of agreements, quittances of rents, bonds, &c., and even models of the complimentary or formal letters which inferiors constantly address to their superiors" are to be supplied at a very low price. But care should be taken "that the higher and better instruction offered should not be too much in advance of the requirements of the people." All attempts at English instruction are to be rigidly excluded, and the improved course is to be restricted "to the measurement of land, to some short Bengali grammar of the simplest kind, and to the first elements of geography and Indian history."

In order to raise the character of the gurus he thought it unadvisable to make them pass any compulsory examination; for scarcely any of them would submit to any such ordeal; but "to stimulate the best men of the class to greater exertion and so lead them to adopt an improved course of study, by conference, by judicious advice and by holding out hopes of

reward." The rewards thus to be given should be reckoned quite distinct from any system of grants-in-aid, as the latter could never be applied to purely vernacular schools. They are to be distributed within a fixed limit by the Inspector, on his being satisfied with the scholars, in the examinations they shall pass on the subjects of their study, and should not exceed half the average amount of the earnings of the guru. The amount of his earnings being estimated at Rs. 5 per month, the reward must not exceed Rs. 30 a year. But such of the gurus as will not give any sign of improvement, will at once be struck off the Government list.

He also proposed, that six such vernacular schools, having a course of study in every respect similar to that of the indigenous schools; but taught by better educated and better paid teachers, and conducted on improved principles from the beginning, should be established in each zillah by Government, to serve as models. The spots to be selected for them will not be sudder stations, or stations of sub-divisions, but thickly populated rural villages, the school-house will be a better built one; and all the expenses, both for its establishment and the subsequent prosecution of work, will be entirely paid by Government. Books will be supplied to them at a very trifling cost just as to the other schools. The salary of the head teacher is not to be less than Rs. 20 per month, exclusive of what will be raised in fees from the boys at the monthly rate of one or two annas per head; and allowing 10 Rs. more for incidental and other expenses, the whole cost for each school will be Rs. 30 a month or Rs. 360 a year.

To carry on the work of supervision of both the indigenous and the model schools, he recommended the appointment of four deputy Inspectors to each zillah that furnishes one hundred village schools, allowing one Inspector to twenty-five schools. Their salaries he fixed at 100 Rs. per month each, inclusive of travelling allowance.

Thus, according to his scheme, the cost for one hundred indigenous village schools allowing Rs. 50 to each per annum, together with that for six model schools and four deputy Inspectors would be as follows:—

	Month	*Year.*
100 Indigenous Schools, ...		5,000
Six Model Schools each at Rs. 30 per month,	180	2,160
Four Deputy Inspectors at Rs. 100 per month each, ...	400	4,800
		11,960
Total in round numbers, say Rupees, ...		12,000

The above was regarded as sufficient for the experiment, commencing it in some of the populous districts of Lower Bengal, which are not very constantly brought in contact with the advantages of civilization and English education; while, should the plan succeed, the number could easily be increased to any extent as circumstances may require and funds may allow.

He did not deem it necessary to recommend the establishment of normal schools for teachers as a part of his plan; for he thought, "That no normal school other than a provincial one for each district would ever supply to the fullest extent, requisite teachers for the lower class of schools. It would be unreasonable to expect any teacher brought up in a normal school at Calcutta or Hooghly to proceed to teach scholars in the province of Cuttack, or the division of Dacca, on such a moderate salary as must be assigned to teachers of schools in those localities. The teachers for each district must be furnished in and by the district. For the purely vernacular schools contemplated by this project, we ought to look to the model vernacular schools proposed to be established. If the support extended to the native village schools should result in success, that success will immediately raise the character of the schools and of the indigenous teachers, and will call forth fresh teachers as a natural consequence, and thus we shall attain our object."

But the plan that has been adopted and is now going to be enforced is far different from the preceding one of Sir John Peter Grant. Though it has the village school and the village guru for its basis, it vastly differs from the foregoing in the mode of treating them. It has been for some time past made use of by the Educational authorities at whose suggestion it has been adopted.

Unlike the former, instead of leaving the gurus to themselves, it transfers a certain number of them with stipends of Rs. 5 per month to a normal school, where they are to remain for a year and receive instructions necessary to the discharge of their duties as teachers; while normal school pupils supply their places in the village schools, receiving a salary of Rs. 12 per mensem each:—the cost of the arrangement being 17 Rupees per month for each school. Thus it supplies a great defect for which the plan of Sir J. P. Grant made no provision; for it is true, as it was justly remarked by the Marquis of Hastings on the question of vernacular education, that the village school-masters could not teach that in which they had themselves never been instructed." The gurus, after they complete their year of training, will each of them receive, on

examination and approval by the Inspector, a certificate which will carry with it a monthly stipend of one Rupee and will be renewable every two years, as long as they discharge their duties to the satisfaction of the Inspector.

This plan of transferring the gurus to a normal school for a year was at first devised by Mr. Woodrow, and has already been carried into practice, from the beginning of the last year in the district of Burdwan, where it is said to have met with "great success," and has been found "popular both with the gurus and the villagers."

The expenditure for each school will thus be Rupees 204 for the first year, when the guru remains in the training school; but on his return, no monthly salary will be given to anybody; but that he will continue to receive a monthly stipend of one Rupee in right of his certificate, and certain other sums which will be given to him in the shape of rewards, in proportion to the attainments of his scholars, to be estimated by the Inspector in his periodical examinations. The rules regarding these rewards as originally laid down by Mr. Woodrow are the following :—

"The *inducements* to gurus to introduce printed books and improved plans of writing will be rewards in solid cash for work done, since Rupees will plead more forcibly than words, if no religious or inveterate prejudices are offended.

"The *rate* of reward will in no case exceed half what the guru receives from his pupils. As these receipts are calculated to be about Rupees 5 a month, the total sum allowable in a year for one school will be Rupees 30.

"The *scale of rewards* to the gurus will be *nothing* for boys who cannot read, spell, and write at dictation words of three letters and say the multiplication table up to ten times ten.

"*One pice monthly* for every boy who can read and explain the meaning of words and sentences in the Third Number of the Infant Teacher, or in some similar book, and who can do sums in simple addition, subtraction, and multiplication.

"*One anna monthly* for every boy who can read and explain the Fourth Number of the Infant Teacher, who can work easy sums in mental arithmetic, and can do, on his slate or on plantain leaves, simple sums in compound addition, subtraction and multiplication.

"*Two annas monthly* for every boy who can read and write without gross blunders, who can work sums in the rule of three, who can copy a map neatly, who knows the proper forms of address, and who has made some progress in the knowledge of zemindari and mahajani accounts.

"*Four annas monthly* for every boy who completes the highest course prescribed for indigenous schools.

"*The time for rewards* will be half yearly or quarterly, as may be found convenient, and the amount will generally be determined by the number and progress of boys whom the Inspector examines."

Thus the money to be given to the gurus in the shape of rewards will never exceed Rs. 30; and it is the intention of Government, that "after the return of the guru from the training school, the expenditure will be so far reduced, as to bring the whole expense of each school, including stipends, rewards, and children's prizes, within the fixed limit of Rupees 50 per annum."

The studies which Mr. Woodrow fixed for his schools in Burdwan, and which, we believe, will also be fixed as the standard for all such schools are, "reading, writing, and arithmetic, and when some progress has been made in mensuration, zemindari and mahajani accounts, forms of agreements, bonds, quittances for rent, and models of letters which inferiors address to superiors. The book selected for this purpose is the second edition of the Patra Kaumadi. The veriest elements of Bengali grammar, geography, and history will be sufficient, and even this should not be taken in hand till satisfactory progress is made in the other subjects."

The gurus, we believe, will be required to keep an attendance register, from which returns will be prepared by the deputy Inspector once a year.

As for "model schools," six of which each costing Rs. 30 per month, were proposed by Sir J. P. Grant to be established in each district that furnishes one hundred indigenous schools, there will be none; for it seems to the present Lieut.-Governor that they may or may not be visited by those (*i. e.* gurus) "for whose benefit they are intended as examples." But in their stead one training institution is to be established which will consist of a model school with a normal class attached, in which the present and future gurus of the district will be trained for their work as intimated above. In a school of this sort "great care is to be taken to fix the course of study with special reference to the elementary nature of the work it is required to do." The work in each, it is believed, can be maintained with complete efficiency for Rs. 180 per month, which is the amount set down by the late Lieut.-Governor for supporting six model schools, in whose place it is to be substituted.

Regarding the machinery that is to be employed for the purpose of supervising the schools, the present scheme agrees with that of Sir J. P. Grant. It entrusts twenty-five village schools to the charge of one deputy Inspector, and fixes his salary at Rupees 75 per month, exclusive of a travelling allowance that

shall not exceed Rs. 25, excepting in the very straggling districts; so that his total allowance will be 100 Rs. per month.

Accordingly the sum of Rupees 30,000 has been assigned for the purpose of initiating this system of vernacular education in Bengal, under the above arrangements during the current year. This sum has been equally divided between the three Inspectors of schools for the south-west, the central, and the south-east divisons, at Rs. 10,000 each, in order to commence the work at once, in the zillahs of Burdwan, Nuddea, and Dacca respectively. The expenditure will be as follows :—

1 Deputy Inspector, ...	1,200
Gurus transferred to Normal Schools, say 35, at Rs. 17 each per mensen, Rs. 595 per month, ...	7,140
Rewards and contingencies say, ...	1,660
Total, Rupees,.....	10,000

As these arrangements will evidently absorb the whole sum of Rs. 30,000 assigned in the budget, and some additional expense is sure to be incurred for the establishment and maintenance of the normal training schools, it is the desire of Government that the Educational Department will see, that "it will not be more than can be defrayed from savings in other directions."

VIII.—*Notes and Extracts.*

We take the following from the *Evangelical Christendom*. It presents a review of Missionary zeal which Protestants are too fond of overlooking.

REPORT OF THE ROMANIST SOCIETY OF LYONS FOR THE PROPAGATION OF THE FAITH.—You are aware that there exists at *Lyons* a central association of Roman Catholic missions, for preaching the doctrines of Popery amongst the heathen and in Protestant countries. This is the *Society for the Propagation of the Faith*. It has just published its report. The committee has received, in the course of the last year, a sum of 4,700,227f. It is interesting to see in what proportion each country has contributed to this sum :—

	Francs.
France has given,.....	3,074,223
Italy,.....	445,112
Belgium, ...	276,878
Germany, ...	261,760
The British Isles,.....	224,668
The Netherlands,.....	82,248
Switzerland,.....	51,596
Portugal, ...	26,238
The East, ...	21,144
Spain, ...	19,266

Russia and Poland,	1,803
Other countries of the North,	433
Asia,	19,914
Africa,	29,503
North America,	146,578
South America,	15,090
Oceania,	3,768

Some instructive remarks may be made on this comparative table of the receipts of the great Propagandist Association of Lyons. Let us observe, first, that this society embraces in its sphere of labour operations of two classes—viz., *Colonial, Continental, and other Missions*, and *Home Missions*. Well! I see by the list which you have published in your last number* that the English Societies for Colonial Missions, &c., have received, for 1862, the sum of 196,472 pounds sterling, and the Home Missions 179,820 pounds sterling, making a total of 376,292 pounds—that is to say, more than 9,400,000f. The Protestants of Great Britain have therefore given towards foreign and home missions just double what has been given by the Romanists of the entire world!† On which side, I ask, is the superiority in liberality and zeal? And when the apologists of Popery accuse Protestantism of being in a state of languor, or even of death, do they not utter the grossest of falsehoods? Compare your receipts with ours, and judge whether the disciples of the Reformation do not make more generous sacrifices than the adherents of the Papacy! The 160 millions of Romanists have furnished 4,700,227f., and the Protestants of Great Britain alone 9,400,000f.! This is truly a mathematical demonstration!

Nor is this all. If we examine in detail the tabulated receipts of the Society of Lyons, we shall find that France has contributed about *three-quarters* of this sum. Italy has given only 445,112f. This is little for the country in which the Pope and cardinals reside. The British Islands (which apparently include Ireland) figure on the list only to the amount of 224,668f. I know not whether Cardinal Wiseman can congratulate himself on so paltry a contribution. It would seem that the Romanists of the British Isles might be more generous if they had but the will. But what is specially worthy of attention is, the extreme smallness of the sum received in Spain. What! the Romanist country *par excellence*, the country of Philip II., and of the Inquisition—the land which so vigorously persecutes Matamoros, and all attempts at proselytism—the Spanish people, with their numerous clergy, have subscribed only 19,266f.!

Missions of the British Presbyterian Churches.—A correspondent of *Evangelical Christendom* obligingly furnishes the subjoin-

* See *Observer*, page 358.

† This is far from representing the real state of the case, which is, in fact, still more to the honour of Protestantism than as suggested by our correspondent. The Lyons Propaganda includes missions to the heathen; four Protestant societies for a similar purpose, raised, last year, upwards of 400,000*l*. This was exclusive of the amounts raised for foreign missions by Protestant societies in Scotland and Ireland.—Eds. of *Evangelical Christendom*.

ed statement, by way of supplementing that contained in our last number respecting the various London religious societies. The amount raised for missionary purposes by the British Presbyterian Churches was, according to the last published accounts, in each case in which the exact sum could be ascertained, as follows:—

Free Church of Scotland: Foreign and Home Missions,	£40,667
United Presbyterian Church: Foreign and Home Missions,	27,570
Irish Presbyterian Church: Foreign and Home Missions,	12,148
Four other bodies, whose exact missionary income is not ascertained—viz., Established Church of Scotland, Scottish Reformed Presbyterian Synod (Covenanters), English Presbyterian Church, and Welsh Presbyterian Church—raised at least,	30,000

"Thus," adds our correspondent, "you will have a total of 110,000*l.* by the Presbyterians of the United Kingdom for the extension of the Gospel at home and abroad, of which the home work may require 30,000*l.*, and the foreign 80,000*l.* The other Churches of Christ throughout the three kingdoms, and throughout the world, should know this fact for their encouragement.

The following remarks suggested by a review of the "Charities of London in 1861," also contrasts favorably with the supposed beneficence of Popish countries. It is indeed delightful to find how much is done to alleviate distress and teach the ignorant and helpless.

THE MUNIFICENCE OF MR. PEABODY, and some other recent acts of princely generosity, are likely to secure results and to confer benefits of wider range than were at first contemplated. The aim of our American benefactor to devote 150,000*l.* to "ameliorate the condition of the poor and needy of London, and promote their comfort and happiness," has awakened especial inquiry both into the actual condition of the metropolitan poor and into the existing and prospective means for their improvement.

London is full of charities. It enjoys the rich inheritance of the beneficence of past ages, is the centre of a world-wide liberality, and possesses increasing revenues for its own citizens for which it has required the ingenuity of lawyers to discover claimants. There are the medical charities, including 14 general hospitals, making up 3,526 beds, and receiving 32,199 in-patients, and having nearly 400,000 out-patients under treatment during the twelve months. Among these is St. Bartholomew's Hospital, with an income of 32,000*l.*, and Guy's which was built and endowed by the person after whom it is named, at a cost of 220,000*l.*, and which subsequently received a legacy from Mr. Hunt, of Petersham, of 200,000*l.*, to provide additional accommodation for 100 patients. There are philanthropic societies for the promotion of public health and morals; among others those for protection against fire and flood. Thus the Royal National

Lifeboat Institution has rescued nearly 12,000 wrecked persons on the shores of the United Kingdom. There are baths and washhouses for the labouring classes, which in the metropolis alone provide some 2,000,000 baths or washings a year; there are 80 free drinking fountains erected in London, 20 others are promised, and it is proposed to build 300 more; there are upwards of 50 reformatories, penitentiaries, and industrial schools, maintained at a cost of more than 50,000*l.* a-year, and the female penitentiaries will accommodate more than 1,000 inmates. There are charitable societies for the relief of destitution and distress, the beneficence of which is usually bestowed in the inclement seasons of the year or on special classes of the poor and suffering, native and foreign.

Next we have the provident and benevolent institutions for aiding the resources of the industrious. Among these there are 262 metropolitan loan societies; there are 2,053 friendly societies in Middlesex, and 23,000 in England and Wales. Under this class of benevolent institutions there are also homes for young women, associations for the sale of work of ladies of limited means, and a school of cookery to afford instruction to all classes in that important art.

5thly, there are the benevolent and provident pension funds for the purpose of assisting persons who have seen better days, but who have been reduced to necessitous circumstances. It is computed that, besides the Queen Anne's Bounty, the sum thus expended amounts to about 250,000*l.* a-year, which is distributed in various proportions among about 12,000 persons, principally the aged. The City of London is also exceedingly rich in ancient endowments for charitable purposes. Some of these bequests have been unavoidably diverted from the original design; as for instance, the moneys left for chimney-climbing boys and Algerine slaves. The City companies, too, are the almoners of large benevolent funds. Thus, the Goldsmith's Company give to their poor 5,000*l.* a-year, and the Fishmonger's distribute 9,000*l.* or 10,000*l.* in England and Ireland.

London usually takes the lead is originating national subscriptions for great public objects, and these efforts recur, on an average, once a-year. Besides the permanent institutions thus often created, the sum of about 100,000*l.* a-year is in this way commonly raised.

Besides all these and a legion of other charitable institutions not named, there are the educational societies, which have their central boards in London, and the religious societies, Bible, church and chapel extension, and home and foreign Missions; and "as an evidence," says Mr. Sampson Low, "of denominational wealth and active liberality, the great Congregational body are now raising a sum for some measure of practical good to their hardworking clergy and members, to which the names of four individuals are subscribed as contributing 5,000*l.* each, and eight others averaging 2,000*l.* each have already followed. Another illustration, a type of the earnest, working philanthropy of our day, is the career of one who has just passed from us and now rests from his labours (Dr. Andrew Reed), a man whose memoir must be sought for amongst the records of the Asylums of the London Orphan, of the Infant Orphan, and of the Fa-

therless Children, the Institution for Idiots, and the Hospital for Incurables; the successful establishment of all of which, I learn, is mainly to be attributed to his labours at their foundation."

Thus London gathers up the treasures of the benevolent and Christian of Great Britain, and expends them in the alleviation of every form of suffering, physical and intellectual, moral and spiritual. There are no fewer than 640 such institutions, 141 of which have been established within the last seven years. Their aggregate income last year derived from voluntary contributions amounted to 1,600,594*l.*, and from dividends, property, or trade 841,373*l.*, making a total of 2,441,967*l.*

WE ARE GLAD TO FIND that the views we expressed last month on the state of things in China, are held by others. The English *Spectator* says—

We hope some member who must be answered will ask before the close of the Session what we are doing in China, for "the further papers" just presented to Parliament are not pleasant to read. The chronic Indian disease, disobedience of English orders, seems to have extended to China. In August last, Earl Russell positively prohibited interference in the civil war except to protect the lives and property of British subjects, yet in March Admiral Hope kills 900 rebels some twenty miles from Shanghai without any orders at all. There is talk, too, of lending officers to the Imperial Government; ships have already been lent for transport; Captain Sherard Osborne wants to become a mandarin; Prince Kung is urgent in applications, and the local papers are talking of the propriety of shelling Nankin. We protest utterly against this slaughter of human beings without warning, or declaration of war, or even discussion. If these Taepings are really, as Consul Harvey affirms and Consul Medhurst, a "sinologue," a Christian, and a gentleman, denies, mere pirates on land, enemies of the whole human race, we may be justified in helping to put them down, though even then the work of mercenaries is not a very congenial occupation. But this slaughter in spite of orders, before inquiry, and with no conditions binding the mandarins not to abuse success, is an intolerable perversion of principle. Admiral Hope might just as well go and slaughter a tribe in the Philippines at the bidding of the Spanish Governor. If some order be not taken in the matter, we shall find ourselves some fine day bound to uphold the Tartar dominion over a third of the human race. Is not India trouble enough that we must go blundering through all the rivers of China, and shelling crowds, of whose motives, and means, and end, we know just nothing at all?

IX.—*Madagascar.*

Nearly five-and-forty years since, the Fathers and Founders of the London Missionary Society commenced efforts, for introducing the Gospel to Madagascar. In the month of March, 1819, Messrs. Bevan and Jones, agents of the Society, landed in the island, with

a view to permanent labour; but, within a few weeks, the former of these devoted men, and his wife and child, were removed by death; the wife and child of his associate also died; while the solitary survivor was so utterly prostrated by disease, as to be compelled for a season to return to Mauritius.

Undismayed, however, by these calamities, Mr. Jones, who had, in the meantime, been joined by Mr Griffiths, proceeded, in the autumn of the following year, to Madagascar, and through the kind offices of the British resident, they were permitted to settle at Antananarivo, the capital, with the entire approval of Radama, the king.

The favourable regard of the King was, doubtless, to a considerable degree, secured by the beneficial arts and customs which the Missionaries, in subordination to the higher objects of their office, introduced and commended to his subjects; but, eventually, multitudes of the people understood and appreciated their ministry, and sought instruction in the great truths of salvation.

Encouraged by the favourable intimations of Divine Providence, the Directors made vigorous efforts to extend their labours, and, from the year 1818 to 1828, they sent to Madagascar *fourteen* labourers, consisting of six ordained Missionaries, two Missionary printers, and six Missionary artisans.

But at the expiration of eight years from the establishment of the mission, Radama, who had proved its active and faithful friend, died; and he was succeeded by the late Queen, whose reign of cruelty and terror is at length closed.

During the fifteen years of their residence in Madagascar, the Missionaries laboured with unwearied diligence and zeal and the results of these labours must command our admiration. The number of *schools* they established amounted to nearly 100, containing 4000 scholars; more than 10,000 children passed through these schools, to whom were imparted the elements both of useful instruction and religious truth. *Elementary books* were provided for the pupils; and a large proportion of these were distributed among the people, who acquired the art of reading without attendance on the schools. Two *large congregations* were formed at the capital; and nearly 200 persons, on profession of their faith, were admitted to *Church fellowship*. *Preaching stations* were established, also, in several towns and villages at a distance from the capital; and many services were held, weekly, at the dwellings of the native Christians. *Two printing presses*, sent out by the Society, were in constant operation, and beside *school-books* and *Tracts*, printed and put into circulation, a *Dictionary of the language* was prepared and printed in two volumes. But, *above all*, the whole of *the Scriptures of the Old and New Testaments* were *translated, corrected*, and *printed in the native language*—a language which had been first reduced to a written form by the labours of the Missionaries.

Towards the close of 1834, the coercive and persecuting measures of the Queen were brought into full and fatal operation. All Christian instruction was prohibited in the schools—the congregations dispersed—the observance of Christian ordinances strictly prohibited

—and even the possession of the sacred Scriptures was attended with heavy penalties. And, as an aggravation of all other sorrows, the Christians beheld their faithful Missionaries compelled to abandon their much-loved work, and themselves left as sheep without a shepherd in the midst of ravening wolves.

For the fifteen years following the expulsion of the Missionaries, many thousands of the native Christians suffered poverty and degradation, slavery and death, rather than deny Christ, or relinquish their hope of heaven, founded on His dying love. The Rev. Wm. Ellis, on his visit to Madagascar in the year 1856, collected much authentic information respecting these faithful confessors and heroic martyrs, of which he has given in his interesting volume a concise summary:—

"More than twenty years have passed since the profession of the Christian faith was publicly prohibited in Madagascar, and during this period all available means have been employed, often with subtile ingenuity and great severity, to enforce the prohibition. Death has not only been inflicted, but in the preliminary treatment of the condemned, and in the manner and circumstances of their punishment, it has been an object to augment the agony of their sufferings, and to render the prospect of death most frightfully appalling. The first Christian martyr in Madagascar suffered in 1837, the second in the following year. Three or four years after, *nine* at least were put to death in such a manner, and with such accompanying circumstances, as were intended to involve the supposed criminals in the deepest ignominy. In the year 1846, the sufferings of the people appear to have been great; but the severest persecution to which they were subjected, and in which the greatest number fell, occurred in the year 1849.

"But besides these, multitudes, probably amounting to thousands, and including those of every rank and age, from the unconscious infant who, with its parents, had been sold into slavery, to the venerable sire whose long life had been spent in the service of his country—or from the noble, whose rank and lineage placed him near the throne, to the poor and friendless slave—all had been punished for supposed or acknowledged participation in the reading of the Christian's book, or the offering of the Christian's prayer. The punishments inflicted had been almost as varied as the condition or the circumstances of the criminal. The Tangena, or ordeal of poison-water, had frequently been administered with fatal effects. Confiscation and seizure had been made of house and land, and of every kind of property belonging to the accused. Multitudes were reduced to slavery, sold in the public markets, and subjected to all the ordinary miseries resulting from separation from their nearest relatives, frequently with two extra conditions, intended to enhance the bitterness of their cup, viz.—that they should only be sold to those who would engage to make them labour severely and continuously, and that their relatives or friends should not be allowed to redeem them, but that they should be, as it was expressed, 'like weeds of the waste, bowing down their heads till they died.'

"I obtained a detailed and deeply affecting account, written in the

native language, with the substance of it also in English, of the trials of the Christians in 1849, the period of the last severe persecution.

"Of the numbers implicated, some idea may be formed from the fact that at one time and at one place, thirty-seven who had explained or preached the Word were reduced to slavery, with their wives and children; forty-two who had possessed books were made slaves, and their property seized; twenty-seven who had possessed books, and who had preached, or explained, were made slaves, with their wives and children; six, with whom it was a second offence, were imprisoned; 2055 had paid one dollar each; eighteen had been put to death; fourteen hurled from the steep rock; and four burnt alive.

"Those who had been appointed to die were treated with the greatest indignity. They were wrapped in old, torn, or dirty mats, and rags were stuffed into their mouths. Seventeen of them had been tied each along a pole, and had been thus carried between two men, bearing the pole on their shoulders, to the place where sentence was to be pronounced. One of their number, being a young female, walked behind the rest. Four of them, being nobles, were not killed in the ordinary way, as there is an aversion to the shedding of the blood of nobles—they were therefore sentenced to be burned. When the sentence was pronounced, some derided, and the condemned were then carried away to the places of execution. The four nobles were burned alive in a place by themselves. Two of them were husband and wife, the latter expecting to become a mother. At the place of execution life was offered them if they would take the required idolatrous oath. Declining to do this, they were bound, and laid on the pile of wood, or placed between split poles, more wood being heaped upon them, and the pile was then kindled. Amidst the smoke and blaze of the burning wood the pangs of maternity were added to those of an agonizing death, and at this awful moment the martyr's child was born. I asked my informants what the executioners or bystanders did with the babe. They answered, 'Thrust it into the flames, where its body was burned with its parents, its spirit to ascend with theirs to God."

"The remaining fourteen were taken to a place of common execution, whither a number of felons who had been sentenced to death were also taken to be executed together with the Christians. The latter were put to death by being thrown over a steep precipice—the Tarpeian Rock of Antananarivo. Each one was suspended by a cord on or near the edge of the precipice, and there offered life on condition of renouncing Christ and taking the required oaths. Of these there was one, who, though in the prospect of an ignominious, instant, and violent death, spoke with such calm self-possession and humble confidence and hope of the near prospect of glory and immortal blessedness, as very deeply to affect those around him. The young woman who had walked to the place of execution, it was hoped would be induced to recant. With this view she was, according to orders, reserved until the last, and placed in such a position as to see all the others, one after another, hurled over the fatal rock. So far from

being intimidated, she requested to follow her friends, when the idol-keeper present struck her on the face, and urged her to take the oath and acknowledge the idols. She refused, and begged to share the fate of her friends. The executioner then said, 'She is an idiot, and does not know what she says. Take her away.' She was then taken from the place, and afterwards sent to a distant part of the country."

Although death had not been publicly executed upon the Christians during the later years of the Queen's reign, which is attributed mainly to the influence of her son, yet her unrighteous and cruel laws remained unrepealed, and from the uniform tenor of the letters received from the native Christians, it is evident that the reign of terror continued to the latest hour of the Queen's life; but her son and successor, while his own life was yet in jeopardy, proclaimed liberty to the captives, and the opening of the prison doors to them that were bound. And if we have heretofore remembered in our prayers "those that were in bonds as bound with them," it behoves us to-day to share in their songs of deliverance. "When the Lord turned again their captivity, then were they like them that dream. Then was their mouth filled with laughter and their tongue with singing; then said they among the heathen, The Lord hath done great things for them." "Verily," replied the emancipated exiles, "The Lord hath done great things for us, whereof we are glad."

The views and the policy of the new sovereign, in relation to foreigners and their respective governments, are most liberal and enlightened. Hitherto none but natives have been allowed to reside in Madagascar, except by permission of the Government, and these exceptions were very rare, and granted only for a limited period: such were the terms on which the first Missionaries were received by Radama. But now all restrictions on commerce and intercourse with foreigners are abolished—the country and the capital are opened before them—and the King makes known his strong desire to live in peace and amicable intercourse with all nations.

On his accession to the throne, Radama II. communicated these just and enlarged views specially to the Governor of Mauritius, for transmission to the Government of Engiand; and, in consequence, an influential deputation was immediately appointed to visit the capital of Madagascar, with a view to present the congratulations of the Governor to the King, on his accession to the throne, and to assure him of the friendly disposition of the Queen of England and her people. The deputation also conveyed appropriate presents to the new sovereign, as a practical expression of respect and friendship.

In the month of February a despatch from the British Government reached Mauritius, accompanied by an autograph letter of congratulation, from Her Majesty the Queen to Radama II., which were forwarded forthwith by a special messenger to the capital. These documents will afford great satisfaction to the new sovereign, and tend greatly to consolidate his Government.

In accordance with the invitations of the Malagasy Christians, Mr Le Brun visited the island, and proceeded to the capital, in the month of October. He was accompanied by Andrianado, or, as better

known by his English name, David Johns, who was compelled to flee for his life, and take refuge in Mauritius in the year 1836, where he has since laboured as a Christian teacher among his countrymen in exile.

The report which this intelligent man gives, of what he had heard and seen at Antananarivo, confirms and enlarges all the good tidings previously received:—

"From David Johns," writes Mr. Ellis, "I received much explicit information respecting the Christians, and the encouragement afforded them by the King and some of the high officers. The Commander-in-Chief is very favourable; he has given the Christians a house near his own residence for a chapel; and some of the female members of his family are very sincere Christians. Letters recently received from the capital state that the King has walked at the head of a large procession of Christians, from a palace in the suburbs to his residence in the city, and that, at his request, the Christians sang all the way.

"The statements made personally by the King to David Johns, and the explicit assurances by the Christians in their latest letters, exclude the slightest ground for doubt as to the wishes of the King and the people that Missionaries should come as soon as possible, and that they will be cordially welcomed. In regard to the proceedings of the native Christians, the King recommended them not to make any change in their modes of worship or organization till Mr. Ellis and the Missionaries came to tell them what to do.

"The Christians are active, energetic, and grateful for their wonderful deliverance, feeling their way in ecclesiastical matters. Their numbers have greatly increased since the accession of the King to the throne. Their desire after books is great—the neophytes for elementary books, the advanced Christians for the entire Bible. They said to David Johns, 'Tell Mr. Ellis we wish he was here to talk with the King; but tell him not to be anxious or afraid on our account: we shall be firm; we cannot be turned from the English, or from the faith and practice taught in the Bible. Tell him not to fear that we shall listen to what the priests say, or encourage them. But tell him we want Missionaries, and printers, and press, speedily; that we shall keep on in our past way till he and the Missionaries come to tell us how to proceed, and how to help the Word of God to grow.'

"The King seems to be walking in the steps of Radama I. as closely as he can. He has ordered schools to be established, as soon as teachers can be provided, in all the villages in which schools were opened by the late King. He has abolished the ordeal by Tangena. He has made it a rule that all who appear before him shall do so in European clothes. He has encouraged the study of English to the utmost extent, having made it the diplomatic language of his government. In this respect the people share fully in his preference. As an illustration, I may mention that when Mr. Le Brun began to pray in French, before one of the large congregations on the Lord's-day, the native Minister stopped him, and requested him to pray in

English, as the people liked the English language; and he consequently did so."

The re-opening of Madagascar to the Missionaries of the Cross—an event for which the Church has prayed and waited five-and-twenty years—left the Directors of the London Missionary Society without hesitation as to their course of duty. Eight years since, when the prospect of deliverance for the persecuted Christians and the admission of Christian teachers appeared to be at hand, upwards of SEVEN THOUSAND POUNDS were raised by the members of the Society to accomplish this object; and, although the sanguine hopes then cherished were for the time disappointed, this fund has been held sacred, and is now, happily, available for the object designed. It appeared, also, to the Directors that their long-tried and beloved friend, the REV. WILLIAM ELLIS, whose visit to Madagascar in 1856 was connected with incalculable advantages, would be *the man* to undertake another visit to the Island, with a view precisely to ascertain facts, which may have great influence on the future progress of the Gospel, and to prepare the way for the introduction of a new body of Christian labourers. Our devoted brother readily accepted the invitation of the Directors, regarding it as the clear and imperative call of his Divine Master to this new and arduous course of duty.

Mr. Ellis embarked at Southampton, for Madagascar, on the 20th of November, and reached Mauritius in health and safety on the 27th of December. It was foreseen that, in consequence of the unhealthy and perilous climate of the coast during the early months of the year, our friend would be detained in the colony during that season; but it was anticipated that he would possess opportunities for correspondence, both with the King and the Malagasy Christians, and of giving them assurance of the unabated sympathy and affection of their friends in Britain. These expectations have been fully answered; both the Sovereign and the people have rejoiced at the intelligence that he was so near their coast, and have, we trust, ere this, given him a hearty welcome in the city of Antananarivo.

Encouraged, also, not only by the permission, but the urgent wishes of RADAMA, and the importunate requests of the Native Christians, the Directors resolved to use all practicable means to send forth, in the early part of the spring, a band of Missionaries (not less than six in number), suitably qualified for the different departments of labour demanded by the new circumstances of the Church in Madagascar. In addition to three brethren directly bearing the Missionary office, it was hoped that other devoted individuals might be found; one, at least, well instructed in surgery and medicine; a second, with qualifications for promoting general and Christian education, by training native schoolmasters; and a third, practically acquainted with the art of printing.

The gracious Master whom we serve, crowned these efforts with success, and raised up six devoted labourers for these different departments of service. The Rev. Robert Toy and Mrs. Toy; Rev. John Duffus, and Rev. W. E. Cousins; Dr. Alexander Davidson, and Mrs. Davidson; Messrs. John Parrett and C. H. Stagg, em-

barked for Madagascar a month since; and it may be hoped that, under the guidance and protection of Him whom they seek to honour, they may, by the anniversary of the King's accession, reach their destination. They take with them a printing press and a supply of type; school materials, and other valuable appliances for the recommencement of the Mission. The vessel is also stored with 10,600 copies of the New Testament and portions of the Old, in the Malagasy language, the munificent grant of the British and Foreign Bible Society; and the Committee of the Religious Tract Society have added to her treasures 300 reams of paper to employ the new press. They have also borne a moiety of the cost of 20,600 volumes of Christian works translated into the vernacular, including James's "Anxious Inquirer," Hall's "Come to Jesus," "The Pilgrim's Progress," and other treatises suited to the present state of the people.

The Directors thankfully acknowledge the munificent Donation of £1000 from a Friend, who, with Christian modesty, withholds his name, towards this re-commencement of the Mission in Madagascar; and they have received also for the same object, from other generous donors, an additional amount, together with dividends, of £820. But these contributions fall short of the outlay incurred, by more than £400; while the expenditure of the Society will be increased by not less than £2000 per annum. They would therefore urge upon the Friends of the Society to express their gratitude of God for His gracious interposition in the re-opening of Madagascar, by such a permanent increase of their liberality as shall meet the urgency of the occasion, and enable the Directors to occupy the wide and newly opened field by an adequate number of devoted labourers.

Who can review the history of the Church in Madagascar without adoring gratitude to God, who granted to his suffering saints, through the prolonged course of their heavy sorrows, grace to glorify His name by their humble confidence and dauntless courage? His strength was made perfect in their weakness; and, when they passed through the deep floods and the devouring flames, His presence was their stay, and His love their song. The more they were oppressed, the more they multiplied; the two hundred believers, with which the persecuting reign of the late Queen commenced, had increased more than ten-fold when the persecutor died. The Church in Madagascar supplies an additional chapter to the Book of Martyrs, and affords us delightful and conclusive proof that the truth which our Missionaries teach, is the same Divine truth, and attended by the same Almighty grace, as that which constrained myriads in the primitive age to take joyfully the spoiling of their goods, and to lay down their lives for the sake of the Lord Jesus.

When the fathers and founders of the Mission were driven from their converts, in the infancy of their knowledge and their faith, the exalted Saviour called from among themselves faithful men, taught by His Word and qualified by His Spirit, to become pastors and teachers of His Church. These native overseers have ministered the Word and ordinances of Christ with singular wisdom and fidelity, and have in all things been ensamples to their flocks, in their holy

lives, their patient sufferings, and their triumphant deaths. Most truly may we say that the Mission in Madagascar has been God's own Mission; and from its trials and triumphs we may learn what His presence and His power, apart from human agency, can do, when the prosperity of His Church and the honour of His name are involved.—*Missionary Magazine.*

X.—*A Letter addressed to Missionaries from the Committee of the Calcutta Christian Tract and Book Society.*

DEAR SIR,—The Committee of the Calcutta Christian Tract and Book Society are exceedingly desirous of adding largely to the stock of Christian Vernacular Literature, but in doing this they are chiefly dependent upon the assistance of their Missionary brethren in different parts of India and more especially of those who labour in Bengal.

The Committee are glad when their friends, in the Mofussil aid them in their work by furnishing them with MSS. for publication, or with suggestions respecting the subjects and characters of new books and tracts which may be needed for special times of the year or for particular classes of the people.

By several persons, the attention of the Committee has been called to the need which at present exists for some Vernacular work setting forth in a style of language and illustration suited to Hindus, the moral character of our Lord Jesus Christ.

There are several tracts and books in our Catalogue which describe the personal glory and power of Jesus. The story of His life is told in many of our publications, in prose, in verse, in the simple language of a child, in that of the peasant and in the higher language of the educated. But it has been found that in presenting the claims and evidence of the Gospel of Christ, the miraculous power and divine glories of our Saviour appearing in the record of His life, do not produce much impression on the mind of Hindus. They have been so accustomed from childhood to listen to the marvellous stories of the doings of their gods Ram, Krishna, Siva, &c.; that accounts of the most wonderful works of our Lord appear somewhat tame to them, the comparison as made by them of the greatest works of Christ with those of their gods tells rather in favour of the latter. Hence it has long been felt by experienced Missionaries and their fellow-labourers, that the most telling argument with Hindus in proof of the divinity of Christ and His Mission is furnished by the perfect moral character of Jesus.

What is wanted then is a full, simple and clear statement of the principal points in the character of Jesus as "the Son of God" and "the Son of man" which most commend Him to the heart and conscience of a sinner. The spotless holiness of Jesus, His entire and hearty consecration to the service of God, His patience, forbearance, gentleness, pity and self-denying love may be exhibited to the mind of man in such a way as to produce more reverence and admiration for His person, and a deeper conviction of His divinity than could ever arise from the most vivid representations of His wonderful works of God-like power. His miracles and discourses, His intercourse with His disciples, His devotional life, His conduct before and towards His enemies, His sorrows and death and much besides will of course furnish abundance of examples, illustrative of that matchless and divine personal character which is so conclusively demonstrative of the truth of Christianity.

Missionaries long accustomed to deal with the native mind will, in their conversation and preaching, be able to bring out such points as these prominently and effectively, but all must feel that it would be a great help towards deepening and giving permanence to any serious impressions produced were the Missionary able to put into the hands of some of his hearers a tract or book in which this subject was fully treated.

The Committee would like to have more than one tract on this subject; it would be well they think to have one written in a popular style for the common people and another in a higher style which might be read with pleasure by cultivated Hindus. A tract written in Bengali would be most acceptable, but if prepared in English and the style of thought and illustration were adapted to the people of India, and if it were in other respects good, the Committee would thankfully receive it.

MSS. prepared by native brethren would be accepted with great pleasure, and if suitable would be published without delay.

In conclusion, I have to ask you on behalf of the Committee, kindly to consider whether you can help us by preparing a tract yourself on this subject, or by encouraging or directing some one or other of your associates in labour to do so. The Secretary will be glad to enter into communication with you on the subject of this letter and to give any further information which may be desired.

With Christian regards,
I am, my dear Sir,
Yours very truly,

Calcutta,
29*th August,* 1862.

GEO. KERRY.
Secy. to the C. C. T. and Book Society.

XI.—*The Madras Religious Tract and Book Society.*

We are late in calling the attention of our readers to the forty-third Annual Report of the Madras Tract Society. The Report is on the whole a very satisfactory and encouraging one. There has been great activity in the printing department, chiefly in the way of reprinting old and approved tracts. Of the Tamil general series thirty-five tracts have been reprinted and of the Telugu eight. Altogether 260,500 vernacular tracts have issued from the press during the past year. Amongst them are two new tracts one in Tamil the other in Telugu. The issue from their depository during the year of vernacular tracts has been upwards of 161,000. We are struck with these figures, because they shew so much larger issues than have gone from the Calcutta Tract depository in the same year, which were but little over a third of this number. But on reading further we find one missionary thanking the Committee for their "liberal grant of 100,000 tracts for Tinnevelly," and another Missionary reports the distribution during the year of more than 44,000 tracts. It would seem that there is much more activity in the work of tract distribution in the sister presidency than with us. Some attempts have been made to sell the tracts but not with very much success, excepting in one district. We subjoin the account which the Rev. J. Macartney of Bellary gives of the matter, he writes—

"Our Colporteurs have sold, during the year, upwards of 3,000 tracts in the vernaculars of this district, and a considerable number of Christian school books besides. The number might have been exceeded, had we been equally as zealous in the distribution of *tracts* as of *Scriptures*. We very seldom *give away* tracts or books to natives. My conviction is a growing one, that it is unadvisable to do so as a rule, and that exceptional cases are comparatively rare. The reading class of natives are generally well able to pay the small prices which we ask. *Nor are they unwilling to do so, except in places where the practice of gratuitous distribution is followed.* Let our christian books only be neatly and attractively got up, and ably written, and they will find purchasers. The people are not averse to *hard hitting*, but rather enjoy it, even when the object of attack is their own religious systems. Most of the tracts in circulation are admirably adapted our work. There is, however, a class of publications much wanted. We want books of general information, *not strictly religious*. Brief and popular descriptions of other lands, their people, climate, productions, &c., would, I think, be very serviceable. The minds of the natives want expansion. They are *incapable of going out of themselves*. Consequently they are led to think, that *they are the people*, and *that wisdom shall die with them*. Such a state of mind is peculiarly adverse to all improvement. To such

publications might be added lively historical sketches, some account of important scientific discoveries, and of the various inventions which have contributed to the happiness or improvement of mankind. Concise accounts of the history and triumph of the Missionary enterprise, too, would be very useful. They would tend to enlighten the people as to our real motives, to disarm the prejudices of ignorance, and thus to pave the way for a more candid reception of our message. *I cannot affirm that there is a demand for such books—but I feel sure that the supply would very soon create one.* Whatever demand exists for our literature in the native mind, has been called forth by us. And if we have been able, in some measure, to succeed with strictly *religious publications*, we may reasonably anticipate greater success in the diffusion of knowledge which less directly affects long cherished prejudices. With regard to the last point alluded to in your letter, viz., the "*modus operandi*"—"*whether by Missionaries and their assistants or by colporteurs?*" I am strongly inclined to the opinion that the *latter* is by far the more satisfactory mode. While Missionaries and Evangelists may find it sometimes advantageous to have books with them,—I question, on the whole, the wisdom of their undertaking to sell them. They are much more likely to be persuaded to *give away*, than are Colporteurs, who must walk according to rule, and thus the system of *selling*—which experience proves to have many advantages over that of *giving*—is retarded."

These remarks are we think worthy of the attention and careful consideration of the Committees of our Indian Tract Societies.

There are some interesting facts mentioned both in the body of the Report and in the appendix of good resulting from the persual of tracts. The Rev. F. N. Alexander of Ellore sends the following interesting account.

"A tract fell into the hands of a sepoy in the 33rd N. I., while his battalion was in Central India, and its contents so arrested his attention, that when his regiment removed to Nagpore he constantly visited Mr. Hislop, Missionary of the Free Church of Scotland, and made enquiries of him about the Christian religion; the Regiment moved again before the truth took full possession of his mind and he accompanied it to Burmah. In Rangoon, God had prepared the means for fully bringing forth the seed already sown by the tract. There the mess writer of the 41st N. I., having been himself converted, held meetings for the Indian sepoys, and this man among others attended; after a while he was thoroughly convinced and received baptism from our American brethren,—and a Havildar, a sepoy, and one of the officer's servants, followed his example. After the appointed time of service, they left Burmah and came to Ellore, where I had for a time the great privilege of ministering to them, and bolder or more zealous Christians I have never known. Of their own accord they accompanied me day after day to the bazar, and witnessed before all

that they were Christians, and invited all to share with them the blessings of Christianity; many more in the same Regiment are enquiring. All this good work had its beginning in the tract the sepoy read in Central India."

Many other facts equally encouraging are recorded in the report. We have been struck with the remarks of Rev. Dr. Winslow, respecting the style and language of the tracts, they are as follows:—

"Some persons speak slightingly of tracts and books of your Society as not idiomatic. The mere translations may not be so. Still, even such are useful to minds seriously inquiring after truth. Anxious to get hold of thoughts foreign to them and strange, they do not much care, though they come in a foreign garb. An earnest mind can profit by translations of Bunyan's Pilgrim's Progress, or Holy War, though not in the style of Vicramaditya's story or the *Ramayan*. But many of the principal tracts and books of the Society are not translations. They are original works of competent natives, or of foreigners acquainted with the vernaculars. Such, among the larger *tracts*, are the "Blind Way," "Jewel Mine of Salvation," "Spiritual Teaching," "Identity of Popery and Heathenism," "Test of Hinduism," "Glory of Christ," and "The Three Way-Marks." There are also many smaller ones, that are idiomatic and stirring. Of *books*, composed in India, and adapted to native habits of thought, are "Evidences of Christianity," "Indian Pilgrim," "Test of Religion," "Scripture History," "Schwartz's Dialogues," "Beschi's Advice to Catechists," and others more or less idiomatic. These are not written in what is disparagingly called *Christian Tamil*, but generally in a correct idiom, and in a style more pure than many of the common native books. There is no doubt, much room for improvement, and a great variety of *new tracts*, and books, adapted to the times, and fitted to captivate the native mind are greatly needed. Any one who has a talent for such writing, should remember, that even by one tract, or book, he may speak to millions, not once, but successively,—year after year,—it may be to the end of time! Thus after he has passed away, it may be said of him that "being dead he yet speaketh."

Most or all of this is true, merely altering the names of the tracts in this part of India, and is worthy of being remembered and acted upon. Many persons who might do much good by preparing tracts are deterred from doing so because of faults in style, &c., which are charged upon vernacular tracts prepared by Europeans. But the fact is, that anxious and enquiring minds are not very particular about style and idiom; no doubt the more idiomatic and correct in style of composition the better. Perfection should be aimed at but is not essential, for most of the good which has been done in the world has been accomplished by imperfect instrumentalities. The apostle

Paul himself says his language and speech were contemptible, though it is probable that even in that he improved by use.

We are sorry to see that this Society like its kindred in India is crippled from want of that liberal pecuniary support which is unhappily one of the essentials of success. "The Committee beg to point out that their hands are now almost completely tied from want of funds." Alas! that it should be so. Would that our friends at Madras formed the solitary exception. We rejoice in reading of the progress of their work under straits and difficulties, and join heartily with them in the prayer with which the Report concludes—

"They would desire to appeal earnestly to their Christian friends, to come forward and help them in their time of need. And above all, they would urge the necessity for an increased spirit of faith, and earnest prayer for the abundant outpouring of the Holy Spirit. Although in such Societies the agency is human, yet the work is the Lord's, and without His Spirit, our weak efforts must prove altogether worthless. We have also the sure word of prophecy to encourage us, knowing that "The kingdoms of this world shall become the kingdom of our Lord and Saviour Jesus Christ;" that "to Him every knee shall bow, and every tongue shall confess," and that "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the seas."

GIMEL.

Religious Intelligence.

1.—State of Mission Education in India.

The following figures shew at a glance how many children are educated by the State at a cost of £250,000 and how many by Missions at a cost to the State of only £16,500. There are in all thirty millions of children in India who should be at School. Of these Missionaries educate 100,000 and the State only 127,513. These are the details—for Missionaries. The Church Missionary Society sustains no less than 781 schools, taught by 12 European and 846 native teachers, and containing about 27,000 children. The London Missionary Society has 319 schools, with 589 native teachers, containing about 15,000 children. The Wesleyan Society sustains 53 schools and 100 teachers, having an attendance of about 3,000. The Free Church of Scotland numbers in its schools 9,132, and the Baptist Mission 2,500, and if to all these are added, schools connected with the Propagation Society, the Church of Scotland, the United Presbyterian Mission, and the Irish Presbyterian Mission we get about 100,000 children under christian education. For the *State*. In Bengal the number of colleges and schools is 281, and the average daily attendance of pupils is 14,498. In Madras there are 142 colleges and schools, and the average daily attendance is 8,593. In Bombay, including Scinde, there are 610 colleges and schools, and the average daily attendance is 25,187; in the Punjaub, including Delhi, there are 156 colleges and schools, and the average daily attendance is 8,301; and in

the North West provinces, 2,944 schools and colleges, with an average daily attendance of 68,689; making a total of 4,131 schools and colleges, with an average daily attendance of 125,268. Then, including Agra and some others, we have a grand total of 4,158 schools and colleges, and 127,513 scholars. These figures are unanswerable—let us have Free Trade in Education, let the Missionary schools have grants from the State in proportion to their numbers and standing.—*Friend of India.*

2.—Unitarianism in Calcutta.

The last report of the British and Foriegn Unitarian Association says—In regard to the Indian Mission at Calcutta, the Committee express their regret that, from the absence of satisfactory and well-attested facts, they do not feel justified in continuing their efforts in that part of the world, unless evidence is given that the Mission is doing a more distinctively Christian and Unitarian work, and is carried on with more manifest power and clearness of purpose.

3.—Africa.

Dr. Krapf, who is now in Africa, under the auspices of the United Methodist Free Church Missionary Society, in two letters to Mr. Eckett, the last dated the 12th of February, announces his arrival at Zanzibar, and gives an encouraging account of the prospects of the new mission. At the capital of the Kauma territory, the chiefs gave Dr. Krapf and his German colleagues a truly fraternal welcome, exclaiming with the heartiness peculiar to the people, "The country is yours! You can come and teach our people whatever you like; we shall welcome you! You may build houses and do whatever you like among us." The Doctor then selected a site for the missionary station, and returned to Zanzibar, where, at the date of his last letter, he was planning the formation of a station in the Usambara country, at which his English brethren would reside. The British Consul at Zanzibar was giving to the missionaries all the assistance in his power, and systematically "uses his influence to have the country thrown open to every kind of legitimate enterprise, civilization, and Christianization." He was warmly in favour of the mission on the Usambara mountains, and evidently regards Dr. Krapf as an ally and a friend.

4.—Jamaica.

We are very glad to find from the last number of the *Baptist Missionary Herald* that the revival in this island has borne, and is still bearing, most satisfactory and abiding fruit. During the excitement the Rev. T. Lea writes that he was "anxious beyond expression," but now, he continues, "everything affords unmixed satisfaction; the work of God amongst us is calm, holy, progressive. My hands are full of delightful work—my heart is full of devout gratitude." The Rev. J. G. Henderson speaks of the good work as still going on at many of the stations, though all noise and excitement have passed away. From eight to ten inquirers come forward at his chapel every month. The Rev. J. M. Phillippo has baptized during the last sixteen months 182 persons and restored 65, making a total addition of 247. At the late meeting of the Jamaica Baptist Union, it was stated that the additions made to the churches composing the Union during the past year amount to 5,463, and that the farther number of 6,058 have been added to the stated congregations, as inquirers or probationers for church fellowship, making an aggregate increase of 11,521, and that chiefly, if not almost entirely, the result of the late revival or awakening.

5.—Dr. Boaz.

Mrs. Boaz is preparing a memoir of her late husband. It will be published in England about November.

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I.—*Sabbath Desecration in India.**

LET ME REFER TO THE BENEFICENT ADVANTAGES CONNECTED WITH THE INSTITUTION OF A WEEKLY SABBATH.

In the creation of the world, next to His own glory, God designed the welfare and happiness of His creatures. At the beginning He said to man, "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed, to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life I have given every green herb for meat: and it was so."—Gen. i. 29, 30. All things minister to man's necessity or pleasure. Not only does nature supply all his wants, but meets his very tastes with a sort of lavish bounty. His palate, his eye, his ear, his touch receive gratification from a thousand sources. The land and the sea, the heat and the cold, the night and the day alike bring him good. Nature, let it be remembered, is but another word for the physical ordinances of God, for whatever she brings He has decreed. Not only should we learn from this a lesson of His goodness, but analogically, it should teach us that we may expect to find the same wisdom and beneficence in every one of His revealed ordinances. He can never issue a command which it is not as wise to obey as it is right to decree, and it would check many a rebel thought and make obedience not only willing but even joyful, if we were to search more deeply into the rectitude of all His laws.

The institution of the Sabbath is characterised by the same divine benevolence and wisdom as are revealed in the physical ordinances of heaven and of earth. I press this obvious statement

* Portions of a sermon preached before a Calcutta audience.

on your notice, because man's disobedience to the divine claim is a wicked denial of the divine wisdom, goodness and authority. To do things on the Sabbath which are for our own amusement and profit merely, and which have no relation whatever to the service of God, is not only to deny His rights but to call in question His wisdom. It is tantamount to saying, "I know better than God how to spend my Sundays, and am the best judge of what is good for me."

Man absolutely needs a frequently-recurring period for rest and for worship and therefore God has ordained one. This assertion is capable of abundant proof, though now it can but be briefly glanced at. There is in us an innate craving for change and alternation. All days must not be alike. If laws or customs do not authorize a break in the monotony of life, wild impulse will force one. Even the savage must have the dull monotony of existence broken in upon by war, festivity and wandering travel. Races who have attained to an imperfect civilization, like the Hindus, must have, since they have no fixed day of rest, their feverish and irregular times of worship, excitement and exemption from toil, as though their very natures were blindly, yet instinctively groping after rest. And our very civilization and refinement expose us to a curse, which the far-seeing God has mercifully provided against in the institution of the Sabbath, if we will but receive it. Our civilization has not lightened the demands of labour, it has rather increased them. And herein consists one of its gravest defects, and a most perplexing problem of modern society. The difficulty of living tempts the poor to inordinate and excessive toil, and those just close above them to think and scheme as well as toil, to an extent which God delights not in. And hence arises the temptation, to appropriate the whole or a part of the Sabbath to secular pursuits, or to mere physical rest. Now the grand, the only effectual and final check upon this dangerous tendency is found in the institution of the Sabbath, and especially in that ordinance of it which says—"The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." This is the charter of the poor;—the truth above all others which preserves vast multitudes from being demoralized and brutalized by ceaseless toil.

But even as man's physical nature cries out for rest from labour, so his soul desiderates a stated time for periodical worship.

Were he left to choose it himself; alas! it would be first of all irregularly celebrated and then forgotten altogether. God's service is not his delight, he would therefore defer it whenever he could find an excuse for doing so; and it is not too much to say that if a time of devotion and a period of holy worship were left to human caprice, no day nor hour could long thus be consecrated and religion itself would speedily be but a name.

But a weekly Sabbath secures the day of rest and the season of worship. Its very recurrence is a perpetual memorial of God's claims and of our duty. Its name reminds us of its uses and thus often restrains us from transgression, or shames us into respect for that which God has claimed. The opportunity for rest is offered to us, the call to worship is heard when Sunday dawns.

Who can estimate the value of the Sabbath as a day of rest! When God blessed the seventh day and sanctified it, because that in it He rested from all his work, He thought of all the millions of toil-worn creatures who in all coming generations would rest and rejoice as He did. What exhausted powers have thus been restored; what refreshment has been ministered, what disease averted, what strength gathered! Think how welcome and how blessed "is the returning day of rest," to all those whose week-day's labour extends from "early morn till dewy eve." To such the too brief rest of the night is doubly sweet, but as sweet and much more holy is the day of rest. And if it is most welcome after every six days' labour,—if then it is so greatly needed, what would be the effect if it did not exist at all!

Nor is it less beneficial as a rest for the mind. Though the number of those who work with the brain is far less than of those who labour with the hands, their labour is of the greater importance, and a more terrible series of dangers attend on the overtaxing of the mind and heart that of the physical faculties even. How many are hurried to suicide through this cause; how many into mental imbecility; and how many more into even physical disease. But it is an established fact that those who do no manner of work on this day;—who rigidly remit thought;—who rest from their intellectual labours;—who leave their papers untouched until the Monday;—who handle not their implements of skill, but give themselves to the quietude of the Sabbath, get through a greater amount of work, and do it more efficiently, and preserve their faculties in vigour for a longer period, than those who attempt to do more by unlawfully appropriating to their own use the seventh which God demands as His own. Surely there are

none who have conscientiously used the day according to God's will, but who have felt the full truth of fine old Herbert's words—

> O Day most calm, most bright,
> The fruit of this, the next world's bud,
> Th' indorsement of supreme delight,
> Writ by a friend, and with his blood;
> The couch of time; care's balm and bay,
> The week were dark, but for thy light:
> Thy torch doth show the way.

But what shall I say of the day as a season of worship?

How it consoles, quickens, guides, instructs and warns! Earth exhibits no sublimer spectacle than worshipping Christendom on the Lord's day. God is never so near to man as then. It is our summer prime. It is alike seed time and harvest. The Saviour then has "his delights with the sons of men." Earth for a little while seems as if the purity and calm of Eden were spread over her. We then come beneath holiest influences. All its associations are pure, elevating and delightful. All other influences combined fall far short of those of the Sabbath in their power to preserve us from evil, and to help us forward in the pursuit of good.

LET ME POINT OUT SOME OF THE WAYS IN WHICH THE SABBATH IS DESECRATED AMONG US.

There are many things done in Calcutta and the Mofussil of a doubtful nature; I leave these and allude only to such as are clearly wrong.

1. *Much of Sabbath visiting is Sabbath-breaking.* The day is used by many as a period to be largely devoted to social intercourse. Perhaps the house of God is attended in the morning, and then the rest of the day is given up to company. It may be that the days have gone by when cards and billiards helped to kill the hours of God's day, yet are they still carelessly destroyed by multitudes as really though not as daringly. Away from the restraints of this city the evil is more open and flagrant. How many leave it on a Saturday that the Sunday may be spent unlawfully! How many in the Mofussil devote the day to mere pleasure-seeking, or carry on their affairs as if all days were alike, and God had not claimed the seventh one as specially His own.

2. *The practice of dining in the evening of the Sabbath greatly interferes with the proper observance of the day.*

To do so during the week is obviously convenient, and in many instances necessary; yet is it equally obvious that the same practice on the Sabbath, keeps multitudes at home during public worship. There is but one Protestant Church open late in the afternoon, all the rest celebrate worship when

the day has given place to the night; the greater proportion of those therefore who dine in the evening, dine during the hours of religious service, and are at table when they should be in the house of God. Now, since persons are at perfect freedom on the Sunday, to make whatever domestic arrangements they please, because all its hours are at their disposal, and since it is almost universally thought that evening is the only convenient time after noon for public worship, there should be such arrangements made, as will permit all to attend religious service a second time in the day. To fix the dinner hour at the very time that most places of worship are open, as if to invite persons to come and "bow before the Lord their Maker," and that too when the whole day is at their disposal, is a criminal preference of self-indulgence to duty, and an unbecoming exhibition of indifference to the claims of Christian worship. Surely, between the hours of one and seven, a convenient time may be found for dining without inconvenience, and with manifest religious advantage.

There is a form of this evil which is somewhat public, and so deliberate and wanton a slight upon the service of God's house, that I cannot but allude to it. I refer to the custom which is almost universal in the boarding-houses, of fixing the dinner hour between six and eight, the time when it is deemed most advisable and expedient to celebrate worship. These houses are very numerous, and they are chiefly filled with young men; it is easy therefore to imagine what an amount of evil springs out of the practice. In addition to the insult that is offered to God's house by the establishment of a rule which, if kept, must prevent persons worshipping God, there is the fact that at most, one service in the day is attended, and that too by young men who cannot plead the pressure of any domestic duty as an excuse for their neglect of a second one. Surely this is not honoring the Lord's day! Few must be the instances in which the many hours of it, under such an arrangement, are profitably or even innocently spent, and such an evil is well fitted to foster and not to check, that tendency to intense worldliness which is so marked a feature of the young men of this city.

3. *The Sabbath is greatly desecrated by the trade that is carried on; especially by the practice of "making bazar" as it is called.*

The number of men who hawk their wares through the streets on Sundays, proves that they meet with encouragement from the nominally Christian community. The practice too of buying in the market on the Lord's-day morning, the food used during the day is one by no means to be encouraged. It is not an act of necessity or of want, but simply of convenience and of self-

indulgence. It is opposed, I conceive, both to the spirit and the letter of the fourth commandment. It is an act of trade and of barter on a day when God has forbidden them. It is an encouragement to that open profanation of the day in the midst of the heathen which is one of the most painful spectacles presented in this city. A little management and self-denial would easily provide adequately for the wants of the table, and abolish a custom which is not a necessity. I feel assured that many persons have permitted their servants to involve them in the commission of this evil through never reflecting on its greatness, and I cannot but think that their attention only needs calling to it, that they may at once discern its impropriety.

4. *I cannot but regard some of the postal arrangements of this country as flagrant offences against the Scripture law relating to the Sabbath.*

There are many who would close all post offices on the Lord's-day; but there is a great difference between the use and the abuse of a thing. Admitting that it is necessary and therefore lawful to keep the post office open on the Sabbath, it is clear that the public should use it as little as possible, for every letter posted on the Sabbath which might be sent on the Saturday or Monday is a profanation of the Sabbath. It is equally clear, if not more so, that those who have the charge of the department, and the Government which countenances them, are not justified in encouraging extra labour on this day. This is done by the despatch of mail steamers and the transmission of after-packets. What an offence it is, for instance to God's day, what an unchristian deed done in the very sight of the heathen, as if to show them how little we respect the commands of our God, to see the announcement in the newspapers that "The overland mail by the steamer *Bengal*, will be closed on Sunday evening, the 22nd at 6 P. M.," or that "An after-packet will be kept open for the despatch of letters and newspapers until the afternoon of Sunday at 2 o'clock." Much might be said about the criminal thoughtlessness of tempting multitudes to sin by staying at home to write their letters on a Sunday morning, but apart from this, there is in this act a disregard for the sanctity of the day, a consideration for human convenience, rather than of divine claims, an open attention to things secular, in preference to things religious and that too before the heathen, which is as much to be condemned as it is to be deplored; such an arrangement is simply disgraceful and unchristian; and I denounce it emphatically as a practice which robs men of a sacred privilege granted them by God Himself, which wickedly tempts them to sin, and which deliberately insults God.

4. *A yet more flagrant evil is the transaction of business on the Lord's-day.*

It is a common practice, I have intimated, largely to purchase of the itinerant vendors who traverse our streets. This is not only a personal sin but a relative one, for it is tempting the heathen to think lightly of our religion. There is another form of this evil very prevalent here, of which I believe any respectable firm in England would be ashamed. It is not uncommon, for tradesmen and merchants in this city, either to visit their offices on this day to transact business, or to look into their accounts at home. It is in the country no unusual thing to make no difference between Sunday and other days, unless it be occasionally that the day instead of being devoted to work, is given up to hunting or some such pursuit. And not content with a personal insult to the Sabbath, large numbers of Hindus and Muhammadans are kept at work on this day, through the orders given or the inducements offered by professedly Christian masters. Nowhere perhaps are those evils more prevalent than on the railways, especially on such of them as are being constructed. There, in many places the Sunday is openly ignored; not only do coolies work as on other days, but overseers, inspectors, engineers, and clerks alike spend the whole or a great part of the day in labour. Is not all this utterly indefensible? Is it not a sort of gratuitous insult offered to the authority of God? Can a blessing rest upon the labour of such as thus rob Him? Can that wealth really be a treasure which is gathered unlawfully on the Sabbath day? Can we as a people expect much from God when so extensively amongst us, one of His most obvious ordinances is despised, nay scouted!

II.—*The German Mission in Arrah and Buxar.*

We have received the biennial report of this effort to spread the kingdom of God. It is a brief record of one of those attempts to do good which may be small in the eyes of the world, but which the Master has taught us not to despise.

The Mission has been carried on by two labourers—a German Missionary and a native assistant. Both of them have retired from their work. The Report was written but not lithographed when death called away Mr. Brandin, whose place has been supplied by Mr. J. A. Van Gerpen; the catechist has left his work for secular employment.

We will allow the Report to speak for itself.

As to the work it presents very little new in the plans and manner of working them: we have been preaching to adults, in cities and

district, on fairs and markets and villages, to individuals and crowds, to old acquaintances and strangers. We have been distributing portions of the written word of God and tracts on religious subjects; we have been catechizing the heathen children in our schools, instructing orphans, conducting worship on Sundays, all in the manner of former years.

Preaching and itinerating assisted again as in former years by a grant of 150 Rs. from the Calcutta Auxiliary Bible Society for itinerancies for which we are very thankful for the liberality of that Society: we have been enabled to make nine preaching tours in different directions; viz. to Dumrau, and Jagahdispore, to Berhampore fair twice, to Arrah four times, Buxar fairs, Dadry fair at Bullia twice. On these journeys we spent an aggregate of 139 days, distributed 644 portions of the Scripture, chiefly Gospels, and 3390 tracts mostly of our lithographic press at Muzufferpore in such characters which the people can easily read. We could have distributed many more, but we have adhered to our plan of taking a trifling sum for each copy of a portion of the word of God, and have in this way received from heathen and Muhammadans a sum of 14 Rs. 11 As. which will be placed to the account of the Calcutta Bible Society.

At the Dudry melá in Bullia we were joined last year by Mr. Höppner of Ghazeepore, and Mr. Heinig and his native Catechist of Benares, in this year I was accompanied by Mr. Ziemann and Mr. Höppner of Ghazeepore and a Catechist from Futtehpore. The fair was this year exceedingly crowded; we took our stand before our tent where we were occupied from early morning to after sunset. The people were attentive to hear the glad tidings of the Gospel, offering little interruption or disputes, but making many inquiries about Christianity. Many of the people were convinced of the truth of our religion and that the Bible only must be the true word of God, in which the true way of salvation is to be found by our Lord Jesus Christ, and that their own books were full of superstitions, lies and wickedness in which they never can find a remedy for salvation. With great desire they took Scriptures and tracts for which we realized on this fair about 10 Rs.

At Jugdispore the place of the late Rebel Coor Sing, we found a great change has taken place. Since Mr. Burrows got possession of all the jungle there, the people are building their houses and are settling again, living now very quiet, it is no more a nest of robbers as before. There are weekly two large markets since Mr. Burrows cut off the jungle and has made good roads, the people coming from afar in thousands on these market days. We were much engaged in preaching and distributing books among them, the people listened with good attention and it seems they are now happier than in Coor Sing's time.

During our stay at Arrah we daily preached in the bazár, held conversation before and in our tent with various persons, and distributed many books. The attendance in the bazáar was always numerous, and they heard quietly, but the opposition from the Muhammadans was somewhat determined.

In the month of April and May last year, we had a good opportunity to preach the Gospel during the time of opium weighing at Arrah, when thousands of villagers from the district were assembled. We pitched our tent near the godown where the people all were encamped. The heat and hot wind was very great, still we held out sixteen days, and are happy to state that our message was generally listened to with much attention, and many inquiries were made by them about our doctrine. There is no doubt that many are convinced in their hearts of the truth of Christianity. The general impression on us in these journeys has been, that the attention of the natives to what we have to say to them is yearly increasing, the time for sowing the seed is therefore at hand, the ultimate result becomes apparently near.

I have also to record that our native Catechist Timotheus Tapsi has left the Mission for some time; he got employment as Mukhtár by a gentleman, but he promised to work always for the Mission. As his business is ever in the district, he has very good opportunity to preach and converse to zamindars and other people, and his master prevents him not from doing so. His place in the Mission is now filled by another native preacher of the name of Baldeo; since seven years he is a true and active Christian; in the mutiny he lost his left hand, as he was faithful to his Lord, and would not join the Muhammadan religion, they cut off his left hand; his wife, with other Christians, was put in prison by the Muhammadans at Allahabad, but they became free when Allahabad was retaken by the English soldiers. Baldeo is a valuable teacher of Christianity.

Vernacular Schools.

We have at present three, attended by 150 boys; one at new Bazáar with 50 boys, one at Buxár with 35 boys; at Arrah a new schoolhouse is built and since April last attended regularly by 65 boys. The two at Buxár and new Bazár are visited regularly; but the school in Arrah owing to distance though not so regularly visited by ourselves is still, however, regularly superintended by our friend Mr. DaCosta, Sudder Ameen of Arrah, who is also the tenant of our Mission premises there, he takes great interest in schools. We are greatly obliged to him.

In these schools the boys are taught arithmetic, reading and writing by native Lálas, and the Christian doctrines are openly taught; all heathen practices which abound in native schools, are excluded, yet the heathen parents offer no opposition, yea, whenever the boys are catechized, many adults listen and seem to be pleased at the answers of the boys. About 40 of these boys read the Gospel and a part of Genesis in Hindui, with considerable fluency; they learn also the ten commandments and the way of salvation in verse, several Christian hymns, a Christian Catechism and verses from the Bible. The time allowed by the heathen parents to the boys for attending these schools is so limited that nothing beyond a very elementary instruction in religion has been or can be attempted; still even this little, it is believed, is sufficient to undermine the

principal doctrines of Hinduism and spread a knowledge of the elementary doctrines of Christianity among the rising generation.

Orphan Children have been boarded and educated as formerly. The orphans having increased in number to sixteen, viz.: 11 girls and 5 boys from ten months to twelve years of age, they have hitherto been lodged in our own Bungalow to secure the health of the children, therefore, and afford accommodation for other orphan children, should they be offered to us, it was desirable to build a separate asylum, and we are happy to state, that we succeeded in obtaining a sum of 348 Rs. which enabled us to erect a new house on the Mission compound, this sum is already expended, and the building is nearly completed, but the great inundation has done some damage which again to restore, there will be required some more expenses. We hope in a month more the building will be finished, thus the children will have a comfortable dwelling, and a convenient enclosure, which will afford them all needful privacy. To all our friends who have kindly contributed for this purpose, we tender our sincere and heartfelt thanks.

Baptisms.

We have received into the Church by baptism 15 individuals, 14 children and 1 adult; the latter is a Hindu of the writer caste, and had been a teacher in our Buxar School for two and a half years, when he applied for baptism. I kept him under probation for a period of 10 months, during which, we being satisfied with his sincerity, and knowing the amount of his knowledge of the Christian religion, which he has been teaching for several years, he has been admitted by baptism into the Church of Christ, at the same time his son was baptized. The others who have been baptized were orphans, besides 3 Christian children. Some of the orphans have been first instructed in Christianity, and on their own desire were baptized.

Inquirers.

There have been several inquirers and are still some, who are attending divine services on Sundays. One young Brahman of the Bairagi sect who understands well Sanskrit, knows well the Hindu shastars and has travelled to the most of the pilgrim places in India, had been six months with us, had already lost his caste during this time, but we are sorry to say it was found out that he was eating much opium, and as I would not give him so much as he required, went away when with me lately at Arrah on a Mission tour. There is no want of inquirers, and we might soon swell the number of converts if we could or would only hold out a small worldly profit.

Divine Service

which has been held in Hindustani regularly on Sundays in the hall of the Mission-house. It has been attended by our native Christians, several Christian residents, some enquirers and the Lalas of our vernacular Schools, our congregation amounted to about twenty-five to thirty. We trust that the blessing of the Lord has attended these means of grace, and rendered them useful in imparting spiritual instruction.

Thus far our brother Brandin had written.—In the beginning of the present year he was obliged to accompany his wife to Darjeeling for the benefit of her health, which had been broken down during the previous hot season. They arrived at Darjeeling on the 4th May; but some days afterwards it was found, that brother Brandin had contracted the jungle fever, which soon became so violent, that it carried him to the grave on the 17th May. He has been in the country upwards of twenty-three years, and though signs of old age began to show themselves, yet none of us thought that his work would be so soon ended. "May ye be ready also, for ye know not what hour your Lord doth come."

The total amount collected for the Mission during two years has been 3,640 Rs. The Report gives a minute account of the expenditure of the Mission. The most notable items are—

For three Vernacular Schools, ...	Rs. 297
,, Orphans, ...	522
,, Catechist, ...	92
,, New School-house at Arrah, ...	436
,, Bungalows and out-houses,.....	536
,, New Orphan-house, ...	349

We give these items to mark the conscientious manner in which the Mission renders its account to the public. Few efforts to do good are conducted as economically; and we trust the aid required to carry on efficiently this unpretending Mission will never be wanting.

III.—*The Forty-second Report of the Calcutta Corresponding Committee of the Church Missionary Society, for* 1861.

We have received the forty-second Report of the Calcutta Corresponding Committee of the *Church Missionary Society for* 1861.

It is replete with interesting statements; and shews that their operations in the North of India are being carried on with energy, and a large amount of success.

We have great pleasure in transferring to our pages some extracts from it; but the entire Report deserves perusal. We observe that—

Their stations, are 27 in number, spread from Calcutta to Multan.

Missionaries, 46.

Native pastors, 4.

Europeans or East Indian lay agents, 12 male and three female.

Native Catechists 38, Readers 51.

Schools 148, Teachers 369 male and 67 female.
Scholars, viz. Christian boys 1188, Christian girls 983.
Heathen and Muhammadans 7686.
Native Christians 8523.
Communicants 1219.
Baptized during the year, viz. adults 166, children 743.

The Calcutta Mission is favourably testified of—

"Besides attending to the spiritual wants of the native Christians and the children, the preaching of the Gospel, there is the preaching to the heathen. On this subject the Rev. Mr. Vaughan writes as follows:—

Preaching Corps.

The work of preaching the Gospel daily has been carried on by Rajkristo and Yuhanna throughout the year. I find from the Register of their labours that the Word has been proclaimed publicly on 537 different occasions. Their sphere of preaching has been confined to the vicinity of the Mission station. They have also regularly made a house-to-house visitation of the neighbourhood, holding conversations and discussions with the people, and distributing amongst them about 1,000 tracts.

I have myself gone alternately with them to preach as health and opportunity permitted.

As regards actual fruit very little can be said; perhaps little should be expected. At any rate it is something to be thankful for that the district of Mirzapore has every day resounded with the sound of the Gospel—and that it has been carried to the very doors of the people. We have thus been endeavouring to deliver our own souls; and they, whether they hear or whether they forbear, must at least know that there have been prophets amongst them. I feel that even more may be said; there has been a wide diffusion of information as to the plan of salvation; and there appears to be a gradually increasing interest on the subject amongst numbers in the neighbourhood.

Thus the seed has been cast into the ground in faith and prayer, and we believe God, who has declared that it shall not return unto Him void. Fruit it must produce at some time and in some way; *when* and *how*, and to *what extent*, rests not with us, but with the Lord of the harvest.

In addition to preaching, those two native brethren, together with myself, have been employed visiting the Medical College Hospital and the Lepers' Asylum. In both these departments God has graciously given us visible tokens of good. In the Hospital I have had the happiness of baptizing two Hindu women. A lady now in England first visited and read to them. After her departure we carried on their instruction, and I sincerely hope that both were united to Christ, not by the outward rite only, but by simple faith. One has since died, and the other is not likely to recover.

Amongst the Lepers we have been much cheered and encouraged.

Last year seven of these poor unhappy sufferers were brought into the fold. All these I am happy to say have held fast their profession, and, upon the whole, their walk has been satisfactory, allowing for certain weaknesses of character, which time and increasing grace will remedy.

In addition to these, seven other new converts have been made during the present year. They were, six Hindus and one Musalmán. The conversion of the latter is peculiarly interesting. Two years ago he was in the Medical College Hospital. At the same time one of our Christian boys was there. The poor child used to go to the bedside of the Musalmán to read the Bible to him, endeavouring in his simple way to lead him to a knowledge of Christ.

After awhile the boy died; but his works followed him. The Muhammadan could not forget what he had heard from his lips. During the past two years he has been studying the Bible without any human teacher.

The result has been his hearty and entire belief in Jesus as the only Saviour of the world, and he has, I quite hope, simply and entirely reposed his soul on Him for salvation. He was lately admitted into the visible Church, he being the fourteenth convert recently gathered out from amongst those poor benighted sons and daughters of affliction. To God be all the praise!

II. Educational Operations.

The attention of the Association continues to be directed to the important work of native education. After the preaching of the glorious Gospel, and the calling of souls to the saving knowledge of Christ as a Divine and all-sufficient Saviour, no work, it is conceived, can be more important than the Christian training and education of the native Christian children. Schools are therefore maintained, having in view this special object. That for native Christian and orphan boys has been under the direction of the Rev. James Vaughan, who thus reports concerning it:—

The Christian Boys' School.

The number of pupils is about seventy; rather more than half are orphans; all the rest are the children of Christians resident in or near Calcutta.

The principle of supporting none but orphans has been steadily adhered to throughout the year. In every case where a child has a father, he must receive his clothes from home, and if he eat in the school, a monthly payment for food has to be made in proportion to the income of the father. In several cases a sort of compound is made by which the child receives everything from the school for a larger payment. I cannot help looking back to the first attempt at introducing the pay-system with peculiar satisfaction. At that time the mere mention of the thing was regarded as an outrage on all the principles of Missionary justice and propriety; the bare suggestion that a Christian father ought to provide for the children whom God had given him, was scouted as utterly heterodox by the majority

of our Christians. 'Are you not the ma-bap?' was the reply, 'and were not we and our fathers before us, fed and clothed? What new doctrine is this which is brought to our ears.' One man finding his pleadings unavailing, tried the effect of a fiery epistle, in which he respectfully informed me that I was a wolf in sheep's clothing, bent upon devouring the poor little lambkins, instead of protecting them; and that if I did not in quick time abandon my project, a report to that effect should go up to the Committee.

Such was the state of feeling at the inauguration of the principle. It is, thank God! very different now. A long time has passed away since I heard the slighest murmur of discontent, and I am persuaded that not only is the rule acquiesced in as a thing that cannot be helped, but that gradually the people are coming to see and feel it a right and proper thing too. I feel strongly that too much stress cannot be laid upon the importance of making our Christians bear their own burdens, not only with respect to the schools, but throughout the general machinery of our Missions. Never shall we have a healthy vigorous Christianity until that is the case. The axiom, 'God helps those who help themselves,' is emphatically true in this respect.

Mr. Geidt of Burdwan in his report remarks:—

As it is essential to have efficient practical agents in the Mission, the catechists, reader, and vernacular teachers have continued to attend the class in my house twice a week, and I trust it has not been without good results. We have been pleased to see that several of our people asked to be present once or twice a week at our family prayer in the evening; and one of them, a convert of but a few years' standing, has since then given a rupee a month, saying, "As I cannot go myself and preach, I will give something toward a native preacher." He also helps to support his parents, though they are still Hindus. Another of my converts, who receives only a small salary, has given out of this four annas a month for the last few years, though he has a wife and four children to maintain. Also after Missionary prayer meetings which I hold with them, several of our people have come and given a rupee towards the extension of Christ's kingdom in this land. It was but last week that one brother brought again two rupees after the Missionary meeting. And when I made a collection a few months ago for the "Famine Relief Fund," our small congregation contributed above 23 rupees. They also give their mite at the Lord's Supper. This is encouraging. Some would even give more, but when I consider the small salaries they get in this Mission as compared with agents of other places, I cannot ask them, especially as now every article is so dear.

On a number of our Christians I can look as brethren in Christ: they walk humbly and consistently before God, and adorn the Gospel they profess. And their Christianity does not shine less bright under trials and afflictions. I have been requested by several in time of sickness this last year to come and pray with them. Though some have suffered much during this unhealthy season, they have borne

it in a Christian spirit. Thus the Gospel of Christ has also proved the power of life to Christians of Bengal. I have witnessed among our congregation a few death-bed scenes some years ago, which proved a comfort to my own heart. Their living faith in Christ Jesus; their full reliance on him as their only Saviour; and their complete trust in his all-sufficient atonement showed that they were the children of God.

The *Vernacular Schools* also have hitherto proved a good field for Missionary operation, and exercised a beneficial influence in those places where they have been established. I have spent many a happy hour in talking to the people there, and in seeing them so attached to us. And it is therefore with much regret that we are obliged to close a number of them for want of funds. Yet I am in some measure reconciled to the step, as of late years the desire after English—the language leading, as they suppose, to honour and wealth—has become so great among all classes of the Hindu community, that the elder boys constantly leave the Vernacular for the English School. I will, however, endeavour to carry on the two largest Vernacular Schools independently of support from the General Fund of the Society. The time, indeed, has now arrived when the *English Schools* under our Society should become *self-supporting*. The natives are so anxious to learn English that they would pay for *an English education*, and I have heard many say, would pay willingly.

Mr. Neele of the same station writes, "The evening Bible class has been continued twice a week during several months of the year. It is intended more especially for young men not connected with our own school. A few of my own pupils, however, also attend: the numbers have not been so high as in former years; still I am encouraged to persevere."

The Christian Girls' School, including the Orphan and Infant School, has been in its numbers about the same as in previous years. There are 36 Orphans who are entirely provided for: these entail a good deal of care, and occasionally, as in times of sickness, some anxiety. Mrs. Neele, who, while here, devoted much time to the superintendence of the School, has been away for the last ten months. She was compelled to seek restoration of shattered health in a visit to England, and the schools have much felt her absence. I trust it may please God to restore her to us ere long in renewed health and strength. The funds for the support of our Girls' Schools are supplied entirely by private subscriptions, irrespective of the Society, and we have to thank several kind friends in India, and in England, who, either by supporting particular children by annual subscriptions or by contributions of work, have enabled us to carry on all the operations of the school, and to provide for the wants of those committed to our charge.

The School for Heathen Girls has been suspended during Mrs. Neele's absence, as it could not be satisfactorily carried on without her superintendence.

I have visited the *out-station* of *Mymarrie* regularly once a week. The school has kept up its numbers, and in order to meet increasing expenditure I have felt it needful to raise the amount of the fee paid by the boys. The arrangement of the railway trains permits me to spend the entire day in the village from seven in the morning till eight in the evening: thus, besides examining the schools and holding a religious service with the catechist and his family, I am able to preach or to call upon some of the people in their houses in Mymarrie or the neighbourhood.

I have carried on the work of preaching in the town every evening when other engagements did not prevent, and I spent a few weeks during the cold weather out in the district to the east of Burdwan. My companions were two of our catechists; and I had no European brother with me this time. I met with varied experience, only in a few instances was direct opposition offered; we generally obtained a friendly hearing, and were sometimes encouraged by marked attention and interest on the part of our hearers. In the conversations by which the preaching is diversified or followed, the feelings of the people with reference to Christianity are often brought out very distinctly. In one village I was informed that a Government official, who was also a native Christian, had recently visited the place; his baggage was sent to the house of the headman,—a bigoted Hindu: the usual question was put as to the caste of the coming visitor; when the master of the house, hearing that he was a Christian, had his goods at once unceremoniously turned out of doors: the man's enmity to Christianity thus quite outweighed his desire to please an Officer of Government. The anecdote was told me with an air of triumph; and the comment given with it was that if the native Christian received so much dishonour in this life, how great would be his misery in the next. I endeavoured to give a very different moral to the tale, and to draw the attention of my hearers to the solemn sentence of the Judge, "inasmuch as ye did it not to the least, &c." My preaching was on another occasion rudely and violently interrupted by a Brahman; "as to sin," said he, "it was of no use to speak to them about that, the English were sinners, but the Brahmans were enlightened, when the Britons were painted savages; we had come to India and so had gained enlightenment." In vain did I try to draw his attention to the great subject I wished to bring before them, the violence and volubility of my opponent bore all before him, and I was obliged fairly to give in: the catechist immediately endeavoured to take up the thread of the discourse, but, oh! our Brahman rose in a fury—"What! listen to him, to an apostate; that were quite impossible," and he turned and stalked haughtily away, vociferating as he went. Thus relieved, we were able to deliver our message with but little interruption. In another place we met with a similar instance of pride, though more quietly expressed: "You come to us to preach about a cure for sin," said a pundit; "it is needless to do so, since we are sinless." In another place our preaching was rendered fruitless by the outrageous conduct of an intoxicated durwan or gate-keeper. He suddenly rushed into

the middle of our congregation, and squatting in front of me, began to pull frightful grimaces and to make ludicrous remarks. I succeeded after a time in getting him out of the circle; hardly, however, had we quieted down when he returned to the charge, this time brandishing a formidable bamboo pole with which he feigned to aim deadly blows at my head, heaping upon me at the same time the vilest abuse, the people looked on unmoved, and made not the slightest attempt to send the man away. In vain did we remove to another spot; our tormentor followed us, and all preaching became simply impossible. Subsequent enquiry explained the man's conduct and the indifference of the people; he was the servant of the great man of the place, whose brother had embraced Christianity. His brother's conversion had, it appears, greatly displeased him; and stirred with enmity, he sent this man to interrupt us, having first primed him with drink for the task.

Intense worldliness among other classes of the people presents as great an obstacle to the progress of the Gospel as the fierce enmity of the Brahmans. A man on one occasion objected to the arguments of the catechist as follows, "I am a rich Hindu, and live in ease and plenty; if I become a Christian I shall have to go about from place to place and preach like you do. I therefore prefer to remain as I am." Possibly you do, was our reply, so some idle person might see his brother's house on fire and prefer to lie in bed, rather than go and help him in his danger. Though idolatry is on the wane, we frequently meet with remarkable instances of superstition and credulity. There lives in one village a rich man, he possesses many things that would conduce to ease and happiness, one sad drawback there is, however, to it all, he is a leper. His house is surrounded on all sides with idol temples, some of them of beautiful architectural design and imposing appearance; in these numerous priests are entertained to repeat the names of his gods: and so this poor deceived man thinks to purchase and expiate the supposed crime of a former birth which has brought so terrible a retribution on him in this. Of credulity I met with an instance which would create a smile if a feeling of sadness did not outweigh it. As a remarkable proof of the truth of Hinduism, I was once told that in the sacred city of Benares every animal, human and brute, dies with its right ear upwards. A certain European gentleman (his name and office were mentioned) was very sceptical on the point, and when a horse of his was dying, he had it tightly strapped down with its left ear upwards, but just as the animal was at its last gasp, with a miraculous effort it burst its bonds, turned its right ear upwards, and died, "and therefore," added my informant, "Hinduism is true!" On the occasion of a festival in honour of the god Siva, I once saw several persons lying prostrate before a temple; on enquiring the reason, I was informed that they would remain thus without eating or speaking for three days, in the hope of obtaining recovery from various illnesses from which they were suffering. On my afterwards asking what had been the result, I was told that some had been cured, others not. Much credit doubtless was taken for those sup-

posed to be cured, whilst the instances of the uncured were passed over in silence. At another time I met in the same temple a devotee who had made a vow of silence, and who performed his devotions twisting his limbs into a variety of unsightly contortions. I conversed with him by means of a slate and pencil; *i. e.* he wrote his replies to my questions. He stated that he remained silent, because if he spoke, he feared he might tell lies—a reason the correctness of which I thought more than doubtful, as I found that he did not object to *write* untruth. His wants were supplied by some of the people of the place; he constantly smoked hemp, and when I remonstrated with him on the habit, his only reply was a leer and a deeper pull at his pipe. His conduct and the straits he was put to through refusing to speak appeared to excite but little sympathy, except with a few. Our opponents in controversy sometimes exhibit considerable ingenuity in the arguments they use to defend their opinions, or to excuse themselves in sin. The following reasoning was once used to me to prove that God is "*Nirgun*," or not possessed of qualities;—"the purer the element, the fewer are the qualities it possesses; earth, which is the grossest, possesses five qualities, *viz.*, sound, feeling, colour, taste and smell, water has but four qualities, fire has three, wind, has two, and ether only one, *viz.*, sound. God, then, who is purer than everything, has no qualities at all." During a sermon in which I was endeavouring to touch the consciences of my hearers, by a description of the heinousness of sin, one of them interrupting me said, "Oh! but we are not to be blamed for any thing we do, we are only actors in a play, and God is the master who assigns us our different parts: as then in a play one may act the part of a murderer, and another of a thief, and the manager will never think of blaming the actors he has employed, no more will God blame us for performing the parts he has himself allotted." Instances such as these are discouraging, and prove the hold that Hinduism still possesses over multitudes of the people, yet cases of encouragement are not wanting. At an afternoon preaching in one village, we had had a very unsteady congregation, and I was returning to the tent somewhat cast down. A man, however, followed us, and entered into conversation; he said that on account of the confusion, he could not hear well in the village; and he wanted quietly to gain a little more information about Christianity. He said he was a carpenter, he had no faith in idols; and the fact that he had himself been engaged in making them, showed him the folly of worshipping them; he knew something, too, of Christianity; and he remained conversing with me and the Catechist till past eight in the evening. The next day he renewed his visit; he said that his work lay in Calcutta, where he had frequent opportunities of hearing of Christianity; he had come to his home for a day or two only. I was passing through a village on the removal of our encampment, when I was accosted by a respectable man in the way; he begged me to come into his house; I had not intended to remain, having preached in the place the previous day; but as the man was earnest in his request I acceded. He told me that he had been a

pupil in our English School some years ago, during the time of Mr. Weitbrecht's superintendence; he had no faith in Hinduism, but lacked boldness and decision to profess his belief in Christianity. It was, however, pleasing to notice that his previous instruction had resulted in the maintenance of a friendly spirit towards the Missionary. In another village we met with a man who came to our tent for private conversation, at times when we had not a crowd of people round us. He, too, said that he was dissatisfied with Hinduism, and had tried various ways of finding God; though what is meant by this expression he seemed unable to explain. I tried to explain to him the only true way of finding God, and read and expounded to him parts of John iii., with which he seemed much pleased; after dark in an evening, when we had ceased to preach, the people would sometimes remain sitting around the tent discussing the subjects that had been brought before them; and not unfrequently on such occasions may they be heard confessing that Christianity is certainly true. It is thus that in parts where the Gospel has been preached to any extent, the people are convinced of its truth; and they have, moreover, an undefined notion that it will ultimately prevail. The seed of the Word has been sown, and with God's grace we will still continue to sow it; hitherto, however, the ground has remained for the most part sterile, and in instances where I had hoped for success, I have been disappointed. I have had two or three cases during the year of enquirers and professed candidates for baptism; after a time, however, their motives have appeared unsatisfactory, or they have themselves withdrawn.

I have endeavoured, as in previous years, to obtain an influence for good among the educated natives by calling upon them in their houses, and have generally obtained a friendly hearing for the truths I wish to bring before them. There are two Brahmist (deistical) societies in the town, but they do not appear to exercise any great influence over general opinion: the attractions of Hindu festivals too often over-balance any desire to seek after a better way; and it is to be feared that not a few persons contrive to be members of Brahmu societies in town, and yet to take part in heathen festivals in their native villages. I sometimes meet with members of these societies; I have found amongst them nothing like a distinct code of opinions; indeed their views appear to be shifting as the sand; and yet they speak very confidently of the doctrines that happen to be in vogue at the time. So far, however, as their system is a protest against the national idolary, it is certainly a step in advance, and a hopeful sign of the times, while the contrast afforded by a visit to a Brahmist devotional meeting as compared with an idolatrous festival is pleasing indeed.

I have thus been permitted, during another year, to carry on without interruption my unworthy labours. in the Lord's cause. May He mercifully pardon all their imperfections and shortcomings, and make them effectual through our dear Redeemer; and, Oh! may it please Him speedily to pour out His Holy Spirit upon those among

whom we go; then shall our labours prove indeed not to have been in vain, and all the glory will be His.

Benares.

Of the Society's operations here, there is much of special interest, Mr. Leupolt remarks of the Training Institution.

For years the want of schools for training Catechists, Readers, and School-masters, and also for training young women as school-mistresses and Scripture Readers for the zananas, has been deeply felt, and although we have had, from time to time, nice sets of young men together, we have never had a separate building for a Training Institution, nor were we able to spare a Missionary to give his whole and undivided time to training them. We are, however, thankful to say that this want in our Mission will soon be supplied.

Three years ago Mrs. Leupolt, then at home, stated our wants to a Lady in England, through Miss Tucker, sister of H. Carre Tucker, Esq. Through the kindness and influence of Miss Tucker and the Bishop of Norwich, supported by Mr. Tucker, that Lady presented to our Mission (£2,000) two thousand pounds, to erect suitable buildings for Training Institutions for male and female teachers; the society on their part have engaged two trained masters, who will carry on the training under, and with the help of, one of the Missionaries.

On my return from England last January, I laid this subject before our Committee here. It was at once resolved, that no time should be lost in commencing operations. A suitable site offered itself. A large garden, freehold property, which for years we wished to have, had been sold by Government to a banker, an acquaintance of mine. I spoke to him, and he was willing to let me have the garden at the same price he gave, *viz.* Rupees 7,500. The garden is situated close to our Sigra church, and contains about 25 beeghas of land. It is partially surrounded by a high pucka wall, contains a large pucka building, well adapted for a Model School; has three pucka wells, with excellent water, and is full of fruit trees.

Plans for the buildings were laid before the Committee, and after some minor alterations, were accepted, and on the 15th March the building for the Male Department was begun, and will be completed, it is hoped, by the end of the year. The building is 182 feet long and 72 broad, and contains apartments for two married European masters, and the necessary number of class-rooms. The students will not reside in the School-house, but in small native houses close by the college building.

The building for the Female Department will be commenced as soon as practicable.

Meanwhile the training of the young men and young women has commenced. Up to the 1st April five lads, from sixteen to eighteen years old, were admitted. Since then five more have been taken on the list, and also three girls, from twelve to fourteen years old, so that at present we have in all thirteen pupils. The lads are divided into two classes.

Their instructions are Elementary, Writing, and Composition in the Vernacular, both in Urdu and Hindi, form their chief occupation. Some read and write English, History, Geography, Arithmetic, and Patwari's books are not neglected. The Rev. J. Fuchs has Bible Lessons with both classes. All these lads will first receive a course of training for School-masters, but it must be of a nature that they may also be able to insttruct enquirers. The training some of them for Catechists will follow. Their course of instruction will not be fully settled till they have entered their new School-house or Training College. Terah Munshi is my right hand, both among these lads as also among the orphans. The 1st Class act as monitors for one hour daily, in order to learn to teach. In future they will go twice a week to the bazar with the Missionaries, in order to see practical Mission work in the city.

Mr. Dœuble of the same (the Benares) Mission remarks.

Except the rainy season, during which a somewhat obstinate intermittent fever took hold of my constitution, the Lord has, during the last year, mercifully granted strength to attend to the work of making known the salvation through Christ, to many still ignorant of the same, and to warn others of the danger of their souls, who have already more or less knowledge of the truth. The number of these last is necessarily large in a city where the good seed of the Gospel has been sown broadcast over the land for so many years, ond numberless are the excuses, objections, and doubts, which they bring forward against the full acceptance and obedience to the truth, while it is often plain, that in their case it is no longer a want of understanding, but (as with many Christians too) a want of decision to leave the broad and easy road of the world and of sin, and to enter the narrow and up-hill path of self-denial, and taking up the cross. For such there is only one answer: if you have an earnest desire to be saved, the Gospel sets the way of salvation before you as plainly as possible: repentance, true faith in Christ, with obedience. But if, with the way clearly set forth and pointed out, you persist in looking about for stumbling blocks, then you will certainly find many things in Scripture for that purpose. But take care, what will your excuses and objections avail you on the day of judgment?

Besides the study of the language, which had been sadly interrupted for nearly a year by illness and consequent absence from India in 1859, my work has for the last year been confined to the city. In November last year I succeeded in renting a house in what may be called the aristocratic part of the city, where I spent until the beginning of the rains, regularly three whole days in the week, having conversations with occasional visitors, and making excursions into the neighbouring streets and to the river-side. The remaining days in the week I went to our other preaching places in the city. But I had better give a few items of my doings.

How utterly their ideas are perverted concerning sin, &c., appears from a conversation with a visitor in December last, when I spoke of the heavy burden of our sins and our necessity of an all-sufficient

Saviour. The man remarked that "certainly we committed many sins by killing ants and other insects in our walking."

During December and January I had regularly a few young men in my house in the city, who read the Gospel with me. This of course gave always occasion for religious conversation, in the course of which one of them defended his religion warmly, even the geography of the Shasters, the mountain Meru, the seven oceans, and the heavenly origin of Gunga. "They are not visible to us or you, but still they exist; the Rishis saw them in the spirit." At another time, near the river, while speaking on the same subject, I mentioned that during a four and a half months' voyage on the water, I had nowhere seen any of their oceans, when a young Pundit, full of his learning, astonished the audience with the assertion: "I know where that ocean comes from, a certain Rajah had it dug by an immense number of coolies."

In February, Mrs. Dæuble nearly succeeded in getting up a Girls' School for the better classes in the house of a respectable Hindu, when the plan had to be given up, the owner of the house being threatened with excommunication.

This is in no way astonishing, if we consider that Benares is a gathering-place for the most bigotted Hindus from all parts of India, and has been so for centuries, perhaps. Most of those families from other parts retain their own language and dialect in their houses, which will considerably retard the influence of female Missionaries in visiting the families, even if they once succeed in finding entrance to them. But just for the above reason the evangelization of the holy Kàshi is of the utmost importance for the whole of India, and cannot be too well supplied with Missionaries. The natives, too, know well, "that, let Benares once be won for Christianity, and India will not long hold out!"

In one of our preaching places a number of young Bengalis passed by considerably drunk. One of them, who had been taught in a Missionary school, and was more sober than the rest, I warned earnestly against continuing to associate with such companions, and contrary to his better knowledge and conscience to remain in the chains of sin, where the end will surely be the ruin of both body and soul. He promised amendment, and that he would come to see me, but I have not seen him since!

A Brahman, who came often to me, and with whom I read the excellent book of Mr. Muir's, the Mat Pariksha, and the book of Nehemiah on Vedantism, offered to bring four or five young Brahmans to my house in the city, and to teach them the books I should give him. I let him try the plan, but soon the pupils fell off, and he complained very much of the laziness and the increasing ignorance of the Brahmans. I told him that it was certainly not astonishing, as long as they kept their odd way of learning, and as long as the Rajahs and other rich men fed the Brahmans by hundreds and thousands. Why should they study, if they are fed without labour. Often during my stay in my high house, I heard their chanting the Vedas, a quite peculiar music, where a number of men read altogether with a

loud voice and measured time. In one school they seemed to vie with each other, who could hold out the last syllable of a verse the longest and loudest. Still it does not sound bad, and has generally a solemn expression.

One day I was seriously asked by the above Brahman, whether it was true that the English soldiers drink the blood of their slain enemies! And again another time, whether it was, as he heard, that the Missionaries give to those whom they baptize poison to eat, not to kill, but to punish them. That many such stories are still believed, there is no doubt. Life-destroying and meat-eating white men are still thought Ràkshases by many. Still some of the women in the narrow streets fly wildly into the next open door at our approach. If it is true, as I have heard that some European soldiers have in the city and near the shore insulted women, and even tried to tear off their ornaments, their fright is natural before a white man.

In telling the above-mentioned Brahman one day of the pernicious influence of the doctrine, that whoever dies in Kàshi gets salvation, he replied: "The people are afraid of Bhaironath, before whose judgment all the wicked must appear at their death, and having received punishment from him they are taught by Mahadeo to require salvation."

One morning in May, while speaking about the dangerous doctrine of transmigration, a man replied: "But how have the English got their power and glory, is it not by their having been great ascetics and very pious in a former birth?"

Once a devotee of Krishna having gathered a large number of people by his shouting hymns in praise of Krishna, reviled the Missionaries and all the English with the worst epithets he could think of: "There, look at them, after they have taken the riches of India and spent them, they must now go begging (this referred to the tax). But it was to be so in the Kal-jug, and you see, this Sahib has got a black coat on." He made such a noise that remonstrating was of no use, and I had to sit quiet. At last he fell to quarrelling with another Bairagi. He came afterwards again and asked me not to be angry with him. I told him, that my religion and the example of Christ taught me not to revile again, but to bless those who revile us. With this he seemed very much struck, and he visited me several times in my house. He is a man of a fine powerful make, and has great influence. I heard that none but our Ramaya can outdo him. He is certainly zealous in the service of his master: often did I hear his loud voice in the street below me singing—Leave Ram and all the others and serve Krishna.

The Hindu religion has often appeared to me to be a conglomeration of all the past and present, highest and lowest heathen religions. They begin to number Christ among their numerous deities, as is told of one of the Roman Emperors of old. I have heard a man passing a preaching-place call out: Rám ko salám! Mahadeo ko salám! Isa Masih ko salám! &c. The Shaitan (no doubt from the Musalmans) they have already enlisted as a general in Mahadeo's army (a fit place, but not high enough). A Sadhu, whom I visited several

times in his hut near the river, is writing a new Shaster, in which he mixes up some doctrines of Christ. He forbids idolatry; most of the sixteen points, which he enjoins on his disciples, are excellent. In the hot season I saw a scaffolding erected in his court, where he hangs himself up by his feet for an hour or so at noon, surrounded with seven fires. But I saw that he takes good care not to hurt himself, although he certainly looked thinner than I had seen him before, and very much dried up. He has many followers, and has, especially among the women, great influence with his mantras. He is exceedingly courteous and humble when I visit him. Extreme humility is one of the sixteen points. Still he and his disciples made me think of the Grecian, who, out of sheer humility, wore a dress all tattered and torn, and of whom Socrates remarked to his disciples: "From every hole in that man's coat his pride peeps through." It is very probable, that the Christian religion will have to pass in India through a period similar to that in the first centuries, by being mixed up with heathen systems.

A man who reads the Sacred Scriptures one day remarked to Samuel and others present, that according to his view, Hinduism is best adapted to man in his boyhood, Mahomedanism to his manhood, and Christianity to his old age, when play and pleasures become naturally insipid. He no doubt thought that he had hit the nail on the head.

In theory the Hindus are as broad in their principles as any one can be. A young Vedantin remarked that all religions were true and all fulfiling their purpose. As each one believes God to be, so He exists for him. (If I am not mistaken, some European philosophers have come to the same conclusion.) On the other side, I made him confess that if he was a true Vedantin, he must call all religious views delusions, even his own, as the Rishis, too, were under the influence of Máyá. With such people, there seems nothing left to take hold of. So hopelessly confused are their ideas, that everything, even their reasoning powers, seem utterly perverted and ruined.

During the rainy season, when by the heavy rain and the inundation of the Ganges, a number of houses had been ruined in the city, and otherwise great injuries done, I asked a Brahman: What do you now think of your beloved Gunga? See what she has done! He replied: "Gungaji is angry with us and punishes us." It made me think of the story of Nicholson in the Punjab, who by thrashing his devotees only made them more devoted to his worship.

At the beginning of October, I received a reply from the Maharajah of Gwalior to a letter in which I had asked him to let me still, as his tenant, occupy the house which he had purchased from my former landlord. On the ground that he had given the house to the Brahmans as an eating-house, he could not let me continue to occupy it. A school, which I had opened in the lower story of the house, suffered, as I expected, from being removed to another place. But of course feeding the Brahmans is very meritorious.

In the beginning of October I was deeply grieved to hear of the sudden death of a former inquirer by a snake-bite, to whom I had given some employment in the beginning of the year to find out his

character, and to give him opportunity for being instructed. He did well for a time, but I soon found that there was no real change going on in him, his old evil habits were too strong for him. He was a Brahman, and had become a kind of juggler, and lived by showing off his tricks. Just as he was exhibiting his art with a newly-caught serpent, with the poison not extracted, he was bitten in the hand. The people advised him to have his hand at once cut off, but he did not wish to be disfigured, and soon he fell into a state of insensibility, while they carried him from one place to another in the city for help. The manner of his death resembled his inward history, he played with sin and heathenism, was never serious, would not cut off his right hand or pluck his eye out, could not deny himself, and so he died! A warning for all undecided Hindus and Musalmans, who cannot break with their old ways; yea, and for Christians, too! Play not with sin!

One other branch of work has been taken up again, which had been interrupted for some years. The services in Urdu for the Christian Drummers have been regularly held every Sunday morning since March, in their chapel. The attendance varies from 12 to 18. They are more attentive than at first. They wish for a school for their children. If other children were found to join, and funds forthcoming, an English teacher might be engaged.

Here we must close our excerpts. From the quantity of interesting matter in the report, we have had difficulty in making a selection. We repeat that the whole of the report ought to be read. We congratulate the Society on what its agents are doing in city itinerating preaching, in house to house preaching, in their boys and girls, and schools both for natives, and for the children of native Christians, and for the tokens of the Divine favour, as seen amid many drawbacks, in the native Churches, that have been planted at the different stations.

IV.—*A Mission Library.*

Some time ago, a letter appeared in the *Observer*, suggesting the importance of a Mission Library in Calcutta, on the grounds, that no library in Bengal contained many works of great value to the student of Missions; that some books greatly prized by the learned and the enquiring, could not be found but with great difficulty, and that others which should be permanently within the reach of a body of Missionaries, so large and influential as those residing in this city, are seldom to be met with, and are fast disappearing from the shelves of book collectors. The Missionary Conference for instance has not a single volume of this magazine,—its property and its organ,—and its editors have been so regardless of their successors, that

none of them have preserved a copy for subsequent use. Nor indeed is it easy to find a complete copy any where. It consequently happens that those anxious to study the religious history of India under all its phases, and subjects of a cognate nature, find much difficulty in meeting with valuable books; whilst those who might be induced to pursue such researches, if the means were at hand, are discouraged from making any effort whatever.

Subsequently, the subject was brought before the Missionary Conference, when the value of such a library was affirmed, and a Committee was appointed to watch over its formation. At a meeting of the Committee, the following resolutions were passed:—

1. That we regard it as very important that a Library should be established at once, in which Missionary records may be preserved, and books valuable to Missionaries as works of reference be accumulated.

2. That we recommend that this proposed Mission Library be the property of the Calcutta Missionary Conference, and that it be managed by a Committee appointed thereby.

3. That Mr. Storrow be requested to take temporary charge of the books, and that if, as there is now reason to hope, the Calcutta Auxiliary Bible Society obtains a more convenient depôt, its Committee be requested to afford permanent accommodation for the Library there.

4. That contributions in money for the purposes of the Library and donations of valuable books be solicited; works of Missionaries; History and Biography; treatises on the religions of heathen nations—especially Hinduism, Buddhism, and Muhammadanism, and books illustrating the manners and social condition of the natives of India, may be mentioned as amongst those which will be regarded as peculiarly valuable and welcome.

Subsequently, a gentleman very favourable to the scheme, gave a large proportion of the following books and a donation of fifty rupees.

The Committee of the Calcutta Bible Society, having consented to allow the Library a place in their Depository; it now remains to lay the matter before the public, and to solicit donations or gifts of books towards its enlargement. Such aid will be thankfully received by the Rev. E. Storrow, or Mr. Moran, of the Bible Society's Depository.

Books now in the Library.

1. Matthew's Mischat ul Masalih, 2 vols.
3. Moore's Hindu Pantheon.

4. Papers of Lord Metcalf.
5. Church Missions in Western Africa.
6. Cyclopedia of Missions.
7. Colebrook's Essays, 2 vols.
9. Indian Tracts.
10. Wilson on Hinduism.
9. Duff on Indian Missions.
10. Campbell's British India.
11. The Muhammadan Religion explained.
12. Mullens' Hindu Philosophy.
13. ——— Missions in South India.
14. Noel's England and India.
15. Livingstone's Travels.
16. Clarkson's India and the Gospel.
17. Mead's Sepoy Revolt.
18. Peggs' Orissa Mission.
19. The Mutiny and the People.
20. Dow's Hindustan, 3 vols.
21. Martyn's Controversial Tracts.
22. Chapters on Missions.
23. Duff's Missions the chief end, &c.
24. Gurney's Moral of a sad Story.
25. The Gospel in Burmah.
26. Long's Hand Book of Missions.
27. Native Female Education.
28. Dr. R. W. Hamilton's Missionary Prize Essay.
29. Campbell's Missions in Hindustan.
30. Domestic Manners and Customs of the Hindus.
31. Wilkinson's Christianity in North India.
32. Memoirs of the Rev. J. Reid.
33. ——— ——— Dr. Carey.
34. ——— ——— Rev. W. Robinson.
35. ——— ——— Mrs. Wilson.
36. ——— ——— Rev. R. Nesbit.
37. ——— ——— Campbell's Life and Times.
38. ——— ——— Rev. C. Rhenius.
39. ——— ——— Rev. W. Drew.
40. ——— ——— Mahendra Lall Bysack.
41. ——— ——— Rev. W. Ward.
42. ——— ——— Rev. T. Thomason.
43. ——— ——— Bishop Corrie.
44. ——— ——— Rev. J. Williams.
45. Many Pamphlets.
46. Several Blue Books.
47. Several volumes of the Christian Intelligencer.
48. Annals of the Indian Rebellion.

49. Conference on Missions at Liverpool.
50 to 53. Calcutta Christian Observer for 1833-38-39-41.

V.—*Extracts from the Free Church of Scotland's Report on Foreign Missions, submitted to the General Assembly, May* 1862.

We have received the last Report of the Free Church Missions, and proceed to lay before our readers, a few extracts from its interesting contents.

While no mere figures can convey anything like an adequate idea of the extent of the work accomplished by means of the Free Church Missions in India and Africa, the following abstract of statistics for 1861, exhibits some of the results.

	India.	*Africa.*	*Total.*
Central and Branch Stations, ...	23	24	47
Agency—			
Ordained European Missionaries, ...	18	5	23
„ Native „ ...	10	...	10
Licensed Native Preachers, ...	4	...	4
European Missionary Teachers, ...	3	2	5
East Indian „ ...	3	...	3
Native Christian „ ...	48	17	65
Non-Christian „ ...	161	...	161
European Catechists and Missionary Mechanics, ...	...	2	2
Native Catechists, ...	8	...	8
„ Scripture Readers, ...	8	5	13
„ Colporteurs, ...	7	...	7
Students for the Ministry, ...	11	...	11
Native Churches—			
Communicants, ...	356	643	999
Baptized Adherents, not Communicants, Adults and Children, ...	365	512	877
Admitted on Profession since the commencement of the Missions, ...	531	...	531
During the year there have been—			
Adults Baptized, or admitted on Profession,	29	100	129
Children Baptized, ...	29	112	141
Admitted from other Churches or Stations,	16	27	43
Removed to do., ...	10	29	39
Excluded or Suspended from Church Privileges, ...	8	14	22
Restored to Church Privileges, ...	2	9	11
Deaths, ...	21	11	32
Marriages, ...	7	9	16

Schools—			
Anglo-Vernacular, for Males,	... 21	...	21
„ „ for Females,	... 6	...	6
Purely Vernacular, for Males,	... 17	...	17
„ „ for Females,	... 28	...	28
Scholars—			
Boys attending Anglo-Vernacular Schools,	4,994	...	4,994
Girls „ „ „ ...	388	...	388
Boys „ Purely Vernacular Schools,	1,544	...	1,544
Girls „ „ „ ..	1,615	...	1,615
Total number of Scholars under Instruction,	8,541	953	9,494

During the past year the			
Home Revenue for Foreign Missions was ..	£14,654	12	11
The Ladies' Society raised, ...	2392	1	7
There was contributed in India, ...	5653	0	9¾
„ in Africa, ...	411	3	2¼
Remitted by friends direct, ...	1817	11	1
Making a total of ...	£24,928	9	7

Again, the attendance at our various institutions during the past year has been as follows:—

At Calcutta and its branches,	...	...	3389
At Madras and its branches,	...	...	2473
At Bombay,	...	...	1021
At Poona,	...	...	1024
At Nagpore,	...	...	634
Making for India,	...	...	8541

In Caffraria, 953 of the youths have been under Christian training; so that we have daily no fewer than 9494 of the young in heathendom more or less under the power of the truth,—more or less separated thereby from the debasements of heathenism, and made at least mentally acquainted with what the Holy One employs to recover the degraded, or raise up the fallen. Most true and most sad it is, that few—alas, how few!—of these thousands appear to feel the truth, or welcome it in the love of it. It is with them, as it is with too many in our own land, who sit from Sabbath to Sabbath and from year to year under the sound of the gospel, its promises, its privileges, its mercy, without ever welcoming the Saviour, or taking their place among the saved indeed. Still, however, the truth is taught; conscience is plied, the understanding is enlightened, and the Committee feel more and more assured that a mighty underground operation is going forward, which shall eventually explode and overthrow the gigantic superstitions of India, as well as the brutalizing practices of Africa. To hold by that conviction implies, indeed, a habitual exercise of faith—simple faith in the word, and reliance on the power of the Eternal. But faithful is He who has promised, who also will do it; and the Committee announce one of their deepest convictions

when they say, that even now faith is passing into sight, promise into performance, hope into fruition; symptoms of the great upbreaking of the superstitions are waxing more and more rife; and though this Committee have too long watched over the work of missions, and too closely studied the inveteracy of superstitions whose duration is measured by thousands of years, to anticipate any speedy, any sudden transition from heathenism to Christianity, they do see the little cloud, like the size of a man's hand, which they know betokens abundance of rain; they do see the day of small things, which they dare not despise; they do know that the Lord is not limited by many or by few; and without being utopian in their expectations, or sanguine beyond what truth recorded, and facts accomplished warrant, they *can* calmly anticipate the day when the kingdoms of this world shall become the kingdoms of the Lord and of his Christ.

Will the Church arise and plead for the Spirit to come to vivify the means and the agency employed?

This Mission has five principal branches in India, at Calcutta, Madras, Bombay, Puna and Nagpore.

NAGPORE.

With slight exceptions, we have all, by God's blessing, been preserved in health throughout the past year. We have lost no labourer by death, but, on 28th November, we had the pain of parting from our brother Mr. Stothert, who, during his too brief residence here, gained the affections of many among natives as well as Europeans. His departure left a great blank at Nagpore, though it was not too soon for the exigencies of Bombay, as Mr. Dewar's lamented decease has since proved. A month previously we had been deprived of the services of Mr. De Rebella, the able and devoted teacher of our Sitabaldi school. An offer of an appointment in the police was made to him, which, for the sake of his own health, as well as the better maintenance of his family, he did not feel at liberty to decline. In his present situation, however, he is not forgetful of his former loved work of inviting the young unto Jesus.

At a meeting of the Presbytery of Bombay, held here on 20th of November, our two students of divinity were licensed to preach the gospel. Since then, the Rev. Mr. Ramaswami has, during week-days, most efficiently supplied Mr. De Rebella's place in Sitabaldi school, while, on the Lord's-day, he has continued to take the principal charge of the Tamil church that meets in the same building. His vernacular language does not qualify him for evangelistic efforts among the natives of this province; but he finds his appropriate sphere in Sitabaldi, where many of the inhabitants are natives of Southern India, and where the work to be done in preaching and teaching is sufficient to occupy his whole time. The Rev. Mr. Baba, on the other hand, speaks Marathi from his childhood, and will, I trust, be extensively useful among the people of the province. He has been necessarily engaged, along with myself, in superintending the erection of our new school, which we hope to enter in less than a month hence. Recently, however, he has been set free from this em-

ployment, and is now spending his time in preaching the Word in the neighbouring districts.

Pahad Singh, who devotes five days of the week to teaching in our city schools, has, on Saturdays, been in the habit of itinerating among the surrounding villages, and making known the gospel. In this way, quietly but perseveringly, he has been the means of diffusing a considerable amount of Christian truth. On the same errand Mr. Cooper has visited the villages in the vicinity of his residence, besides availing himself of the opportunities of proclaiming the message of mercy afforded in superintending the vernacular schools. Of my own tour to Umrawati I have given particulars elsewhere. It was more hurried than I could have wished, but the demands of the work at head-quarters prevented longer time being devoted to it. Apaya, our colporteur, whose labours partake largely of the evangelistic element, set out on a tour upwards of three months ago, and he has not returned yet. But we continue to hear from him from time to time, and have reason to believe that the good hand of his God is upon him all the way.

All the other departments of our work were so clearly and fully described by my esteemed colleague last year, that it is unnecessary for me again to enter on similar details. The whole of the services then referred to we have been enabled, with the Divine blessing, to carry on, and an additional one has been commenced in Kampti, on Sabbath evenings, for our countrymen, who have evinced an increasing desire for ordinances at the hands of the Mission. At the same station, on Monday, 6th January, being the first evening of the concert for prayer, there was opened a neat, commodious building, erected for the use of the military, designated the Protestant Prayer House, and placed under our superintendence. For this, and many other efforts on their behalf, the men of H. M.'s 91st Regiment and Artillery are indebted to some pious officers, foremost among whom was one, who has since left, Brigadier Browne, a name associated in Britain, as well as throughout India, with everything that is lovely and of good report. We still long for the promised grace from on high, not without great cause for abasement, that it has been so long withheld. The class for sacred music, established by Mr. Cooper, like the Sabbath-school in Sitabaldi, has been attended by a large number of children, native and European, and is productive of much good. In addition to the usual services among the Tamil Christians in Kampti, which have been conducted, with his wonted faithfulness and zeal, by Mr. Joseph, our catechist and head-teacher there, Haruland, an assistant teacher, has been employed as a Scripture reader to visit the houses of those who may desire it, and communicate religious instruction to their heathen servants. About the date of our last report, the girls' school in the city had so far declined, that it was thought expedient to discontinue it until we should possess better accommodation. We trust that ere long it may be revived, in more favourable circumstances, and that all our classes in the city may be taught with greater efficiency than at present.

PUNA.

It would be difficult to over-estimate the importance of Puna as a place of Christian education. The city may be called the *heart* of the Maratha country; its population is large, and a great proportion of it consists of Brahmans. From the educational establishments of Puna, a large body of young men are continually going forth to fill important situations throughout the country.

The higher education of Puna is divided between the Government and the Mission. The Government College is very richly endowed with scholarships, and yet the Mission Institution fully equals it in the numbers of its pupils. When we consider the strength of Hindu prejudice, and the large number of Brahmans in Puna, this fact is somewhat remarkable. The increase of pupils studying English with us has been fully 220 during the two years. The Institution is open to pupils of all castes; but it happens that fully two-thirds of the pupils belong to the very highest caste; and thus the blessed truths of the gospel are, by means of our Institution, carried into the bosom of the most influential families in Puna.

The Mission has at present one large Marathi school, in which much more than the mere elements of education is communicated. This school is in the city; and a similar one is about to be opened in the cantonment.

The Mission has been able to set up, during the past year, a Hindustani school for Muhammadan boys. The success attending the effort has been very encouraging. As this important class of the community has nothing done for its enlightenment by Government, and as the few private schools established by the Muhammadans themselves are very poorly conducted, the Mission is most thankful for the encouragement it has received in this attempt.

The progress of female education has also been encouraging. Two years ago the numbers were 132; they are now within a few units of 300, and will soon exceed that number. Especially interesting in this connexion is the Hindustani school for Muhammadan girls, established about fourteen months ago, which now reckons 72 pupils. Attention has been drawn to the notable fact, that most of those girls pay a small fee. This was imposed in the hope that it would make the education more valuable in the eyes of the Muhammadans, and it seems to have produced the effect intended. We cannot, however, introduce fees into our Marathi schools, because there are some other schools for the Maratha people, superintended by a native committee (to which Government pays annually the large sum of 600 rupees); and in these schools no fee is taken. Among the Muhammadans the Mission has the educational field all to itself.

Evangelistic Efforts apart from the Institutions.

The gospel may be said to be preached almost daily in the streets of Puna by agents of the Mission.

In the villages also around Puna, it has been pretty extensively proclaimed. Since the beginning of November, two of the agents of the Mission have been employed by the Bombay Bible Society, as

colporteurs and expounders of the Scriptures. Still they are as much under the superintendence of the Mission as before. These labourers have visited scores of villages, and with a considerable measure of encouragement. Another agent, a converted Gosavi, has also been very zealous since November last. He has generally accompanied one of the two labourers mentioned above, and promises, as his knowledge increases, to be a useful herald of the truth.

The Press.—Dr. Mitchell carried through the press a new edition of his Marathi tract on "Khundoba and his worship" (pp. 38). He also thoroughly revised and enlarged his English works, "Letters to Indian Youth," and "Elements of Christian Truth." The two last have been reprinted at Madras, by the Christian Vernacular Education Society. He also wrote a good many pieces of Marathi poetry, chiefly intended for the young, which appeared first in the *Satya Dipika* (Lamp of Truth), and were afterwards printed in the second and third Marathi reading-books (published by the Christian Vernacular Education Society). He also published a new Marathi tract (pp. 54), on "Native Superstitions," printed by the Bombay Tract and Book Society. It may be right to mention, as showing the importance of this branch of the work, that, of one of the books mentioned in last annual statement as having been reprinted, 1051 copies were sold during the year.

BOMBAY.

Fourteen natives have been admitted during the year into the communion of the Church, on their own personal profession of their faith in Christ, while two native children have been baptized. Of the adults now referred to, two are Rajputs. One of them received his first impressions in favour of Christianity from intercourse with two families (converts of the Mission) residing at Indore, and was specially instructed by Mr. Narayan, on his being sent to Bombay for further Christian tuition. He is now employed as a colporteur by the Bible Society. The other Rajput first heard the gospel from Yohan Prem, one of the elders of the native church, in the native hospital, where he was laid up with sickness, and was afterwards a member of Dr. Wilson's class for catechumens. He is now the teacher of the Vernacular School of the Mission at the Poor's Asylum of the District Benevolent Society. A third individual of the adults mentioned is the head of the lowest caste of natives of Bombay, that of the Bhangis or sweepers. He had been a candidate with us for baptism for two years. He has much intelligence and information, and in his own sphere of life he is a person of much influence, which there is every appearance of his consecrating to the cause of Christ. A fourth convert is a female, brought up in the Romish Church, but instructed in Protestantism at the Mission-house and by some of her relatives. A fifth convert, a young woman, was introduced to the Mission by a native friend as desirous of leaving heathenism, in connexion with which she had been dedicated by her parents to the goddess Bhavani. She was married a short time after her baptism. The remaining eight converts of the year are pupils of the Boarding-

school. Three of them, including the daughter of a Christian, are converts from Hinduism, and three from Romanism. Two of them had been baptized in infancy in connexion with Protestant churches. Though the preparation of some of them for admission into the Church had been advancing for years, others of them had been brought under deep religious impressions in the course of the last twelve months.

Free General Assembly's Institution.

The average number of pupils in attendance in the School Division of the Institution during the year 1861, exclusive of that of the purely vernacular department, was about 300, who were taught in seven classes, in which, according to their various stages of progress, they studied English and Vernacular Reading, Writing, Arithmetic, Geography, History, Composition, Translation, Elementary Algebra, Geometry, the Sacred Scriptures, and the Elements of Christian and General Knowledge. The Marathi and Gujarati languages were taught in the vernacular department to beginners and to those who do not intend to study English. In this department, throughout the year, the attendance was about 100.

General Evangelistic Efforts.

A good deal has been effected by the Mission in itineracy during the year. Mr. Dhanjibhai in its early months concluded the tour in Gujarat, which was referred to in last Report. In April and May, Dr. Wilson preached at the halting-places on the way to and from Mahableshwar, as well as on the table-land of the hills, and in their contiguous valleys, some of which it was no easy matter to reach from the heights above. Mr. Narayan had an interesting tour in the Dakhan at the close of the rains. It had special reference to the choice of a locality for the Rural Mission, which, with the countenance of the Committee at home, he seeks to form. His choice has rested on Indapore, between Puna and Solapore, to which, with his family, he is about to remove. The colporteurs of the Mission, and of the Bible Society acting under the direction of Dr. Wilson, have performed long journeys in the course of the year in the prosecution of their work, as well as busily engaged in it when at the seat of the Presidency.

The Mission continues to avail itself of the powerful agency of the press in its evangelistic enterprise. The *Bamdad* and *Prabhodaya*, conducted respectively by Messrs. Dhanjibhai and Narayan, exercise a beneficial influence on the native community in general. The translation and printing of the New Testament in Gujarati, adapted to the lingual usage of the Parsees, to which Mr. Dhanjibhai has devoted much time and attention, will soon be brought to a close. From the Mission-house alone, Bibles, books, and tracts, at very reduced prices, to the amount of Rs. 573 (paid from Mrs. Wilson's bazar), were issued within the twelve months comprehended in this report. This issue was independent of personal presents.

MADRAS.

Institutions and Schools.

The Institutions and Schools have been going on with efficiency and vigour; but for fuller information we must refer to the Annual Report especially to the statements of Mr. Fowler, the Government Inspector. The year has been chiefly marked by quiet, steady work. A precious season for sowing the incorruptible seed of the Word has been enjoyed. There have been a few inquirers who have come to the Mission House, and would have remained, had the missionaries considered them ripe for that momentous step. At Conjeveram, there were, for the first time, decided tokens of the Spirit's presence. One inquirer found his way to Madras at an earlier stage than was judged desirable, but was received into the Mission House, and continued under instruction for about a fortnight, during which he seemed to make progress. He then asked to go away to visit a sister at a short distance from Madras. He was solemnly warned of his danger, but persisted in his request, and professed his determination to return. He went, and, as usual, the fears of the missionaries were realized. Another came to the Mission House from Conjeveram, but the missionaries were reluctantly obliged to send him back to his parents, as not, so far as they could judge, altogether prepared to bear the fiery trials which awaited him. There were others waiting on the missionary, Mr. Winfrid, for instruction; but they had not taken any more decided step when he gave up his appointment, that he might be beside his family at Madras. And, in January last, that idol-stricken city was again left without a single Christian inhabitant.

Evangelistic Efforts.

As to evangelistic efforts apart from the Institutions, there have been twenty weekly services and addresses delivered in Tamil, Telugu, and Hindustani at Madras. These have been conducted in the Evangelistic Hall and Triplicane School-house, situated in two of the most crowded thoroughfares of the city, and in the Medical Mission Dispensary, where the audience is as steady as in a Christian congregation. At Chingleput, Nellore, and Wallajabad there has been systematic preaching both in the town and the surrounding villages. There have also been periodic tours to the villages along the line of the railway and canal, and in these operations all the Christian agents take a full share. The European and native missionaries, students, and evangelistics deliver the addresses, and the junior converts read the Scriptures and deliver addresses occasionally during our turns.

All our stations may be regarded as Rural Vernacular Missions, and all that we need for carrying them on more effectively is a larger number of agents, and the means of supporting them. Conjeveram, during the greater part of the year, had the same advantages from the labours of Mr. Winfrid, an ordained native missionary; and the half of his salary was paid by the Native Church in Madras.

Medical Mission.

The Medical Mission was conducted as usual by Dr. Paterson up to the 29th March, when he left for Madras. Since that time, the medical department was carried on by Mr. Hereford, the apothecary, and the assistants, Caleb and Alchenna. Drs. Chipperfield and Van Someren have occasionally visited the Dispensary, and have given their advice in cases of difficulty, whether at the Dispensary or at the houses of the patients. Mr. Hereford was long in declining health, and with characteristic conscientiousness was at his post till a few hours before his death, at the end of the year. A very efficient agent has since been secured, and the work is going on very satisfactorily. The evangelistic work has been carried on as usual by the assistants and missionaries. The attention given to the message of mercy has been steady and respectful, but we cannot point to any cases of conversion. It is, nevertheless, a most important means of doing good, and promoting the cause of Christ in this heathen city.

We now come to Bengal the oldest of the Free Church stations, and as regards India, its metropolitan mission. This branch of the mission, dates from the year 1830, when its first school was opened by Dr. Duff, and has been carried on with much and continually increasing prosperity for the last thirty-two years. In the Central Institution at Calcutta, and, in the kindred Institution at Chinsurah and the flourishing branch schools at Culna, Bansberia and Mahanad, there are upwards of three thousand, all receiving a liberal and christian education.

The amount of school fees realized at the different stations, and applied to the payment of teachers' salaries during the year:—

1.	Calcutta, Central Institution,	Rs. 5,758	6	0
2.	Chinsurah,	4,604	0	0
3.	Bansbaria,	624	6	0
4.	Culna,	522	14	0
5.	Mahanad,	430	5	0
		Rs. 11,939	15	0

The following is a summary for the year 1861.

5 Ordained European Missionaries.
1 Pastor of Native Church.
3 Ordained Native Missionaries.
1 European Missionary Teacher.
1 East Indian Teacher.
4 Catechists.
16 Christian Native Teachers.
5 Scripture Readers.
7 Students for the Ministry.
44 Non-Christian (Native) teachers of English and Bengali.
84 Communicants.

31 Baptized adult adherents, not communicants.
79 „ children.
143 Admitted on profession since the commencement of the Mission.

During the year there have been—

5 Adults baptized.
6 Children „
5 Deaths.
5 Marriages.
6 Anglo-Vernacular schools for males, containing 2,607 scholars on the roll.
3 Anglo-Vernacular schools for females, containing 154 scholars on the roll.
5 Purely Vernacular schools for males, containing 263 scholars on the roll.
12 Purely Vernacular schools for females, containing 365 scholars on the roll.
3,389 Pupils in all under the care of the Mission.

The details regarding the mission are full and distinct, but we have already occupied too much space to venture on any extracts. The Committee remark that it would be difficult to be too earnest in drawing the attention of the Church to these details. But amid the tokens of progress which they convey, and the full, clear view alike of agencies and results, the Committee are pained to have to refer to the failing health of their two senior and honoured missionaries in Bengal, Dr. Duff and Dr. Mackay.

The latter has been compelled by sickness, and in accordance with the urgency of his medical adviser, to leave India again for Europe, and it is expected he will be present at the Assembly. Dr. Duff, however, by the good hand of God upon him, has been enabled to continue at his post. Amid the shattering effects of the Indian climate, he continues indefatigable in his manifold and multiform labours. Up to and beyond his strength, he continues to press forward the work to which he is devoted; and this Committee will never be able to tell what the Church, what India, and missions everywhere, owe to his zeal, his energy, his position, and his influence.

The return of Dr. Mackay is not the only trial that has come on the Bengal Mission. The Rev. Thomas Gardiner, who laboured there for seven or eight years, was at last compelled to return, by the state of his health; and when the time for his resuming his work at Calcutta drew near, his medical advisers (including his medical friend from Calcutta, who happened to be in Scotland), as in the case of Mr. Mackintosh, forbade his return. Mr. Gardiner was thereupon compelled to resign, though he did so with great reluctance; and not less was the regret of the Committee to lose the benefit of the experience, the zeal, and energy of so earnest a missionary. Here again, however, there was no alternative but submission to the

will of Him who doeth all things well. But the cause of missions has not been entirely deprived of the services of Mr. Gardiner. In many ways, and at various places, he has stimulated and revived an interest in it among the congregations of the Church by sermons and addresses, and in some measure, what seemed only a trial has thus been converted into a blessing.

It is known to the Church that one of the native labourers at Calcutta, the Rev. Behari Lal Singh, was for some time on a visit to this country, owing to the state of his health. The Committee have reason to believe that that visit was the means of doing not a little good to the cause of missions, not merely in Scotland, but also in London, and other parts of England, as well as in Ireland. Indeed, Rev. Behari Lal was indefatigable in addressing both our associations and congregations; and his great ability, his eminent modesty, and his zeal in the cause of his native land, were remarked by all who heard him. He has now returned to India, having been ordained while in this country; and, with the consent of our missionaries at Calcutta, has gone for a time to assist in founding a rural mission in the Mofussil, which is to be supported by some friends of missions in the Presbyterian Church in England. The station selected for that purpose is Rajshai; and the Committee have no doubt that the tact and judiciousness of the native labourer referred to, blessed from on high, will materially promote the important end in view.

During the past year, it was the painful duty of the Committee to appeal, through the public channels, again and again, for labourers to recruit our missions, gradually waning as they were, owing to the sickness, retirement, or death of our missionaries. For example, at Calcutta, Mr. E Miller had resigned; Mr. Powrie had been called to the Free Church, and accepted of the call; Dr. Ewart was no more; Rev. T. Smith had resigned, owing to the state of his health; Mr. Gardiner was in Europe; and amid these changes, it may well be supposed that the over-tasked survivors felt the greatest difficulty in carrying on the work. At one time only two ordained missionaries were labouring at Calcutta, namely, Dr. Duff and Mr. Fyfe, and they were obliged to attempt the duties of at least four missionaries. Yet even in these circumstances, the appeals were in vain; no labourers appeared. Subsequent, however, to the meeting of the Conference, and in consequence of measures connected with it, that sore evil has been remedied. In the month of December, the Rev. Kenneth Sommerled Macdonald, who had been licensed a few months before, complied with the call of the Church, and placed his services at the disposal of the Committee. After due inquiries as to health, and general qualifications, he was appointed to proceed to Calcutta, and ordained by the Presbytery of Abertarff in January last. He has since reached his station, and commenced his labours in the same earnest spirit which marked all his dealings with the Committee, and which encourages the hope that he will prove a useful missionary in his chosen field. He was accompanied to Calcutta by Mr. Gilbert Grange Ross, a promising teacher, who was to take the place in the Institution vacated by Mr. Alexander Thomson's resignation. It

need scarcely be said that these two labourers proved an opportune and important reinforcement to the enfeebled Bengal Mission.

It has already been said that the Rev. Wm. Miller has been appointed to proceed to Madras; and the Committee have the greatest satisfaction in now adding that the Rev. John Davidson Don, a licentiate of the Free Church, has also been appointed to Calcutta, whither he proceeds about the month of November. In the interviews held with Mr. Don, and the inquiries made by the Committee, everything was most satisfactory. In scholarly acquirements, in mental energy, and general accomplishments, he seems admirably adapted to the important sphere to which he proceeds; and the Committee, in common, they are sure, with the whole Free Church, trust that, guided by our Head in glory, Mr. Don may be blessed to accomplish much work in the distant land to which he proceeds.

We have already occupied too much space to venture on remarks. But since the date of this Report. The Mission's operations in Bengal have been favoured with a large measure of the divine blessing. Ten additions have been made to the native church by baptism. We hope in our next issue to present our reader with an account of these recent baptisms, in connection with the Free Church Mission. We desire not to trumpet the praises of men, but to make known to the churches, for the glory of the great Head of the church the progress of a work which is emphatically His. Meanwhile we pray that this Mission may prosper more and more, until the grand aim of all Missions is accomplished.

VI.—*Missionary Anniversay at Basle.*

Basle, July 5, 1862.

A great number of Christian friends assembled here during the last few days, on account of the "festival week" of the good Basle people. The anniversaries of the Bible Society, the Jewish and Foreign Missions, Female Education in India and Africa, the Union of Swiss Ministers, and of other schemes of Christian activity, are crowded into the first week of July. Strangers from far and near are received with the greatest hospitality; in the evenings the guests meet in private gardens, where the liberality of the owners offers to every one simple refreshments. Wednesday and Thursday are entirely appropriated to the transactions of the Basle Missionary Society. This time they celebrated their forty-seventh anniversary, and, it proved a very refreshing season.

We first witnessed the examination of the students in the capacious Mission-house. Three halls were filled with them, there being eighty-three students, in six classes. They are gathered from all parts of the globe; nearly half of them come from Wurtemburg, one-fourth

are Swiss; the rest Germans and French, with a sprinkling of Swedes and Russians; lastly, six Armenians from Constantinople and Shamakhi, and three Hindus from Malabar. The negroes had no representative left: one, a very hopeful youth, had lately been taken away by consumption; his brother had embarked for the Gold Coast—the first ordained native of that mission. The supply of missionary students appears to be almost unlimited. From twelve to twenty are chosen every year out of three times that number of applicants. It was a pleasure to see them seated together, and witness the satisfactory progress of their studies. A truly catholic spirit pervades the institution. All German and Swiss Churches are here represented; yea, I understand that some of the Armenians, the fruits of a remarkable awakening in the late Caucasus Mission, have not even formally left the Church of their fathers. The conversion of the heart rather than the creed professed is the point most considered in their reception.

But I hasten to give some of the interesting statements of the report. The financial position of the society appears to be somewhat embarrassed, in spite of a steadily-growing income. This amounted, for 1861-2, to 675,767f. (about 27,023*l.*); the charges reached the figure of 28,487*l.* Nearly half of this sum want to the account of the India Mission (13,400*l.*), the rest to that of Western Africa, 7,600*l.*; China, 680*l.*, North America, &c. The deficits have been slowly accumulating to a debt of 2440*l.*, mostly in consequence of the extension of the mission fields. On the Gold Coast, for instance, where in 1857 the European staff of the Mission numbered only twenty persons, there are now thirty-nine.

The report spoke of the West African Mission as having passed through a critical season. Slavery seems to have been the chief difficulty to be overcome. It is the ground work of social life in Africa. The treatment of slaves may be more lenient on the Gold Coast than on the Pepper, or Slave Coast; still the slave is merchandise, that can be sold, shipped or sent after the owner when he dies, to attend on him in another world. And polygamy is everywhere the inseparable companion of slavery; for the master marries the slave to whom he will, or takes her himself; so that true matrimony becomes impossible under the system. Now the Mission had, for a time, nothing to do with the question of slavery. The young men who joined it had been educated in its schools, being neither slaves nor slaveholders. When the first slaveholders were converted, the hope was indulged that, in process of time, the anomaly would be removed by Christian instruction. It proved as futile as in the case of Indian caste. Every missionary and each station laboured to compass this end in their own way, with more or less success. Mistakes were made, and had to be rectified; sometimes with a sacrifice of consistency. Progress achieved in one direction was counterbalanced by over-leniency in another. It became necessary to lay down rules for obtaining unity in theory and practice. The committee have, therefore, sanctioned some simple rules—That, to own a slave is a thing opposed to Christian love; that to be a slave is

not a sin, but a misfortune; that to enter the state of slavery, by selling oneself, or seeking an owner, is forbidden to a Christian; that in the case of slaveholders becoming Christians, there exists a collision of the sixth and eighth commandments, which can only be solved by the owner yielding his right to the possession of the slave, whilst the slave, yields his right to entire freedom, and consents to continue his service; that the transition to full liberty is effected by temporary, in some cases even a lifelong, servitude, not involuntary, but entered upon by free men—in no case involving the rights of the children. These principles were adopted, not without some struggles, and have been carried out in such manner that no person was to be retained in the service of the Mission who still holds slaves. Sad to say, there were even a few catechists who held slaves, though in mitigated servitude. These had to set them free unconditionally, on pain of dismissal. The Christians in the five churches of the coast numbered 746 in January, when there were 522 children in the schools. Additions have since been made. And the seminary for the education of teachers gives satisfactory results.

In *Western India* the society has fifteen stations, occupied by forty-eight Europeans, of whom forty are ordained, whilst eight laymen serve the mission in different capacities. The number of Christians amounts to 2,997 souls; 700 Christian and 1,900 heathen children are educated by the mission. The *Canara* Mission is to be extended, in consequence of the liberal grant of premises by an officer at the Sirey station. Two Brahman youths have lately been baptized at Mangalore, having, after a severe struggle, broken through the ties of family and caste. Other young men educated in the English schools profess an inclination to follow their example. The report on the five stations in the *South Mahratta* province contains likewise encouraging features. If Dharwar appears to be still a barren field, and Malasamudra has not answered as an agricultural colony, Guladgudd enjoys a thriving church of sixty members, and Hoobly, as well as Bettigherry, have been cheered by decided conversions from among the heathen. In *Malabar* all the six stations are progressing favourably. Itinerant preaching has been carried on with considerable success. A number of cultivators about Palghaut have lately applied for Christian instruction. Good news came also from the mountaineers on the *Nilgherries*. Twelve years had elapsed before the first Badaga believed and was baptized (1858). He was deprived of his wife and children, his hut separated by a hedge from the rest of the community, his intercourse abhorred by all his friends. Now Abraham is rejoined, not merely by his family, but by several young men, who have boldly confessed Christ. And after all the excitement which these struggles produced, Abraham's integrity is so much valued by the rest of the clan, that they have chosen him for their umpire in settling a difficult matter, and both parties submitted to his decision without a murmur.

The *China* Mission has this year been reinforced and cheered by new accessions. The missionary at Hongkong has a church of sixty-four Hakka Christians, who assemble in the chapel of the London

Missionary Society. The station at Lilong numbers 115 souls; and the catechist in the Chonglock district, though long left alone with his small community of seven converts, has been enabled to achieve a great work under considerable persecution; 200 persons apply there for baptism, and the movement is spreading.

Many other interesting features in the work came out, to which I cannot refer at length. I was particularly struck with what the Rev. Mr. Nagel, of Neuchatel, related concerning the interest the Sunday-scholars of that canton take in the work of missions. A number of the poorest of the poor had contributed sixty francs, being the proceeds of rags, bones, and other articles gathered in the streets! The festival closed with the dismissal of five missionaries, who are to proceed to India, Africa, and America. In the latter continent the operations of the society are likewise extending. Not only have they sent sixty-six ministers to the German colonists in the United States; in consequence of the exertions of the Swiss Consul-General in Brazil, that country has also been opened to the society, which employs already four labourers in the German colonies of the South. May the blessing of the great Head of the Church continue to rest on this work in all its branches!—*Evangelical Christendom.*

VII.—*The Sabbath School Union of Calcutta.*

The Sunday School is now acknowledged to be a great power in our father-land; all are impressed with the simplicity of its method and the influential nature of its operations. It takes its exalted position among the benevolent and honored Institutions of our country, but not until late years has it been properly regarded, as an Institution belonging to the Church of Christ, having the Bible for its text book and holding piety as a primary and essential qualification in its teachers. We behold with gratitude the march and progress of the Sunday School enterprise and the happy influence it has exercised upon peoples, Churches and homes. The work it has done is unspeakably great, and destined to tell in its happy results upon the everlasting welfare of many both of the present and future generation.

The first Sunday School opened in Calcutta at which the attendance of children was voluntary, was, we believe, in connexion with Union Chapel. The first Missionary of the London Missionary Society, the Rev. Henry Townley commenced the School in the Free Mason's Hall, "True Friendship" in Dhurrumtollah, whence it was removed to Union Chapel on its being built in 1819, and where, with some interruptions, it has continued to this day. It is a peculiar feature now of every Church in Calcutta and its neigh-

bourhood, that it has a Sunday School attached to it, and we rejoice in being told that there are on every Sunday no less than 1,100 nominal Christian children under instruction, under no less than 130 voluntary teachers. We believe the number of children may be more correctly stated at 1,500, and of teachers at 150.

The multiplication and extension of these operations suggested the establishment of a Sabbath School Union, and we hail with peculiar delight the establishment of such an Institution, whose first Annual Report is before us. We wish it every success, and pray that it may long exist to make its influences felt in this city. It has met with a measure of success, which bids fair that it will yet be one of the foremost of our many Institutions, designed to introduce and extend the Lord's kingdom in this land.

The Report tells us that there are seven schools now represented in the Union, viz. the Schools attached to the Presbyterian, the Free Church of Scotland, the Baptist Churches in Circular Road and Loll Bazar, the Congregational Churches in Union Chapel and Cooly Bazar, and the Young Men's Christian Association.

There is one interesting remark in the Report which we desire to bring prominently to notice. Speaking of the proportion of teachers to children, which we find to be about one to ten, the Committee state that it is a complete refutation of the oft-repeated allegation that in this enervating climate, it is difficult to devote time and labour to a work demanding so much effort as Sabbath School instruction. It is indeed gratifying to find that there are so many voluntary labourers in this work, and the fact speaks loudly to all who are at ease in Zion.

The Report gives a programme of services held during the year in connexion with the Union. These consisted of meetings for prayer, conversation and lectures held alternately once a month; and it alludes to arrangements for the establishment of new Schools, and for securing a larger attendance of children at existing Schools.

In expressing our gratification with all that is reported, we cannot refrain from saying that we have been disappointed in one particular. The united meeting of children, to the number of about 800, at St. Andrew's Kirk on the evening of the 10th December, 1861, should have found a place in the Report instead of being alluded to in anticipation. It was one of the most successful arrangements brought about by the Union. All who attended that meeting, which was one of the largest we have witnessed in India, regarded it with peculiar interest.

We would beg leave to suggest to the Committee, that the next aggregate meeting of children should precede the annual meeting of the Society, instead of following it by a week.

There is one point which we are bound to notice in regard to the Report, and which we think ought to have had a little more attention bestowed on it, namely, the origin of the Union. It is but fair to those who first conceived the idea of forming a Sabbath School Union in Calcutta, that a little more should have been said on the subject than that it was "the offspring of a few earnest minds." Knowledge of this kind is usually confined to a few, and with their removal it passes away for ever, if not embodied in writing.

We propose to fill up the *hiatus*. And we shall first premise that the idea of forming a Union was conceived some years back by an earnest Christian, of much promise, Mr. John Hay, whose early and much lamented death prevented him from embodying his plans in a definite and practical form.

The next person to take up the idea was Mr. Henry Andrews, junior. Whether he received it from Mr. Hay, or it arose in his own mind, we cannot say; it is certain, however, that his views were deepened and matured by what he witnessed of the good effects of such Unions in England in 1859.

A few months after his return, at a meeting of the Union Chapel Sunday School, he expressed his wish that a Union should be formed, and proposed that steps should be taken immediately towards forming one, by asking the opinion of the Pastor of the Church respecting its feasibility, and the general principles on which it should be based. The proposal was unanimously adopted by the teachers. This meeting was held on the 23rd July, 1860.

Mr. Storrow encouraged the idea, and at a subsequent meeting of the Union Chapel Sunday School teachers, a Committee of their number was appointed to draw up proposals for the formation of a Union. The document thus prepared, was submitted to the teachers and adopted; means were then taken to see how far other Schools were inclined to join in this project, and thus the matter emerged from its privacy into the light of day.

It may be remarked here, that the scheme was broader than that finally adopted by the Calcutta Sabbath School Union, it being considered prudent to adopt a narrower course which might widen as the Union grew. Several Sabbath Schools having replied favourably, the meeting of the 25th September, 1860, was called, and the Institution whose first report we are reviewing was established, and we trust will continue for years increasing in strength and vigour.

Religious Intelligence.

1.—Sir Bartle Frere and Native Female Society.

We are glad to observe that Sir Bartle Frere invites the native gentlemen who attend his levees to bring their wives along with them. This is an intimation of what the Governor of Bombay thinks befitting, and we sincerely hope some of the more courageous and intelligent of the citizens of Bombay will set a noble example to their countrymen by taking their wives along with them to receive the cordial welcome Sir Bartle Frere is sure to give them.

2.—Contending Faiths in the Mauritius.

If the Hindus cannot proselytise, the Brahmans seem determined in the Mauritius to do their best to keep their votaries in their ancient faith, which has been imperrilled by crossing the sea. The success of the Christian Mission to the coolies there has led them to establish an idol temple for the preservation of languishing superstitions, and they have instituted a school in opposition to the Christians. The Romanists also have taken the field, and brought over native priests from India.—*Friend of India.*

3.—Roman Catholicism in Ireland.

The following interesting statistics concerning the Roman Catholic Church in Ireland have appeared in the public press:

Archbishops	4	
Bishops	29	
Parish priests	1,036	
Curates	1,491	3,047
Regular	520	
Roman Catholic population	4,490,583	
Roman Catholic places of worship	2,339	

As Maynooth has room for 520 students, and the course of study is eight years, about 60 are turned out yearly, or about 2 per cent. on the total priesthood, about enough, we suppose, to supply the vacancies by death.

4.—Religion in Canada.

	Lower Canada.	*Upper Canada.*
Roman Catholics	942,889	311,565
Church of England	62,507	258,141
Church of Scotland	24,647	108,963
Free Church	19,846	194,421
Wesleyan Methodists	25,876	218,427
Episcopal Methodists	2,537	71,615
New Connexion Methodists	1,290	28,200
Other Methodists	874	23,330
Baptists	7,750	
Congregationalists	4,827	9,357
Universalists	2,289	2,234
Second Adventists	2,305	1,050

The Baptists are numerous in Upper Canada, but are reported under several names, and I am not able to give the aggregate, which, however, is probably somewhat over 60,000. It will be observed that the Roman Catholics and

Protestants are nearly equal in numbers; but the former had proportionately gained upon the latter since the former census, being now 54 per cent. and then only 47. The French and Irish Roman Catholics have no sympathies or co-operation, and hence their united numbers are much less than otherwise they would be an object of apprehension. While the former are devout, superstitious, and priest-ridden, they are also gentle, hospitable, and tolerant; they but comparatively little carry their religion into politics. The people of Canada at large may be said to be "religious"—profession and Church-membership being almost universal, attendance upon public worship being large in comparison with the accommodation, and through the rural (which is the common) population morals being of more than average correctness. Elevating education, too, has spread through the mass of the English-speaking portion of the people, and is spreading amongst the French. The sales of books and periodicals have enormously increased within a few years—much too largely consisting of novels, but also comprising vast numbers of religious works. In hardly any parts of the world is the Bible more generally distributed in habitations than it is amongst the English-speaking inhabitants of this Province—amongst the non-Catholics it may be said to be universal. Even the highest branches of education are finding numerous students, and spreading amongst large classes that have but little wealth or leisure. I cannot give any reliable estimate of the aggregate or comparative numbers that are receiving classical tuition; but the progress of the country in this respect may perhaps be fairly understood by the numbers of students in the Toronto University, which in 1853-4 were 110; in 1855-6, 145; in 1856-7, 126; in 1857-8, 192; in 1858-9, 168; in 1859-60, 188; and in 1860-1, 225. If this one institution is to be regarded as a sample of the whole, the growth of collegiate education is indicative of rapid elevation in the lower strata.—*Patriot.*

5.—There is but a step between me and death.

One of the most lamentable accidents which ever threw gloom over Calcutta occurred on Saturday morning 5th ultimo. The Agent of the Oriental Inland Steam Company had invited a large party to a private trial trip of the new steamer *Ganges.* Passengers were to embark at Prinsep's Ghat at 8 P. M. Among those who were somewhat late were Messrs. H. Mead, Editor of the *Hurkaru;* young Mr. T. E. B. Judge, the well known Solicitor; Mr. Coe, a broker, Messrs. J. B. Roberts, Clarton, Harper, Walls and Milner and Captain Leisk. The current was running down at six miles an hour. Failing to reach the steamer at first, the boat then came across her bows, the rope parted, she was carried on to the paddle wheel and in the rush of water was engulphed. The three first whom we have named, Messrs. Mead, Judge and Coe, were drowned, and the body of only the first has as yet been recovered. The trial trip was of course postponed. Mr. Judge had made many friends and leaves a widow and four children. Mr. Mead leaves a widow for whom the *Hurkaru* proprietory have promised to provide, while the public of Calcutta shew their appreciation of her husband's talents by a liberal subscription which the Viceroy and his staff have headed. Subscriptions will be received by Mr. H. W. I. Wood, of the Chamber of Commerce. From Madras, where Mr. Mead was best known, they ought to be liberal.

Mr. Henry Mead's death is a loss to Indian journalism. Seldom do we find combined in one writer the accurate and extensive information, the pleasing style, the genial humour and the kindliness of tone which characterised his contributions to the press. Mr. Mead was best known in the early part of his Indian career as Editor of the *Madras Athenæum,* which he left to engage in unfortunate mercantile speculations in Burmah. At one time he edited the *Delhi Gazette.* His connexion of a few months with the

Friend of India in 1857 will always be remarkable for the article which he wrote on The Centenary of Plassey. For expressing a hope that ere another century came round India might be Christian, the Government of the time "warned" this journal under the Press Gagging Act, and subsequently, on Mr. Mead's reply to the warning, resolved to stop it altogether in the absence of its proprietor in England, unless Mr. Mead ceased to write. After a chequered career in England and Ceylon, Mr. Mead was appointed Editor of the *Hurkaru* and was fast making it, instead of the greatest enemy in the guise of a friend the non-official community of Bengal had, a most valuable because discreet and intelligent supporter of the cause of progress. We regret deeply the sudden removal of one of the few editors in India who had learned to eschew personalities, and to observe that professional etiquette without which the Press loses all influence.—*Friend of India.*

6.—Murder of an American Missionary in Turkey.

The Rev. G. H. White writes to the Secretary of the Turkish Missions' Aid Society, from Aleppo, under date of April 16. The annual meeting of the Mission to Central Turkey was then being held in that city, and the communication expresses the warm thanks of the members of the Mission, in their united capacity, for the assistance obtained from Great Britain through the society. The letter then proceeds with a statement of facts. The first is indeed a most mournful one:—"You will sympathise with us on account of the circumstances of sorrow under which we meet. One of the most energetic and zealous of our number, Mr. Coffing, of Adana, has fallen by the hand of the mountain robber, the first martyr from the American Mission to Turkey. It is a voice, as from heaven, saying to each of us, 'What thy hand findeth to do, do it with all thy might.' We have strong reason to hope that by means of his death that wild, mountainous region, hitherto impenetrable, may be opened to Gospel influences."

7.—Hindu Retrogression.

Those who long most for the regeneration of Hindu Society from within are ever doomed to disappointment. Rama Prosad Roy, as the son, of Rammohun, had a greater career as a reformer before him than any Hindu, yet he amassed eighteen lakhs of rupees, did no good in his days and finally returned to orthodoxy by performing his father's *shradh.* Babu Prosunno Coomar Tagore gave even greater promise of progress, but he too fell back. And now, we read in a letter quoted by the *Reformer,* from a native paper, that the leader of the Bramhists, the men who believe themselves advanced reformers because they are pantheists, Babu Debendra Nath Tagore, repeated *mantras* at his daughter's nuptials, was not opposed to the *Stri Achar* and has gone through *shraddha* of his father Dwarkanath who visited England. The moral courage of the best Bengali is no match for social isolation.—*Friend of India.*

8.—A Polynesian Mission Ship.

Those who are interested in the Melanesian Mission will rejoice to learn that a new vessel, to supply the place of the *Southern Cross,* wrecked in 1860, has been commenced in the yard of Messrs. Money Wigram and Sons, at Blackwall. In order to provide accommodation for the increasing number of scholars conveyed between the Islands and New Zealand each summer, it has been necessary to build a vessel of much larger dimensions than those of the *Southern Cross.* The vessel will leave this country early in November.—*Record.*

9.—Persecution in China.

The *Progres*, of Lyons, reports that a Lyons priest, the Abbé Neel, a member of the congregation of foreign missions there, has just been beheaded at Kay-Tcheou, in China, with five Chinese neophytes.

10.—The Vacant Bishopric in Africa.

It is rumoured in circles likely to be well informed upon the point that Her Majesty's Government will refuse to sanction the appointment of a Bishop in succession to the Right Rev. Dr. Maekenzie, recently deceased, and great fears are entertained that the mission may, in consequence, be seriously injured, if not entirely broken up. The unfortunate collision with the natives which Bishop Mackenzie was led into, and which was severely denounced by Dr. Pusey and Professor Selwyn at Oxford last week, has had, it is said, something to do with the decision of the Government not to sanction any other appointment.

11.—Russia and the Bible.

The Holy Synod of Russia announces that a translation of the Bible into the Morcha dialect has been lately completed, and distributed among the newly baptized Christians of that race. The Morchas are a tribe of Tatar nationality, belonging to the extensive family of the Mordvines, whose tents are pitched on either side of the southerly ridge of the Ural mountains. Of the four tribes of the Mordvines, two have been entirely Russianised in the progress of time, and are already converted into fit material for Cossack cavalry. Russia attempts to Christianise as she advances into Asia just as Spain has done in the Philippines.

12.—Murder of another American Missionary.

Hardly have we reported the capture of the murderers of the Rev. J. Coffing, before the telegraph bring news of the equally brutal assassination of another member of the same excellent brotherhood. The Rev. W. Meriam, an agent of the American Board of Missions, stationed at Phillipopoli, who had been lately accompanied to Constantinople by his wife, left in the beginning of last week on his return to his station, and after a short halt at Adrianople, had arrived within three hours (nine miles) of Phillipopoli, when the little party was attacked by brigands, and Mr. Meriam brutally murdered. Till yesterday the intelligence had only reached the capital in brief telegraphic form, and we are therefore unable to do more than report that the widow of the unhappy gentleman finally succeeded in reaching her desolate home, and the authors of the crime are as yet at large.—*Levant Herald, July* 9.

13.—Mortality among American Missionaries.

The *Christian Intelligencer* (U. S.) of June 26 says: "The number of deaths among the missionaries of the American Board, within the last few months, has been very unusual. A period of less than five months, it will be noticed, is embraced in the following summary: Rev. Elijah C. Bridgman, D.D., Shanghai, Nov. 2; Mrs. Edward Breath, Persia, Nov. 18; Mrs. F. M. M'Kinney, South Africa, Nov. 26; Rev. William C. Shipman, Sandwich Islands, Dec. 21; Mrs. Sarah L. Powers, Central Turkey, Jan. 2; Rev. H. D. O. Dwight, D D., Western Turkey, Jan. 25; Miss Cynthia Farrar, Western India, Jan. 25; Mrs. Jane W. Ireland, South Africa, Jan. 25; Mrs. Ann S. Andrews, Sandwich Islands, Jan. 27; Mrs. Sarah W. W. Deane, Micronesia, Feb. 16; Rev. Jackson G. Coffing, Central Turkey, March 25."—*Evangelical Christendom.*

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I.—*Hindu Philosophy.**

This book adds much to our previously scanty stock of knowledge respecting the Hindu systems of philosophy. The slight but accurate sketches by Colebrooke were for a long time the only sources of information accessible to the English student. These were followed by Dr. Ballantyne's translations of portions of the aphorisms of the six schools, which, though published by Government, obtained but a limited circulation, and now for some time have not been obtainable. The offer of a prize of £500 for the best essay explanatory and refutatory of the Hindu Philosophical systems by that enlightened friend of oriental learning and missionary enterprise, J. Muir, Esq., rekindled the embers of oriental learning, and gave an impulse to the study of Hindu metaphysics, which is yielding abundant fruit. We have had the joint-prize essays, the treatises of Drs. Ballantyne and Mullens, and then Professor Banerjea's interesting and elaborate "Dialogues on Hindu Philosophy," the development and expansion, we believe, of a third prize-essay also. We have now before us, Pundit Nehemiah Nilkantha's "Rational Refutation of the Hindu Philosophical systems."

This work is much more than a translation of the two volumes in Hindi, by the same author, published last year. The text has been greatly improved and augmented; copious and valuable notes have been added. These notes, containing

* A Rational Refutation of the Hindu Philosophical Systems by Nehemiah Nílkantha S'ástri Gore. Translated from the original Hindí, printed and manuscript, by Fitz-Edward Hall, D. C. L., Oxon, H. M.'s Inspector of Public Instruction for the Central Provinces. Calcutta, Bishop's College Press, 1862.

the original aphorisms and their commentaries, (with a rigidly literal translation), though requiring attentive reading, constitute a very valuable portion of the book.

The philosophical systems recognised by the Hindus as orthodox are, accurately speaking, six in number, the Nyáya, Vaiseshika, Sánkhya, Yoga, Mimánsá, and Vedánta; but as every alternate system in the above list is merely an appendage or development of its predecessor, for ordinary purposes they are grouped into three, termed, the Nyáya, Sánkhya and Vedánta.

The plan of the book is as follows. The author first particularises the points of agreement in the three systems, sustaining his remarks by full notes, and then unfolding each system in detail, appends his counter-arguments. To the Vedánta, as being universally accepted and the most important, he devotes most attention and the largest space.

It is interesting to observe that Pundit Nehemiah, as well as Professor Banerjea, altogether dissents from the opinion advanced by Dr. Ballantyne, that these systems, however apparently discrepant among themselves, are really reconcilable, and have always been regarded as such by the Hindus. It is conclusively shown that the differences are radical, and the most destructive arguments against any one system are those advanced by its rivals. It must be borne in mind, that Dr. Ballantyne set out with the express determination to bring together oriental and occidental philosophy, and in this laudable, but unfortunately impracticable, enterprise, as the professed apologist of Hindu metaphysics, he would unconsciously lay greater stress upon the features of resemblance than upon the points of opposition. His estimate of the value of oriental philosophy, as evinced in his attempt to place it on the same level with the investigations of Bishop Berkeley, is undoubtedly exaggerated.

The author's specification of the points of agreement in these systems is very interesting and instructive, but we are not sure whether he does not convey a false impression. It may be questioned, whether it be not an over-statement to speak of the Systematists as being really at one on those very points in which the author avers that they are consentaneous. These accordances appear to us to be either of the nature of those commonplace, universally-admitted maxims, prevalent in every age, or the irresistible dicta of the public opinion of the time, rather than the conclusions and results of the separate independent investigations of the founders of the systems. The agreements of the Systematists are superficial and external only; in their concord, inner differences are very observ-

able. The ultimate facts and principles in which the systems are apparently consentaneous, are those which were determined beforehand for them by the age and ruling authority; which, though they might explain in accordance with the urgencies of their particular systems, they never questioned or doubted, or dreamt of the possibility of doing so.

There were some first principles universally accepted by the philosophers of classical and mediæval ages, which exercised a most potent influence in controlling the course of speculation, which yet to us of the present day seem to be destitute of any sound basis in reason. These accordances in the Hindu systems of philosophy, appear to us to be of the same character; not points of unity which have been reached by dint of independent thought, but maxims of external authority, which were universally accepted and obeyed before investigation commenced. The axiom, that every thing that begins must also end, does not strike us as being true by any inherent necessity, yet it was universally admitted and obeyed as an influential truth, in the cosmogonies of ancient classical philosophy. Till within a very recent period, it was an opinion received as indubitably sound by the philosophic world, that that which knows, must be like that which is known; it appears to us to be a groundless figment, yet no dictum has had a wider and more extensive influence both in originating and also shaping and limiting the various theories of perception which range between absolute Idealism and Natural Realism. For many hundreds of years, all the various systems of philosophy broached, however discrepant in details, may be classified as consentaneous, in respect of implicit submission to this axiom, but no one would consider that by virtue of this resemblance, arising out of an obedience to a common *external* law, these systems were really in harmony. We are all aware again of the overpowering authority which the Roman Catholic Church exercised in the Middle Ages in determining the range, fixing the bounds, and prescribing the course of the speculations of the Schoolmen. The absolute truth of certain dogmas of the Church (*e. g.* transubstantiation) were to be received off-hand, however indifferently they might fit into their philosophical systems, or square with the rest of their metaphysical opinions. In this light, we may rationally contemplate the accordances of these Hindu systems. They were external ruling dogmas, ultimate principles and facts which the Systematists, *not*, deliberately agreed to, *but* rather implicitly and undoubtingly obeyed, which, in one respect, constituted the boundary of their sphere of speculation, and in another, determined its course and direction. Hence in the midst of much external consentaneity, there is

also considerable interior difference. The systems are at one in the general truth, they differ in the application, of the maxims; they agree as to certain facts in the mass, they diverge again in their interpretation of these facts.

The ultimate design of all the systems is the publication of expedients for achieving the emancipation of the soul. The necessity of this emancipation springs from the bondage produced by wrong notions, and the only method of securing deliverance, is the acquisition of right apprehension. It is again a maxim allowed by all that souls are eternal, and that the world must have had a material cause. The proximate cause of the earth's creation is the soul's works; its final cause, the soul's liberation. In all the systems the Vedas are recognised as authoritative, from whose decisions there is no appeal.

So far, in a general way, the systems possess these features in common. But when we examine the matter a little more closely, we find that the agreement is only nominal and upon the surface. Each system has its own theory, its own stand-point. These facts agreed upon are subjected to diverse interpretations according to the necessities of the ruling principles of each system. According to the Vedánta, the ignorance which generates bondage is, precisely, the misapprehension of the one spirit, Brahma. According to the Nyáya, it is the confounding of the soul with nature, while the Sánkhya agreeing on the whole with the Nyáya alleges, that, more precisely, it is the non-discrimination of the soul from intellect, which the Nyáya confounds with the soul. In like manner the instrument of liberation is held in each system to be science, but when we begin to inquire in what this science consists, we obtain discordant answers. Each has its peculiar theory of right apprehension, each prefers a speciality of science, not offered by the rest. It is an axiom with all that the soul is indestructible, neither ending nor beginning; but then in other respects the soul is described by divergent qualities and characteristics; all alike bow to the dogma that the world must have had a material cause, (and perhaps unaided reason cannot excogitate any other theory), but then again the material cause is different in each system, and is developed in a different mode. The acceptance of the authority of the Vedas was doubtless necessary to the philosophers being tolerated. It was not safe for them to impugn this belief, but they were not thereby precluded from adopting contradictory hypotheses, to account for the origin of the Vedas.

If this account of the several points of agreement observable in the Hindu Systems of Philosophy particularised by

Pundit Nehemiah, be correct, and it fits into the phenomena, we not only perceive what little ground Dr. Ballantyne had for his assertion of the unison of these systems, but also, are enabled to form some approximate estimate of their character and worth. These maxims are at once their basis and their boundary. If the fundamental maxims of these philosophers are not self-evident realities, are manifestly gratuitous and groundless assumptions, the character of the systems erected on such false data is at once apparent. And as these maxims also limited the extent, and regulated the course, of Hindu speculation, it follows that from investigation so fettered and confined, we cannot expect any complete or comprehensive system of mental and moral philosophy. A full and adequate examination of the facts of these important sciences did not come within the range prescribed by the fundamental aphorisms which the Hindu philosophers implicitly accepted. The systems are complete in a way,—complete so far as was compatible with their narrow intention and restricted sphere. Of course anything beyond an incidental and subordinate notice of the sciences of psychology and ethics cannot reasonably be looked for.

Proceeding with the author in his review of the systems in detail, we have first a concise account of the Sánkhya, richly illustrated and confirmed by notes. The misery of the human race and its liability to transmigration, spring from the mistake of the soul which identifies itself with nature and intellect, and confounds their perishable evils and pleasures with its own abiding good. It is the primary object of each system to impart such science as shall disabuse the soul of this hurtful delusion, and liberate it from the pursuit of shadows and unrealities, which constitute its bondage. With this end in view, the Sánkhya lays a foundation, in its definition of soul, which most effectually secures this object. Among other attributes, such as eternity and sentience, which are ascribed to the soul, are particularly to be mentioned, as specially characteristic, its unproductiveness and unalterableness. The soul's impossibility of being affected for better or worse, thus laid down as an axiom, is the corner-stone of the Sánkhya system, and unquestionably the most certain guarantee of the soul's ultimate emancipation. Whether spiritual phenomena actually bear out this definition, or whether this definition does not conflict with the natural ideas and common sense of mankind, does not appear to have been inquired into. If only the several dicta just mentioned, as constituting the foundation and outer-wall of these systems, be not transgressed, there does not seem to be any check to the free

range of the imagination of these philosophers, either in the choice of their starting-place, or the roads they pursued, provided only they could thereby reach the goal they were aiming at, the liberation of the soul from the bondage of apprehension and desire. There are one or two reasons adduced in maintenance of this peculiar and extraordinary definition of the soul, but they are evidently not those that induced the definition. They are those after-reasons which are so frequently brought forward to defend a position already taken up; while psychological objections, painfully obvious, are either bravely ignored, or forcibly twisted to square with the foregone conclusion.

The emancipation of the soul having thus, from the very first, been accomplished, by the gratuitous assertion of its unalterableness, the system had next to account for its connection with a body and the universal hallucination that it does possess volitions and emotions, and is the subject of misery and happiness. The existence of these spiritual qualities, together with our body and the physical creation generally, is ascribed to the action of the second, and only other unoriginate, principle (প্রকৃতি,) insentient, unintelligent, composite nature, a three-stranded cord, twisted of goodness, passion and darkness. This nature (প্রকৃতি) originates, in a certain defined order, the intellectual and emotional faculties, the human body and the material universe. The first product of insentient nature is intellect (বুদ্ধি), which gives birth to egoism or self-consciousness, (অহঙ্কার,) and this again produces five subtle particles, upon which succeed the five organs of sense and five instruments of action, and then, ninteenth in order of generation, comes the faculty of cognition (মনস,) which the author (under a protest and for want of a better word) translates mind. The intellect, egoism, and mind, constitute the internal organ, and are, conjointly and distinctly, the subject of cognition, emotion, and will. To requite the good and bad work of souls, necessarily characterised by merit and demerit, is the motive, which impels prolific nature to the origination of these multifarious and heterogeneous objects. But here a difficulty suggests itself. We cannot conceive, on the one hand, of an infinite regress of these circles of previous works and succeeding creations, and we are not furnished, on the other, with any adequate cause of the league in the first instance of insentient prolific nature with the sentient unalterable soul. The soul can only, *ex hypothesi*, produce works by virtue of its conjunction with the body, and thus, only after its entanglement with nature, be drawn into this whirligig of works and their consequences. And since any thing cannot be the cause

of itself, nor the effect exist prior to the cause, this theory leaves the problem of the creation of the body in the first instance unsolved and untouched. Here the system halts. There is no special account, (it is not easy to see how there could be,) of the creation and *its* cause, of the first man. The same defect, which marks the Hindu mythological theory of the under-supports of the terrestrial globe, is also apparent in their systems of philosophy. To proceed. A soul destitute of all specific qualities, essentially free and unsusceptible of change; having, somehow, by the hypothesis, become leagued with a body, marvellously gifted with the capacities of apprehension and feeling, the great difficulty now lying in the way of the Sánkhya, is to explain satisfactorily, *not*, how the soul can be emancipated, (for that is achieved by their thorough-going definition), *but*, how consistently with this hypothesis, the soul ever can be the subject of misery and happiness, and be under the necessity of acquiring liberation. This difficult problem is solved by a series of assumptions and shifts, the one as surprisingly daring as the other is admirably ingenious. Indeed having reached in their course of speculation this strait, the Sánkhya was driven either to commence afresh and modify his definition of the soul into an approximation to an agreement with obvious truth and undeniable experience, or obstinately maintain this definition throughout, in defiance of probability, and in the teeth of manifest facts.

The latter alternative was embraced. First of all, in deprecation of the expected indignant protest of human nature, and as a sort of peace-offering to common sense, the soul is termed, "*sheer cognition.*" But the outcries of outraged reason are not appeased by this delusive concession, when it is discovered, that, the soul is not knowledge in any sense intelligible to us. It is not a knowledge, which admits of the distinction of subject and object. It does not imply something, that cognises and something that is cognised; knowledge is not a property of the soul, for the soul has no properties. The soul *is* knowledge, irrelatively; sheer cognition, yet not cognitive of anything. Both the wrong notions, which constitute the bondage of the soul, and the right knowledge, which ensures its deliberation, do not belong to the soul really. These are attributes of the internal organ, the product of insentient nature, with which the soul is joined. The soul and the internal organ are in juxta-position in the same body, therefore, says the Sánkhya, they are mutually reflected in each other. Like as the crystal, by virtue of its proximity to a red flower, appears red by reflexion, so the soul, by virtue of its contiguity to the internal powers, appears *as if it were* affected with their affec-

tions. Though the soul is naturally unimpressible and unaffectible, yet in this loose indirect way, the reflexions of the internal organ's cognitions, volitions, and experiences are said to be the soul's volitions, cognitions and experiences. The soul then, according to this *material* illustration, apprehends, wills, and enjoys, by receiving the reflexions of the internal organ's apprehensions, enjoyments, and volitions; but then these are only reflexions. There is no impression made on the soul. The soul ever abides the same, torpid, inert, and impossible. The soul really neither wills nor experiences, nor even thinks, though mistaking, that it wills and experiences. Still, since it receives the reflexions of the internal organ's desires and griefs, it is said in Sánkhya phraseology to experience joy and misery, and therefore to be in a state of bondage and need of emancipation. Having this peculiar psychological theory in reserve, the Sánkhya tolerates and adopts the ordinary language of mankind as his own, (from which his system is really most abhorrent), and thereby partly succeeds in deceiving himself and bewildering others.

The analysis of a mental state, in accordance with Sánkhya psychology, yields curious results. The soul has the cognition, "I am happy;" let us inquire by what steps it acquired possession of this notion.

"The reflexions, in the soul, of the internal organ's affections, happiness, and misery, are the soul's happiness, and misery. Then the soul, together with those reflexions, is reflected into the internal organ: and thus is constituted that organ's affection, in the form of 'I am happy,' or 'I am miserable.' Afterwards, the reflexion of those reflexiform affections is cast upon the soul; and this is its psychic apprehension of them: in other words, it is the soul's cognition, 'I am happy,' or, 'I am miserable.'" P. 60, *note.*

Since the bondage of the soul is, as we have seen, only nominal and illusory, the emancipation is of the same character. The bondage is only the effect of the reflexions of the internal organ's wrong apprehensions, which do not affect the soul in any way; the liberation likewise is only the effect of the reflexions of the internal organ's right apprehensions, which also do not affect the soul in any way. He, who through the study of this Sánkhya system, has become competent to discriminate between soul and nature, and has learnt to attribute knowledge and experience to the internal organ, the product of insentient matter, and to deny these and all like qualities of soul, has acquired that science, which will certainly at death deliver him from transmigration and all the ills flesh is heir to. The reason why the discrimination of that which is

soul from that which is not soul, effects the deliverance of the former from the thraldom of unintelligent matter, is grounded in the *not* self-evident maxim, that the latter is coy and bashful, and on discovery flies from the soul, which she has long deluded. And here, as we emerge from this labyrinth of imaginary difficulties and imaginary solutions; as we re-ascend from this ideal descent into an illusory bondage, the contradictions and inconsistencies, beset us thick on every side and stop our further progress. The Sánkhya Doctors have displayed much ingenuity in showing, that it is nature which binds, and it is nature that frees, that nature wrongly apprehends, and nature rightly apprehends, that nature enlightens and nature deceives, that nature undiscovered deludes the soul, nature discovered flees from the soul, and all this with the same internal organ; that the soul, at the same moment, is bound and not bound, is free and not free, is both free and bound, is neither free nor bound.

The dissipation of this fog of metaphysical illusion is soon accomplished by the clear breeze of common sense, which Pandit Nehemiah directs against it. In successive chapters he takes up the prominent dogmas of the Sánkhya system, and in temperate language, exposing its gratuitous assumptions and illogical reasonings, points out, in contradistinction, the true view of sound sense. The denial of an intelligent Creator, a direct logical necessity of the Sánkhya principles, is met by the usual teleological argument, simply and forcibly stated. The denial of a Supreme Being would also, as we should have thought, have carried in its train, the denial of the authority of the Vedas, but as their canonicity was a dogma strenuously enforced by the ruling caste, and as the expression of disbelief on this point involved social penalties, which the Sánkhya philosophers were not prepared to accept, they forsooth saved their orthodoxy in this matter by the sacrifice of the consistency of their system, and patched up a special and incongruous theory, to account for the exceptional existence of these writings of authority. At every fresh renovation of the universe, they are produced unconsciously by Brahma, as "the respiration of deep sleep."* In reply the author urges, *generally*, the incompatibility of this acceptance of an authoritative Scripture with the disavowal of a Supreme Being, and, *particularly*, refutes this notion of authorless production by the same teleological argument, with which he rebuts the negation of an intelligent Creator. The

* Amidst the multifarious and conflicting theories of inspiration, which are now tossed about in the theological world, it is perhaps singular, that as yet no one has hit upon the original and striking scheme of Sánkhya *ex*piration.

one illustration, upon which the Sánkhya relies in defence of his hypothesis of creation, and which also might serve for the support of his Vedic *expiration*, viz., the secretion of milk in the cow for the sustenance of the future calf, is characterised as an *upside down* argument, which just proves the contrary to that, for which it is adduced. "When a man hardens his heart, and determines to uphold atheism, how blind he grows!" P. 77.

The psychological speculations, by which the Sánkhya attempts to defend his theory of the existence, of a soul destitute of specific qualities; of apprehension, volition, and emotion as the properties of the internal organ of the body; and of the quasi-bondage of the former by reflexion in it of the affections of the latter, are rebutted, in this way. Our cognition, will, activity, happiness and misery, *as facts*, the Sánkhya admits as true on the testimony of consciousness, but in order to retain his previous definition of soul intact, the further testimony of consciousness, which attributes these facts of cognition, &c., to the soul as their subject, is denied as false. The Sánkhya ascribes these affections to the internal organ, and it is only by mistake, that they are attributed to the soul. It is advanced in reply, that apprehension and the consciousness of it, volition and the consciousness of it, the affections of the internal organ generally, and the consciousness of them, are inseparable;—are identical. We cannot dispart the act of apprehension from the consciousness of it. We cannot even say, they mutually involve each other, for it is *one* act. Hence our consciousness cannot be characterised as illusive. The consciousness of the *facts* of cognition, will, and emotion, is identical with the consciousness of the *subject* in which these facts inhere. And if the testimony of consciousness be accepted at all, (and the Sánkhya does accept it *quoad* the fact of cognition, &c.,) they must perforce accept the testimony entirely. Therefore the soul cannot be proved to be, and is not, destitute of all specific qualities as the Sánkhya baselessly avers.

"The Sánkhya says, that the consciousness "I" is an affection of the internal organ alone, and that will, happiness and so forth, are also affections thereof. It is clear accordingly that they appear in their proper subject; and how, then, can the consciousness of them be illusion, even in the respect in which he declares it to be so? As I am aware, the mystery of the Sánkhya's fantastic economy consists in this. He holds, that the consciousness "I" is in fact, an affection of the internal organ, but that it cognises the soul, as being its proper object; though, by reason of misapprehension, intellect also is cognised, as identical with the soul. Hence the consciousness "I

will," "I am happy," or the like taking the soul for its object attributes to it the alien qualities will, happiness, &c. This consciousness, accordingly, is illusory. Further than this limit, error could not extravagate. Can it be that the consciousness "I" can refer to another than that which entertains it? It is certain, that when one who has a consciousness of "I," uses the word "I," he means his own self; for there cannot be any other word more unmistakeably denominating one's self. If "I" denotes self, tell me whether any one but its subject can be that self," p. 88.

To us, with our Christian education, the Sánkhya system seems bristling with irrationalities and contradictions; and such undoubtedly is the case. But, partly in apology, it may be justly alleged, that it is scarcely fair to judge the system from our stand-point of full day-light, and to estimate it by our clearness of knowledge. It seems a marvel how such a philosophy, so full of assumptions, so outrageous to common sense, however acutely reasoned out some portions may be, could have maintained its hold, and survived so long. But the philosophic sky altogether was dim and obscure, and in the general gloom which prevailed in the Hindu speculative world, there was no possibility of contrasting error with absolute truth. The utmost that could be done was to compare greater or lesser errors with each other, and in such a comparison, the contradictions and absurdities of the Sánkhya might seem as acceptable as those of other philosophers. The rival systems of the Nyáya and the Vedánta are by no means free from irrationalities, and thus, though *absolutely*, the Sánkhya might seem to be a mass of inconsistencies and bold assumptions, leading by ingenious reasonings to conclusions still more absurd, yet, *relatively* to the other systems, it would be regarded as tolerably acceptable and comparatively defensible. Compared with its rival systems, and this is the only fair test, it could without difficulty hold its own, and maintain its ground. If the Nyáya assailed the dogmas of the Sánkhya, and was forward to point the finger at blunders and fallacies, the Nyáya itself invited retaliation, and the Sánkhya was not slow to avail himself of the fact, and thus in a way, defend his own position. When all alike are lame, limping is erect walking. It was a fruitless task of the crab to point out the sidling motion of her offspring when her own mode of progression was of the same ambiguous character. The Sánkhya, without labour, supported itself on the errors of the rest. Where everything was involved in darkness and uncertainty, to be as free from error, or as much involved in difficulty as others, was easily regarded as tantamount to the possession of absolute certainty and truth. To show that an

argument brought against one system lay also against another, was naturally estimated as a positive argument in favour of the former. In an interesting portion of the 5th Chap. of 1st Section, the author has shown how the Sánkhya theory of the bondage of the soul by virtue of its proximity to the body, was not only vindicated against the counter-arguments of the Nyáyika, but the assailant himself, with weapons drawn from his own armoury, reduced to silence by the Sánkhya.

The cause of these mutual defeats and triumphs of the rival pandits is not far to seek. The author in his description of their methods of investigation, sets it forth in apt terms.

"People who follow the dictates of common sense, steer clear for the most part, of such errors. Common sense is that which is shared by the generality of mankind. By its aid, even the illiterate and rustics are able, in their daily occasions, and transactions, to judge between the true and the false, and between the useful and the harmful. When any one, abandoning it, sets about adducing grand arguments in support of his favourite notions, he is apt to get lost in a wilderness of nonsense, and to think that the ground is above his head, and the sky beneath his feet. But, to obey the admonitions of common sense, is not the way of the pandits; and so we see how such wonderful dogmas as they profess, came to be suggested to them." P. 107.

The 2nd part of the book is devoted to a discussion of the Nyáya and Vais'eshika systems.—But the *differentia* of these systems are not so elaborately investigated and laid bare, as those of the Sánkhya in the 1st part or those of the Vedánta in the last. The theological and ethical portions of these systems are brought forward; the chapters on logic and evidence are not noticed. And even the points which are taken up, are not so much those which are peculiar to the Nyáya, as errors common to all the systems, such as, the soul's wretchedness and the cause of it, the nature of virtue and vice, and emancipation. It was not convenient to enter upon these topics while handling the Sánkhya, and they have consequently, for the sake of convenience, been relegated to this Section.

The first chapter contains an examination of the Nyáyika doctrines of God and creation. The Nyáya, as *now* held, is professedly theistic, but a careful weighing of the author's statements and proofs, yields the conviction that its theism is merely nominal.

On the ground of the inconceivability of a creation *not* out of pre-existing materials, the Nyáya has concluded that matter must be eternally existent. Among the various forms of pre-existent matter open to acceptance, that has been selected which least impugns God's creative power and wisdom, *viz.*,

matter in the shape of invisible atoms. Any thorough investigation of the possible theories of creation, as limited by their conceivableness, was no part of the *rôle* of the Systematists, yet the scheme propounded by the Nyáya is unquestionably less open to objection than those advanced by its rivals, the Sánkhya and Vedánta. The efficient cause of creation is held to be God, and the Nyáyika very properly appeals to the marks of design traceable in the universe to prove the Divine Power and Wisdom. The material and efficient causes of creation having been fixed, the more difficult problem now in front, was to determine its final cause. To conceive of an intelligent being acting without a motive is impossible, and to suppose that God acts in subjection to some motive is to attribute to Him a defect. The only motives, which we can presume could influence an intelligent being to act, are, the benefit of the subject, *self-profit*, or the benefit of the object *compassion*, and neither of these is predicable of the Divine act in creation. Again, if we suppose that God creates, not of His own free will, but in subordination to some necessity, internal or external, by a law of His being, or by force from without, He is no longer Supreme. The Hindu philosophers were by no means quick to recognise the limited character of their own mental capacities.: "Such, however, is the disposition of the pandits, that they refuse to consider what things are within the reach of our understanding, and what things lie beyond. They would fain take the visible and invisible, God and souls included, and measure them and turn them round and over and pry into them, and at last get their complete quiddities inside their fist. To their minds, if one is to know anything, one should know every thing: otherwise, it is better to know nothing." P. 123.

In this matter of creation, the Nyáyika, desirous of avoiding the alternative of attributing motives to God, as being derogatory to the Divine character, thought to untie the Gordian knot by the hypothesis that the creation was not the work of God's unrestricted volition, but a *necessary* act, to award to souls the consequences of their works. This necessity of requiting souls is then the ultimate motive power which impelled the Deity to create. Avoiding Scylla, the Nyáya has struck upon Charybdis. If God's act in creation is necessary, He is virtually dethroned; His supremacy is overturned. Pandit Nehemiah waives a discussion on the correctness of Professor Bannerjea's statements, based on the original aphorisms, that the Nyáya system is really atheistic. He professes not to enter into this matter, and leaves it thus. "In a matter so beset with doubt, it is difficult to arrive at certainty," p. 7. But we have

here, unintentionally and by implication, a clear and strong confirmation of the accuracy of the Professor's opinion. The desert of souls is the ultimate cause of creation; the operation of the Deity is fatalistic, like the working of a machine.

The author assails the theory of atoms on the ground that it detracts from God's absolute sovereignty and independence. If other self-existent substances than God be admitted, then God is no longer God, for "God is He who is over all," p. 110. We think this stricture is valid. We cannot agree with him so unreservedly, when, in reply to the Nyáyika exception that the Christian theory of creation is inadmissible, because inconceivable, he alleges, that the Nyáyika theory of the creation of the world out of atoms, without tools, instruments, and bodily organs is equally inconceivable, and that the Nyáyika illustration of his theory from the movement of the limbs effected by the soul is irrelevant, because the mode of union is inconceivable. We are inclined to think that the author has here confounded two things that differ, and missed the precise point of the Nyáyika's illustration. That mind can influence matter, if matter already exists, is surely conceivable as a fact, and the motion of the human body is, we think, a pertinent illustration of this fact. Our inability to conceive the mode of union and influence, is no bar to our admission of the fact. But an absolute commencement of material existence, which is the Christian idea, is another matter, quite beyond the range of human thought. Therefore if conceivableness were the measure of possibility, the Nyáyika's exception to the revealed idea of creation as not being cogitable, and his vindication of his own theory, as being cogitable, could be sustained. The Christian idea of creation is purely a matter of revelation, and the allegation of the necessary existence of matter, on the part of Hindu philosophers, considering the limits of human thought, is not wonderful.

The arguments adduced by the Systematists in proof of the eternity of the soul, seem to be in defence of an opinion previously embraced. The soul's eternity was a conceded fact, and speculations are brought forward to justify, if possible, the foregone conclusion.

The premises are assertions, not obtrusively true, though advanced as such, and plainly with a view to the intended inference. The sovereign argument in defence of this dogma is based upon the Hindu notion of metempsychosis, which doctrine itself implies and necessitates a belief in the, *at least*, pre-existence of souls, and ultimately their beginningless existence. The theory of transmigration, it is argued, is the only rational mode of reconciling the inconsistencies, prevalent

in the world, with the existence of God's righteous government. If the inequalities, obviously apparent in the world, be attributed to the works of souls, done in previous births, the existence of injustice, compatibly with the belief of a righteous and moral government, is accounted for. Hence, the hypothesis of transmigration, since it satisfactorily accounts for the phenomena of the present existence, must be accepted as true, and therefore every thing involved in that hypothesis as also true. Since the existence of evil at *any* time may thus be explained, on the supposition of a prior existence of souls and their works, there is no conceivable period when the application of this theory does not become necessary and justifiable. Thus the pre-existence of souls may be argued back indefinitely, and therefore infinitely. This argument is assailable in many ways. The author elects the following as the most telling. The fact of these existent inequalities being admitted, the doctrine of metempsychosis being conceded, *consequentia non valet*, the alleged consequence of the eternity of the soul does not *necessarily* follow. The inference from indefinite to infinite is unsound. Another solution is possible. It *may* be maintained that souls were originally created happy, but, in consequence of primæval sin, were condemned to these successive incarnations and renewed births. The value of this rejoinder is much depreciated, however, in the estimation of the pandits, by the fact that it impliedly takes for granted, what they all agree in denying, viz., that the body is not necessarily an abode of misery. A demonstration of the baselessness of this assumption is prior to a full reception of the author's reply. This he proceeds to give, but lack of space compels us to decline following him.

This discussion naturally leads to one on transmigration. This idea, so deeply-rooted in the Hindu mind, and of such far-reaching perniciousness, is most fully discussed. The problem of the origin of evil, and of the reconciliation of its existence, with that of a holy God and righteous Governor, is one which must be confessed to be, insoluble. The various reasons which the author marshals in orderly array in refutation of the Hindu dogma, are palliations indeed, but no solution of the great mystery, which the doctrine of metempsychosis professes to lay bare. That the varieties of condition and rank in the world are a display of God's manifold wisdom; that our ideas of goodness and wickedness, of misery and happiness, are imperfect and fallible; that the present world by the admixture of evil becomes a more improving scene of probation, a more efficient school of instruction in various ways, to the good and to the bad, the wicked being warned and admonish-

ed, the good disciplined and strengthened; that sin and evil in many ways subserve, and minister to, the accomplishment of good; these, and many such like facts, are fair arguments against all Manichæan notions of duality, but if they are adduced as an explanation of the problem, of which transmigration professes to be the solution, or to be more than a disproof of the maxim on which that dogma is grounded, *viz.*, that every person's misery can have no other cause than that person's own sin (see John ix. 2), they are inadequate and *therefore* unsatisfactory. After making all the deductions which the arguments above mentioned, warrant us in making, there is still a residuum of inscrutable fact apparent in the world, which we can *believe*, but cannot *perceive*, to be reconcilable with God's perfect justice. The considerations just adduced, though they fail to solve this mystery, (as the author admits at the close of the chapter,) do more than justify us in rejecting the hypothesis of metempsychosis, an hypothesis which is entirely destitute of proof, burdened with many difficulties both intellectual and moral, and violates several undeniable facts.

A discussion of the Hindu notions of the cause of bondage and of the means of emancipation, occupies another chapter. The ideas he is rebutting are shown to be erroneous, root and branch, and pestiferous as the deadly upas tree. The windings of the course of error, and the various and many pernicious consequences springing out of the fundamental delusion, are carefully traced out and exhibited. The contradictions involved in the acceptance of the *obligatory* practice of virtue and abstinence from vice, co-existently with the theory that both virtue and vice are alike roots of bitterness and chains of bondage, are well worked out. He points out very lucidly the fallacies and fruitful errors enwrapped in the idea of ignorance being the cause of bondage and science the agent of emancipation, but we must refer the reader to the book itself, for a full investigation of this important topic. The impossibility and folly of attempting from the European stand-point to rationalise these systems, and harmonise them with the conclusions of western philosophy, are well exposed in his discrimination of the Hindu notions of merit and demerit as *positive objective entities*, which generate misery and happiness, physically and mechanically. The speculations of the Hindu philosophers are pure speculations. They are not defiled by the admixture of any observation of facts, or adulterated by the addition of many grains of common sense. The imagination runs riot as in dreamland, reason is kept in abeyance, and the testimonies of consciousness and the unavoidable practice of

mankind are inverted, subverted, denied, or ignored at pleasure.

In contradistinction to these wild vagaries of Hindu fancy, the author propounds a more correct account of the nature of virtue and vice. There is, of course, no comparison between the two in point of sobriety and approximation to actual fact, yet, we cannot but think that the theory of morals which the author advocates, is open to grave objection. In his analysis of this subject, he appears to us to have obscured the *eternal* and *essential* distinctions between virtue and vice. He seems to ground these distinctions on the arbitrary constitution of man's nature, or, which comes to the same thing, on God's volition.

"God has not established, without cause and at hap-hazard the distinction between virtue and vice, but he has fixed that to be virtue which is binding on men with respect to their nature and rank, and that to be vice which is wrong for them." P. 143.

Does the Pandit intend to convey the idea that the distinction between virtue and vice depends upon God's having "*established*" and "*fixed*" it; so that prior to this "*establishing*," virtue and vice were things indifferent, and the present order might have been reversed? This is not the place to enter upon the discussion of the serious evils involved in that theory of morals which bases the foundation of rectitude on God's will; it may suffice for the author to propose the question to himself, whether the distinction between virtue and vice is due to God's having established it, or whether his having established it, is not due to this distinction being essential and pre-existent? There is, however, a little ambiguity on this point. In some passage there is room for the supposition that the author places the basis of virtue in God's nature, which is a theory very different and superior to that controverted above. It would be well if this obscurity were cleared up.

The emancipation which is exhibited by all the systems as their ultimate good and reward, does not strike us as being a desirable state. It is marvellously like annihilation. It is to lose all the faculties of apprehension, will and emotion, to be bereft of all the manifestation of sensibility, even that of the *Acacia Mimosa*, in short to become a "*stone*." But the question of the undesirability of such a liberation, (liberation!) may be conveniently postponed till at least the question of the positive conceivableness of its possibility, as an effect of our acquisition of right apprehension, under the teaching of Hindu philosophy, is decided.

The objections of the Hindu to allow happiness to be a constituent of emancipation, are supported on the hypothesis

that as the happiness of the liberated will be variable, there is a possibility of the upspringing of envy, and that as the liberated must thus retain their faculties of cognition and will, such emancipation involving the possibility of the admission of sin must be defectible. The author's reply is virtually this, "Ye do err, not knowing the Scriptures, nor the power of God." Matt. xxii. 29. The force of this, as a rejoinder is indubitable, but the propriety of its insertion in a "*Rational* Refutation of Hindu Philosophy" may not unreasonably be questioned. It is scarcely *en régle* to appeal to the Christian Scriptures as decisive in controversies with Hindus, and the irrelevancy of it is sufficiently obvious. The following quotation, with which we close, though inapplicable in the present discussion, is very beautiful in itself, and very satisfactory as indicative of the writer's own faith.

"I maintain that they who know not the power of God and the greatness of His grace, may have such fears. But we, for our part, who possess the true word of God, learn from it that such as accept the terms of salvation which God has offered, and become participators in His grace will be translated after death, to the abodes of bliss, and that God will so purify their nature, that they shall never more be affected with evil desires, envy, enmity, pride, and such like. To them will be given in Heaven celestial and indefectible bodies; and they will retain all the mental characteristics of conscious beings, and will be for ever blest with the beatific vision, and with the highest joy, ineffable and divine, in being near to Him, and in paying Him adoration, and—their nature being made pure,—with serenity of soul, and with peace;—their happiness always increasing, and subject to no intermission." P. 152.

II.—*A Comprehensive Tamil and English Dictionary of High and Low Tamil, by the Rev. Miron Winslow, D.D., American Missionary, Madras. Assisted by Competent Native Scholars: in part from Manuscript materials of the late Rev. Joseph Knight, and others. Madras: printed and published by P. R. Hunt, American Mission Press,* 167, *Popham's Broadway,* 1862.

This Comprehensive Tamil and English Dictionary, as its title indicates, embraces both the common and poetic dialects of the Tamil language, including its principal astronomical, astrological, mythological, botanical, scientific and official terms; as also the names of many authors, poets, heroes and gods. Containing, as it

does, upwards of 30,000 words more than any similar work, it will, it is hoped, be found a most important help in acquiring such a knowledge of the language, as will enable the student really to profit by its literature. It will also be found useful to those who may wish for condensed information on the philosophy, the religion, the superstitions, and the customs of the Hindus. A few remarks on the relation of the Tamil to some other languages, may not be here out of place.

Professor Max Müller, in his celebrated lectures, divides nearly all the languages of the world into three main families—the Aryan, Semitic, and Turanian. The *Aryan* includes the Sanscrit, Greek, and Latin; the *Semitic* is divided into Aramaic, Hebraic, and Arabic; and the *Turanian* consists of the Tungusic, Mongolic, Turkic, Finnic and Samoyedic of the North, and the Tamulic, Bhotiya, Taic and Malaic to the South.

According to this classification, Tamil belongs to the Turanian family. The Rev. R. Caldwell, LL.D. has conclusively shewn that all the Dravidian languages are from the Scythian, and especially, its Finnic branch. But from affinities traced out by him, in addition to those hereafter given, it would seem that we may go farther back for many roots and forms in these tongues, to some common fountain both for them and for the languages of the Indo-European family, including Sanscrit; nearer to the time when "the whole earth was of one language." He specifies 85 words in the Dravidian, as having Scythian affinities, 31 as Semitic, and 106 connected with the West Indo-European family, distinct from those in Sanscrit.

It appears that some Aryans from the North, as missionaries of religion and civilization, had in a measure humanized the tribes in the Southern part of the Peninsula, previous to any warlike irruption; which perhaps never affected the Southern tribes as it did the Northern. When Rama, a fabled incarnation of Vishnu, conducted his army of monkeys, or wild men of the woods, from Oude to Ceylon, he found in his march holy ascetics' from Ar'yavarta, lying between the Imaus and the Vind'hya mountains. Subsequently in the sixth or seventh century before Christ, at the head of a similar colony, we find the celebrated Agastya, called the father of Tamil. He is said to have learned it from Skanda, the second son of Siva. We are not to suppose that he formed the Tamil alphabet. The words for *letter*, and *book*, are original Tamil; and show that such existed before there were any innovations from Sanscrit, which Agastya himself commenced. He formed the first Tamil Grammar. It contained 12,000 Sutras. All is now lost except some fragments preserved by Tolkâpyan, in a Grammar which bears his own name. Agastya wrote voluminously, both in Tamil and Sanscrit, especially on Medicine; but probably few if any of the works now bearing his name are genuine. In the opinion of the Rev. William Taylor, the able Editor of Dr. Rottler's Dictionary, "There was originally one simple homogeneous dialect, spoken by rude, simple aborigines from the Himalaya to Cape Comorin." Mr. Taylor thinks that, "The earliest probable refinement of it was the Pali of the

North, and the Tamil of the extreme South ;" and that, "The Sanscrit assumed its own form by engrafting numerous Chaldaic terms of science and others of common use on the old Pali." It is evident from their names, that the Pali must have been anterior to the Sanscrit, the former signifying *root* or *original*, and the latter *finished* or *polished*. It is stated by Colonel Sykes, that very ancient inscriptions on rocks and coins, are found in Pali and Praerit four hundred years earlier than in Sanscrit.*

It is said that the language of the Mountaineers of Rajah Mahal abounds in terms identified with Tamil and Telugu. What is more singular, the names by which the ivory, apes, and peacocks, conveyed by Solomon's ships of Tarshish were known, are the same with those still used in Tamil ; seeming to imply that the traders visited Ceylon or India, and obtained with these novelties their Tamil names, danta, kapi, and togal, as found in the Hebrew Bible.

The Tamil is not a vulgar dialect. Before the principal basis of the English had a written character, it was a highly polished language. Its name signifies *sweetness*, and though not so musical as the Telugu, in its poetic form especially, it is not without its claim to euphonic charms, and "linked sweetness."

Unlike several of the Vernaculars of India, it is not, as some have supposed, a daughter of the Sanscrit. Its alphabet differs not only in character, but in sound ; and is more limited. Its Grammar, though conformed to the Sanscrit, as far as the genius of the language would allow, is still very different. It has no article, no relative pronoun, no dual number, no optative mood. It differs in its numerals, in many nouns, verbs, and adverbs, and in technical terms in grammar. In the declension of its nouns, the conjugation of its verbs, and the arrangement of its sentences, it more resembles the Latin.

While nearly all the Vernaculars of India have been greatly enriched from the Sanscrit, that wonderful language has condescended to borrow even from the Dravidian group, of which the Tamil is the oldest, and the principal. Dr. Caldwell in his learned Dravidian Comparative Grammar instances 31 words in Sanscrit taken from Dravidian tongues, and 25 borrowed by both from some common source. He is of opinion that the Sanscrit derived its cerebral consonants from the Dravidian.

It is evident that there was an early literature in Tamil independent of Sanscrit ; and now, within certain ranges of thought, omitting terms of art, science, religion in a great measure, and certain abstract forms, we may write in pure Tamil, as in English we may in pure Saxon. In fact the nearer we approach the Shen-Tamil the less we need Sanscrit. Dr. Caldwell has well said, "The Tamil, the most cultivated, *ab-intra*, of all the Dravidian idioms, can dispense with the Sanscrit altogether, if need be, and not only stand alone, but flourish, without its aid." It is certain that Tamil could do without Sanscrit much better than English without Latin. In many respects, it would have been well, if the aboriginal tribes at the South had

* Asiatic Journal, vol. xii. p. 415.

been left without Aryan civilization. Undoubtedly the Brahmans improved their dialects, and taught them much of useful art and science; but by bringing them under the influence of the Puranic system of idolatry, shackled their intellects, perverted their moral sense, and bound them fast to error by the chains of caste. The reason why Tamil is more independent of Sanscrit than the Northern languages, and even than the other Dravidian tongues, is, that it has not been left, like those, principally to the cultivation of the Brahmans. The Cural of Tiruvalluvar, or sacred Pariah priest, written perhaps in the ninth century, A. D., and containing 1,330 distichs, is regarded as one of the finest productions in the Tamil language; but its author was a Pariah. A reputed sister of his, called Auveiyar, or matron, wrote brief epigrammatic moral verses, of much merit, now used in all the native schools. The Chintamani "a brilliant romantic epic" of 15,000 lines, was written, probably in the tenth century, A. D., by a Jaina; and the Nannul, a High Tamil Grammar of great value, a little later, also by a Jaina. The *imitation*, not translation, of the Ramayana, was composed about the eleventh century, A. D., by Kamban, the son of a king, and not of the priestly tribe. His production, consisting of 12,016 stanzas, in five books, is considered by learned Tamilians as superior to the original.

The Tamil has certainly been greatly enriched from the Sanscrit, and has borrowed from it some letters, rather, however, as a convenience than necessity. There is no reason for rejecting this aid, within proper bounds. By it, the language has become copious, as before, it was precise, philosophical, and energetic. A native author of repute, well versed in English, as well as his own vernacular, has said, adopting the words of Mr. Taylor before mentioned, "*It is one of the most copious, refined, and polished languages spoken by man.*"* This Author has added, what may admit of doubt, "Few nations on earth can perhaps boast of so many poets as the Tamils." As, however, all their earlier literature was in poetry, even Dictionaries and Grammars, and works on Medicine, Law, Architecture and Theology, the number of poets, so called, must have been great. The Chola, Sera, and Pândyan kings of Southern India, especially the latter, from the 6th century before Christ, to the 14th century after, were liberal patronisers of the poets. A college of literati, called the Madura *sangam*, was long in existence. The sunshine of royal favour brought many poets into light, if not into life. Their works were mostly destroyed by the Muhammadans in the early part of the 14th century. It is not perhaps extravagant to say, that, in its poetic form, the Tamil is more polished and exact than the Greek, and in both dialects, with its borrowed treasures, more copious than the Latin. In its fulness and power, it more resembles English and German than any other living language. Its prose-style is yet in a forming state, and will well repay the labour of accurate scholars in moulding it properly. Many natives, who write poetry readily, cannot write a page of correct prose.

In one respect the Tamil has an advantage over the other verna-

* Tamil Plutarch by Simon Casie Chitty, Esq.—*Preface.*

culars of India. It has a greater amount of Christian literature. As the number of native Christians speaking Tamil is two or three times greater than of those speaking any other vernacular, so the books prepared in that language are proportionably more numerous.

It will be seen, therefore, that a Lexicon which will enable a student to read their books in poetry, as well as prose, is very necessary. Hitherto the Dictionary of Dr. Rottler has been the only one professing to give any aid to the student in reading native books, except of the most elementary kind, and that, though very valuable, is too limited in its vocabulary, and deficient in astrological, mythological and scientific terms, fully to answer the purpose. It is very much confined to the Tamil of the Continent, not embracing much that is in good use in Ceylon.

To those who may wish to know something of the history of this work, it may be stated, that it was commenced before any part of Rottler's dictionary was printed, by the Rev. J. Knight, Church Missionary at Jaffna, assisted by Mr. Gabriel Tissera, a learned native connected with the American Mission there. The plan embraced not only a Tamil-English Lexicon of the common and poetic dialects, but, on a smaller scale, an English-Tamil Dictionary, and one of Tamil synonyms. Mr. Knight, who was an accurate Tamil scholar, laboured diligently, as far as other duties allowed, in collecting materials for these publications, and was ably assisted by the Rev. Peter Percival, then of Jaffna, now Professor of Sanscrit and Vernacular Literature in the Presidency College, and other Missionaries, as also by native scholars. After four or five years a voyage to England, in 1838, on account of ill-health, obliged him to suspend the work; and his death, followed immediately on his return to Ceylon.

The materials collected were transferred to the American Mission, in Jaffna, which had borne the expense of their collection. From them, in part, the Rev. Levi Spaulding, M. A., brought out the contemplated Tamil Dictionary, and the Rev. Samuel Hutchings, M. A., removing from Jaffna to Madras in 1842, continued the printing of the English and Tamil work. At the same time he carried on the preparation for the larger Dictionary. In little more than a year his health failed, and he left India with no prospect of returning. It then devolved upon the present Compiler to take charge of all the materials collected, to carry on the preparation for the larger work, and to finish the correcting and printing of the English-Tamil Dictionary; of which about one-fourth remained unfinished. This was done in a few months. Subsequently in 1852 Mr. Spaulding, who had assisted in first preparing the work, brought out a second edition in Jaffna.

It is unnecessary to state all the causes of delay in commencing, and of subsequent interruption in prosecuting the principal work. One or two circumstances may be mentioned to show why, between the time of undertaking its preparation and its final completion, so many years elapsed. It is evident that a Missionary with the entire care of a station, having a native church, a large English school, and several schools in the vernacular, could not devote a great proportion

of his best hours to any literary pursuit, however important. Besides these occupations, there was, in the present case, an extra draught of four hours a day, for three or four months, in as many successive years, in the revision of the Tamil Scriptures, to say nothing of labour as Secretary of a Mission, and, through most of these years as financial agent for two other Missions.

The task to be accomplished was also great. Besides large deficiencies in the materials collected, they were arranged on a plan which it was thought best not to follow, and however valuable, as a whole, were somewhat like fish brought to shore in a net, good and bad together. A selection had to be made, and the Vocabulary required to be greatly increased.

So far as the materials had been arranged, the words collected were placed alphabetically, without reference to their origin, whether Tamil or Sanscrit, or to their being primitives or derivatives. The representative of the verb was the past verbal, after the manner of Sadur-Agaradi. This is convenient, but exposes to error; because the verbal has sometimes a different meaning from other parts of the verb. After much consultation, it was thought best to take the *root* of the verb, as of other parts of speech, for the leading word. This is the imperative singular. All the parts of the verb flow naturally from that. This arrangement, though the most simple, as well as most philosophical, had not been adopted in any Dictionary, and required an entire re-casting of the copy so far as prepared. It was also thought necessary to separate the Sanscrit from the Tamil words, designating the primitives by an asterisk, and, in important cases, giving a reference to WILSON'S Sanscrit Dictionary, which had not been done at all in the copy. Often a single word stood for both Sanscrit and Tamil. The derivatives, too, were to be brought under their primitives, when it could be done without making it too difficult to find them. On this account it was necessary to write and re-write the copy several times. But what was a vastly greater labour, Tamil renderings were to be added to all the principal words, and the various meanings, with translations of the examples. This was for the double purpose of fixing the definitions more precisely, and of making the Dictionary useful to natives not understanding English.

Though a very small part of the copy was at that time in any sense complete, a commencement in printing was made in 1853, and proceeded with by the Compiler to September 1855, when he was obliged, by loss of health, to leave for his native land; and was absent nearly two and a half years. The Rev. Peter Percival, before mentioned, very kindly undertook the supervision of the preparation and printing, for a time; and continued his labours about a year, when his professional duties obliged him to suspend them. Only 280 pages were then printed. When resumed in 1858, and 80 pages added, there was what threatened to be a final stop to the undertaking for want of money. The American Board of Commissioners for Foreign Missions, who had hitherto borne all the expense, could not, on account of a large debt, make further advances, even to save themselves from the almost entire sacrifice of all that had been done.

To prevent the waste, in great measure, of what had been printed, the loss of the manuscripts prepared, and the failure of bringing out a book so much needed, after application to Government for aid—which was unsuccessful, except to the extent previously promised of taking one hundred copies of the book when finished—the Compiler proposed to carry on the undertaking by dividing the expense into 70 shares of Rupees 200 each, and to allow to every share 10 copies of the Lexicon; which would be at the rate of Rupees 20 for each copy. If all were taken, the estimated expense would be met, and 500 copies of the edition remain for the American Board, toward their previous large outlay.

This proposal was responded to only in part, as will be seen by reference to the list of Subscribers. To the present time,—including the subscription from Government—the amount subscribed is scarcely more than a moiety of the estimated expense. Had this been as great as was expected, there would be Rupees 7,000 to be provided for. It has been considerably less. Still it leaves a debt of more than Rupees 5,000, to be met by the gradual sale of the work. This of course rests on the Compiler, who commenced it on his own private responsibility, with the expectation of probable loss, and with no chance of gain. Whatever is realized, above the actual expense, is to go to the American Board. When only a small part of the money needed was given, or promised, the printing was recommenced in September 1859, and steadily prosecuted to its conclusion, in July 1862; or in a little less than three years.

In the preparation of the work the Compiler has been aided at different times by competent natives. Of these, the first was Ramanuja Cavi Rayar, long well known as a leading Munshi in Madras. He is not living. The next, and for some years, until he was appointed Head Munshi in the Presidency College, was T. Vizagaperumal; then, until he also left for the College, Veerasawmy Chetty. For the last two years, Athimoolum Moodelly, and for a longer time Mr. Abraham Alliene, a good native scholar. The sheets as issued from the Press have had the benefit of correction, for a short time, by Mr. B. Kellogg, connected with the Department of Public Instruction, and for most of the remainder by D. C. Visvanatha Pillai, B. A. To all these, the Compiler would express his obligations, also to Mr. Nevins who was with him for a year after recommencing the printing; but more especially to Mr. Percival, as having charge of the preparation and printing of the work during the absence of the Compiler.

For the neatness of the typography, and general accuracy and taste of the printing, all who use the Lexicon will feel themselves indebted to Mr. HUNT, Superintendent of the American Mission Press, and his Assistants.

III.—*Statistical Tables of Indian Missions.*

The Statistical Tables of Indian Missions published ten years ago, and the pamphlet on the Results of those missions, proved so useful to the friends of missions at large, that the compiler has felt encouraged to undertake the collection of similar information respecting the position which those missions occupied at the commencement of the present year. A period of ten years has been definitely adopted in England and other countries for taking a periodical census. There are many reasons which render a regular and stated examination of our Indian Missions desirable: and such a period, from its definite character, seems very suitable to the end which such an examination should have in view.

Apart from all boasting or even feelings of gratitude, which the proof of success may excite, such records of missionary work contain within themselves far more information than the figured results which one portion of their columns may exhibit. Examined in connection with the population of our Indian empire, and the cities and towns in which they reside, they show the localities occupied, and the still larger districts untouched by the gospel; they show the character and extent of the agency employed for fulfilling in this mighty continent the commission of the Saviour; with the degree to which the native church shares in that agency, by contributing both men and money to that mission work from which its own existence has sprung; they plainly exhibit the humbling disproportion between the labourers and the field, and prove a powerful stimulus to faith in that Spirit, who alone can make labour successful; they shew in what parts of the country the consecration of the converts appears in the most practical form and where it is most backward; where some progress has been made towards self-support, and where dependence upon foreign aid remains complete; they shew how far education has been carried, and exhibit in a measure its character; in the present case they exhibit the state of education in the mission stations at large as a matter of grave importance deserving the most careful attention of thoughtful minds: they shew also the harmonious co-operation of many branches of the Universal Church in their common work, labouring side by side in many portions of the field.

These and other topics of vital importance to the wise conduct of christian missions in India, the compiler has sought to illustrate by supplying that basis of sound and authentic facts

on which alone wise, concerted action must rest. It is when in possession of a correct view of the field of labour, both in what is done and what is left undone, that earnest and experienced hearts are able to direct operations with plan and system, and thus to seize as the site of Christian fortresses those positions, by which, under the Spirit's blessing, the territories of heathenism may in time be occupied and subdued.

With this purpose in view, the writer prepared the following Circular, which was despatched throughout India to the various mission stations and the Secretaries of the various Missionary Societies in the early months of the present year, 1862. Each Circular contained a stamped envelope for the reply.

"STATISTICS OF INDIAN MISSIONS.

.....

"You are probably aware that, in 1852, I made an effort to gather complete and authentic statistics of the christian missions of all Societies and Churches carried on in India; and that the results of that effort gave great encouragement, and proved of some service, to the friends of our missions at home. Ten years have passed since those statistics were compiled; years of great importance in relation to India generally, and in many respects of special interest to our Indian missions. I am anxious therefore to take up the subject again, and to enlist in it the sympathy and co-operation of all my missionary brethren; that we may once more be able to exhibit the progress of our different stations, and lay the claims of our vast unoccupied provinces before the churches by which we are sustained.

"On the present occasion, in addition to a correct view of our missionary STATISTICS, I propose to gather materials for a brief HISTORY of the progress of our missions during the last ten years. May I ask you kindly to aid me in this matter by giving me information, either in MS. or in print, respecting your own station on any or all of the following topics as you may find convenient? Even brief replies will be most acceptable in addition to the statistical figures. And may I ask you kindly to post the reply to me as early as possible *after the first of March.* Any expense you may incur for postage or otherwise I will gladly repay."

"STATISTICAL TABLE.

Name of station.....	
When begun.	
Name of Society.	
Names of ordained missionaries and pastors, European or native.....	
No. of native catechists and preachers.	
No. of outstations.	
No. of separate churches or congregations.	
No. of communicants admitted in the ten years.....	
No. of do. excluded.	
Present number of communicants.	
Do. of native christians, including communicants, under instruction in congregations.	
Vernacular boys' schools. { Schools. Boys.	
Boys' boarding schools. { Schools. Boys.	
Anglo-Vernacular schools. { Schools. Boys.	
Girls' day schools. { Schools. Girls.	
Girls' boarding schools. { Schools. Girls.	
Amount contributed by the native christians in ten years.	

"INFORMATION SOUGHT.

1. "A brief general history of the station, during the last ten years, shewing whether it has advanced or retrograded in character and usefulness.

2. Note any special events that have affected the mission during the period; their nature, character and effects.

3. Special cases of conversion; or of apostacy.

4. Special cases of persecution and trial.

5. The death or removal of missionaries, male and female; arrivals of new missionaries; character and effect of the changes in the staff of the mission.

6. Death of converts, deserving of special notice.

7. What increase has taken place during these ten years in the number of native catechists and preachers; also of ordained Native Clergy in your circle of missions: their character and influence: state their names in full and date of ordination?

8. What number of communicants has your station received from heathenism during this period; and what number of the same from christian families? How many of both have been excluded from fellowship?

9. What is the present position of your Native Churches, in respect to piety, christian knowledge, character, and stability?

10. What advance have those churches made towards sustaining the ordinances of the gospel among them, whether by annual gifts or endowments: what sum has been contributed by the Native Churches and congregations for all religious purposes during this period? How many *bonâ-fide* Native Pastors does your circle of missions contain?

11. What increase has been effected in the Vernacular Christian literature available to your mission: what improvement, in the translation and publication of the Bible and of Christian works? What literary works useful to missions have been published by missionaries, in England or in India. Describe any special incidents in Bible or Tract circulation. And give the statistics of the Christian work of your Press?

12. What is the entire cost of your station charged to the Home Society, and what to Local Funds? This information will be published only in aggregate; individual items being regarded as confidential.

13. What present means does your circle of missions possess for training efficiently a Native Ministry: what prospect have you of finding suitable men.

14. What advance has been made in Education in your station and circle, whether among Christians or heathen: especially in Female Education?

15. What influence on your work is exerted by the relation in which the Government stands to idolatrous gifts and endowments?

16. How great is the population influenced by the efforts of your station : and what are the openings around you?

17. What is the present tone of native society around you in relation to idolatry, and to Christianity? What position in this matter is occupied by educated natives in general?

18. Printed Reports and Papers of recent date illustrating any of these topics and helping to render information complete will be most acceptable."

Of these circulars two hundred and thirty copies were sent out, accompanied by one hundred and fifty private letters to individual missionaries, who, from their knowledge of the writer and their long experience, were likely and competent to render special and valuable assistance. The expectations raised respecting the result were not disappointed. These various communications were received in the kindest spirit, and met with a hearty response. As month after month passed by, a stream of replies continued to flow steadily in from all parts of the country from Peshawur to Maulmain. In many cases a second letter was written asking for more exact information, and thus with a view to correctness the correspondence was continued until the letters issued had amounted to two hundred and seventy and the replies to one hundred and seventy-two. Besides these there were forwarded to Calcutta no less than two hundred and eighty printed Reports. For this warm response to his proposal, the writer desires to offer his best thanks to all who aided him. In some cases the reply consisted merely of the Statistical Table duly filled up ; in others brief notes were added ; in many others the Returns were accompanied by letters full of information : and to twenty-four of his missionary brethren the writer is indebted for long and able papers on the recent history, progress and present condition of the missions of which they are leading members, for which he desires to present his special thanks.

To these returned Circulars the accuracy of the following Tables of our Indian Missions is largely due. They proved of far more value than printed Reports. There can be no doubt that, except in a few Missions which pay special attention to the matter, the statistical portions of our Missionary Reports are indefinite and incomplete : and it becomes an exceedingly hard task to fit the information derived from one set into that received from another, though such a process is essential to a complete and correct review of the whole. Perhaps the best Tables of large missions now published in India are those of the Madras Committee of the Gospel-Propagation Society, and those of the American Madura Mission. Their only fault is that of being on certain points needlessly minute : but all desirable information respecting the statistics of their

several stations can be drawn from them without difficulty. The Half-yearly Tables of the Church Missionary Society in South India are very deficient in the Education department: the excellent Boarding Schools in Tinnevelly and Anglo-Vernacular Schools are not distinguished from Village Schools, though their education is immensely more valuable; the missions themselves suffer injury from the omission. The Tables of the Society in North India exhibit the same deficiency. The statistical details of the American Presbyterian Missions in Upper India are utterly wanting in system: and some reports give no details at all. The climax of deficiency, however, has been reached in the Calcutta Report of the Baptist Mission in India, which for the last three years has omitted all names of missionaries and missionary stations, and given no statistics or particulars of the several missions whatsoever!

Deeming this matter one of great importance, the writer ventures to add a few words, with a view to aid the publication in future of systematic information, which ought to be presented to those friends by whom missions are supported. There is no real difficulty in this subject of statistics, and essential information can be put in a very small compass.

The names and figures of our Missions class themselves under four prime heads; Localities; Agents; Converts; and Education. Under LOCALITIES should be given the name of the station, the date when it began, and the number of Outstations attached to it.

Under AGENTS, we should have the names of Missionaries and Assistant Missionaries; the names of ordained Native Missionaries and Pastors; the number of Catechists or other Agents who preach; and the number of Christian schoolmasters and teachers.

Under CONVERTS should be given the number of principal congregations or Churches (as some call them) regularly meeting for worship; the number of communicants or church members; of native Christians, including the communicants and their families, with all others under regular instruction as Christians; the number of communicants added, and of those excluded for ill conduct, annually; and the total contributions of the converts to various Christian objects.

Under EDUCATION should appear Vernacular Day-Schools for Boys and their scholars; Boarding-Schools and scholars; Anglo-Vernacular Schools with their scholars, and the number of College Students in those of the higher grades; Theological Seminaries with their students; and Training Schools for teachers with theirs. In FEMALE EDUCATION should be given Day-Schools and scholars; Girls' Boarding Schools and their girls: Training Schools and classes with their pupils.

Items like these correctly given would present a very fair view of the working of a mission; and others could be added according to the peculiar views, wishes and plans of missionaries and the committees to whom they report.

The other suggestion which the writer ventures to make is that all missionaries and Societies should every ten years prepare a special Report reviewing the previous decade in all its aspects, and 'taking stock' of all the facts and experience through which their various missions, in their agents, converts, and plans, have passed during that period. Hitherto nothing of the kind has been done even by the great Home Societies, except on the occasion of a Jubilee; but the rapid growth of our missions, with the instructive lessons that their history during a few years now teaches, seems to demand a more precise and business-like examination than a Jubilee occasion can furnish: and the period of a decennial census would furnish an excellent opportunity for such a general review.

In the following Tables the Stations of the different Presidencies and Provinces succeed each other in the following order; Bengal; the North-West Provinces, Punjab and Central India; then Bombay; Madras; Ceylon; and lastly Burmah, which has been included in these statistics for the first time.

In the Presidency of BENGAL the Tables commence with the missionary stations in Calcutta and its suburbs; passing up the Hoogly, going westward to the Cole hills and coming back to the centre district of Krishnaghur, they continue across the Province to the south-east, then pass to the north by Dacca to the Cossia hills; then going round to the west under the Himalaya, they come down to the Ganges and proceed through the province of Behar.

The stations in the NORTH-WEST, beginning with Benares and its neighbourhood, pass up the Ganges, through Oude and Rohilkund, along the Grand Trunk Road to the Hills, down into the Punjab to Lahore, across its rivers along the high road to Peshawur and thence to Mooltan: they then take up Rajpootana and Central India.

The stations in BOMBAY commence with Guzerat, ascend the ghauts into the Deccan, pass round the American Stations to Poonah, and end at the town of Bombay.

Those of the MADRAS Presidency lie along the Presidency towards Cape Comorin in three lines. After enumerating the stations in the Town of Madras, the tables commence with the central line, beginning with Belgaum and Bellary on the borders of Bombay and Hydrabad, and passing down the centre of the Mysore to the Nilgherry Hills. Taking up the Western line at Honore they pass down the West Coast to Cochin and

Travancore; round Cape Comorin into Tinnevelly; then run up the Eastern plains through Madura, to the district of Tanjore which they traverse from east to west; thence passing to the north along the Madras Railway they come near the city, then run up the East Coast by Cuddapah and Masulipatam, and finish the third line just where the eastern ghauts come down to the sea shore at the high land of Pondy and the sickly jungles of Ganjam.

In the island of CEYLON, the tables commence with the Province of Jaffna on the north, pass round the island from the east; and end in the province of Kandy in the centre of the island. In BURMAH the arrangement is very simple. Beginning with Tavoy the southern province on the Bay of Bengal, the stations go up the river Sitang, then along the Irrawaddy, and end at Bassein.

The writer would desire emphatically to notice that mere Statistical Tables present but one aspect of missions among the many they assume. That aspect is an important one and amply justifies the collection of the figures of which the Tables are formed. They are the basis of other views and other considerations, which cannot be developed unless these figures are first gathered. But while they give numbers, they do not represent the quality either of agents, converts or schools. They show the number of missionaries, perhaps too their nationality, but are silent as to the varieties of their ability, their age, their experience, their efficiency. They may show the number of native missionaries, but give no sign of their education, their knowledge, their training, their character or length of service. They show not whether they come from the higher or lower classes, whether by hard struggles and a martyrdom of spirit they have torn themselves from the tenacious heathenism of towns, or have with comfort joined their friends in embracing Christianity in a quiet village. They may give the number and general aspect of schools and seminaries, but are silent as to the degree and quality of the instruction given.

All these are matters which lie beyond the range of mere statistical tables and belong to the discussion of the history, progress and operation of the various mission agencies in all departments. To them, with other important questions connected with the missions carried on in India during the last ten years, the writer has endeavoured to draw attention in another work, a pamphlet which contains *A Brief Review of Ten Years' Missionary Labour in India between* 1852 *and* 1861, and is published at the same time as the present Tables, by Messrs. Nisbet and Co., in London.

Missions in BENGAL. — Town of Calcutta.

Stations.	When begun.	Societies.	Missionaries.	Native Catechists.	Native Converts. Outstations.	Churches.	Admitted in ten years.	Excluded ditto.	Communicants.	Native Christians.	Native Contributions.	Boys' Schools. Vernacular Day Schs.	Vernacular Day Boys.	Boarding Schs.	Boarding Boys.	Anglo-Vernacular Schs.	Anglo-Vernacular Boys.	Girls' Schools. Day Schs.	Day Girls.	Boarding Schs.	Boarding Girls.
North.																					
Cornwallis Sqre.	1830	Est. Ch. of Scot.	Rev. J. Ogilvie.	1	1	...	9	...	24	40	...	1.	35	...		2.	706	3.	160	1.	40
Nimtolla.	1830	Free Ch. of Scot.	Revs. A. Duff, D.D. LL.D. W. C. Fyfe; K. S. Macdonald, M. A.; Lal Behari De; (*nat.*)	7	8	1	64	3	84	196	'61) 1133 rupees	...		...		2.	1200	2.	156	1.	54
Centre & East.																					
Amherst St.	1815	Ch. Miss. Soc.	Revs. T. Sandys; J. Long, (*Eur.*); J. C. Vaughan; A. Stern; C. Bomwetsch; E. C. Stuart, B. A. (Secr.)	4	1	2	...	...	120	492	...	3.	250	1.	70	2.	345	4.	95	1.	30
Intally, &c.	1809	Bapt. Miss. Soc.	Revs. A. Leslie; G. Pearce; J. Wenger; C. B. Lewis; G. Kerry; J. Sale, (*Eng.*)	6	2	2	36	14	41	70	...	...		Seminary. 1.	5	1.	115	...		1.	27
South Kolinga.	1832	Ditto.	Babu Gulzar Shah, (*nat.*)	3	...	1	31	19	44	70	10 years 700	...		...		...		...		...	
Wellesley Sqre.	1847	Prop. Gosp. Soc.	Revs. F. R. Vallings, (*Cleric. Sec.*) W. S. O'Brien; R. T. Blake, (*Eng.*)	...	...	1	...	...	45	71	...	1.	53	...		...		...		...	
South.																					
St. Paul's Cathedral.	1858	Ditto.	Rev. H. H. Sandel, (*nat.*)	1	1	2	...	2	37	99	10) 103	1.	40	...		...		1.	7	...	
Bhowanipore.	1838	Lond. Miss. Soc.	Revs. T. Lessell; J. Mullens, D.D.; E. Storrow; W. H. Hill, (*Eng.*) S. J. Hill, (*Eng.*) W. Johnson, B. A.; J. E. Payne; K. N. Dutt, (*nat.*) T. P. Chattarji, (*nat.*) S. K. Ghose, (*nat.*)	1	1	1	44	12	45	168	10 years 2600 rupees	1.	50	Seminary. 1.	2	2.	585	8.	150	1.	60
South-West.																					
Kidderpore.	1850	Ch. Miss. Soc.	Revs. J. Welland; M. S. Seal, (*nat.*)	2	3	2	7	...	9	42	...	...		...		3.	420	...		...	
Carried over, 10	...	...	...	Miss. 27 | Nat. do. 7	25	17	12	...	...	449	1248	4536	7.	428	3.	77	12.	4001	18.	568	5.	211

Missions in BENGAL. — Suburbs of Calcutta.

Stations.	When begun.	Societies.	Missionaries.	Native Catechists.	Native Converts.							Boys' Schools.				Girls' Schools.	
					Outstations.	Churches.	Admitted in ten years.	Excluded.	Communicants.	Native Christians.	Native Contributions.	Vernacular Day		Boarding		Anglo-Vernacular		Day		Boarding	
												Schs.	Boys.	Schs.	Boys.	Schs.	Boys.	Schs.	Girls.	Schs.	Girls.
Carried over, 10	...	... ...	Miss. 27. | Nat. 7.	25	17	12	...	...	449	1248	4536	7.	428	3.	77	12.	4001	18.	568	5.	211
North & East.																					
Agurparah.	1336	Ch. Miss. Soc.	... ...	1	...	1	7	...	20	70	10) 90	1.	54	...		1.	184	...		...	
Baraset.	1856	Bapt. Miss. Soc.	Revs. R. K. Kobiraj, (*nat.*); and Ch. M. Dey, (*nat.*)	2	...	...	...	...	...	...	...	...		...		...		...		...	
Krishnapore, &c.	1829	Ch. Miss. Soc.	... ...	...	...	1	...	...	53	192	...	...		...		...		...		...	
West.																					
Howrah.	1818	Bapt. Miss. Soc.	Rev. T. Morgan.	1	...	1	8	5	10	15	...	2.	100	...		...		...		...	
Bishop's College.	1820	... ...	Revs. W. Kay, D. D. and K. M Banerji, (*Nat. Prof.*)	...	...	...	...	...	...	...	...	...		Students unknown.		...		...		...	
Howrah & Bali.	1820	Prop. Gosp. Soc.	Revs. G. C. Mitter, (*nat.*) and B. C. Chowdry, (*nat.*)	...	...	2	3	...	116	265	...	...		...		...		...		...	
South.																					
Tallygunje, &c.	1829	Ditto.	Revs. C. E. Driberg; J. T. Babonau; and J. Coe.	1	5	9	...	...	598	1704	...	3.	109	...		...		...		...	
Thakurpukur.	1831	Ch. Miss. Soc.	... ...	6	2	3	...	...	50	266	...	3.	226	1.	24	...		1.	18	1.	17
Kaurapukur, Rammakalchoke, &c.	1826	Lond. Miss. Soc.	... ...	4	4	3	...	...	74	641	...	3.	98	...		...		...		...	
Barripore & Mogra Hat.	1829	Prop. Gosp. Soc.	Rev. H. T. Harrison.	2	3	20	8) 250	...	646	2137	...	10.	336	...		...		...		1.	26
Norsigdarchok, Khari, &c.	1829	Bapt. Miss. Soc.	... ...	12	8	8	107	68	262	1200	'60) 200	8.	300	...		...		...		...	
Meerpore, Tumlook.	1841	Prop. Gosp. Soc.	Rev. Br. Pal, (*nat.*)	...	...	1	...	...	40	136	...	4.	30	...		...		...		...	
Carried over, 29	...	... ...	Miss. 33. | Nat. 13.	54	39	61	...	...	2318	7874	4826	41.	1681	4.	101	13.	4185	19.	586	7.	254

Missions in BENGAL. — On the Hooghly and in West Bengal.

Stations.	When begun.	Societies.	Missionaries.	Native Catechists.	Native Converts. Outstations.	Churches.	Admitted in ten years.	Excluded in ditto.	Communicants.	Native Christians.	Native Contributions.	Boys' Schools. Vernacular Day Schs.	Vernacular Day Boys.	Boarding Schs.	Boarding Boys.	Anglo Vernacular Schs.	Anglo Vernacular Boys.	Girls' Schools. Day Schs.	Day Girls.	Boarding Schs.	Boarding Girls.
Carried over, 29. ...	...	...	Miss. 33. Nat. 13.	54	39	61	...	...	2318	7874	4826	41.	1681	4.	101	13.	4185	19.	586	7.	254
On the Hooghly.																					
Serampore.	1799	Bapt. Miss. Soc.	Revs. J. Trafford, M. A; W. Sampson; J. Robinson.	4	...	1	76	13	64	110	...	...		1.	18	1.	598	...		...	
Barrackpore.	1860	Wesl. Miss. Soc.	Rev. D. Pearson.	...	...	...	...	...	...	...	...	...		...		...		...		...	
Chinsurah.	1813	Free Church.	Revs. W. S. Mackay, D.D. J. Beaumont; P. Chattarji, *(nat)*.	1	...	1	16	...	12	15	...	...		...		1.	520	2.	41	...	
Bansbaria.	1847	Ditto.	... ...	1	...	...	...	...	...	...	...	1.	53	...		1.	122	2.	46	...	
Mohanad.	1857	Ditto.	Rev. J. Bhottacharjya, *(nat)*.	1	1	...	...	...	8	10	...	1.	80	...		1.	148	4.	108	...	
Culna.	1843	Ditto.	... ...	3	2	...	...	...	...	...	...	3.	140	...		1.	140	3.	80	...	
West Bengal.																					
Burdwan.	1817	Ch. Miss. Soc.	Revs. B. Geidt. *(Eur.)* A. P. Neale, *(Eng)*; S. Hasell.	3	2	1	...	...	30	250	...	...		1.	27	2.	300	...		...	
Chota Nagpore.	1845	Gossner's Berlin Evangelical Mission.	Revs. F. Batsch; A. Brandt; H. Batsch; A. Herzog; F. Bohn; H. Onasch; O. Flex.	6	8	1	475	27	399	2400	500 (61)	...		Normal. 1.	19	1.	39	...		...	1. 33
Sewry in Beerbhoom.	1822	Bapt. Miss. Soc.	Revs. J. Williamson; R. Ellis; G. H. Rouse, M. A.	3	1	2	22	4	37	82	100	1.	50	...		...		1.	20	...	
On the River.																					
Berhampore.	1824	Lond. Miss. Soc.	Revs. J. Bradbury; G. Shrewsbury.	5	...	1	...	...	20	161	...	1.	32	1.	4	...		1.	7	1.	22
Carried over, 38. ...	...	...	Miss. 54. Nat. 15.	81	53	68	...	...	2888	10902	5426	48.	2036	9.	208	20.	6013	32.	888	10.	350

Missions in BENGAL. — Centre and East Bengal.

Stations.	When begun.	Societies.	Missionaries.	Native Catechists.	Native Converts.							Boys' Schools.						Girls' Schools.			
					Outstations.	Churches.	Admitted in ten years.	Excluded in do.	Communicants.	Native Christians.	Native Contributions.	Vernacular Day		Boarding		Anglo-Vernacular		Day		Boarding	
												Schs.	Boys.	Schs.	Boys.	Schs.	Boys.	Schs.	Girls.	Schs.	Girls.
Carried over, 38.	...	... ...	Miss. 54. | Nat. 15.	81	53	68	...	...	2888	10,902	5426	48.	2036	9.	208	20.	6013	32.	888	10.	350
Krishnaghur District.																					
Santipore.	1854	Ch. Miss. Soc.	....	...	...	1	...	...	31	55	...	4.	189	...		...		...		...	
Krishnaghur.	1831	Ditto.	Revs. C. H. Blumhardt; S. Dyson.	4	4	2	...	...	67	314	...	5.	408	1.	44	3.	497	...	12	1.	22
Chupra.	1838	Ditto.	....	1	...	1	...	...	50	400	...	2.	90	1.	55	...		...		1.	64
Solo.	1838	Ditto.	....	5	...	1	...	...	25	750	...	...		1.	20	...		...		1.	35
Bollobpore.	1848	Ditto.	Rev. J. G. Lincke.	2	...	1	...	...	50	850	...	1.	20	1.	43	...		...		1.	54
Ratanpore, &c.	1840	Ditto.	....	5	...	1	...	...	50	850	...	...		1.	64	...		...		1.	72
Kapasdanga.	1838	Ditto.	Revs. F. Schurr, *(Eur.)*; R. P. Greaves, B. A.	2	1	2	...	...	40	500	...	1.	80	1.	47	...		...		1.	88
East Bengal.																					
Jessore & Kool-nah.	1800	Bapt. Miss. Soc.	Revs. J. H. Anderson, *(Eur.)*; W. A. Hobbs; E. C. Johnson.	17	11	9	130	60	175	500	...	7.	150	1.	4	...		...		1.	7
Burisal.	1828	Ditto.	Revs. J. C. Page; T. Martin; F. T. Reed.	19	16	17	391	124	447	3100	...	3.	60	...		...		3.	30	1.	25
Chittagong.	1812	Ditto.	Rev. J. Johannes.	4	4	2	40	9	48	90	250	1.	16	...		...		1.	18	...	
Dacca.	1816	Ditto.	Revs. R. Bion; R. Robinson; F. Supper, *(Eur.)*	10	5	6	96	36	107	205	...	2.	12	...		...		1.	6	...	
Carried over, 50.	...	... ...	Miss. 69. | Nat. 15.	150	94	111	...	...	3,978	18,516	5676	74.	3061	16.	485	23.	6510	37.	954	18.	717

IV.—*The Vernacular Education Society.*

To the Editors of the Calcutta Christian Observer.

SIRS,—Your issue for this month contains an article headed, "What can be done to promote the Increase of Vernacular Christian Literature?" In it the following sentence occurs: "And since the Vernacular Education Society, instead of establishing Schools as it was hoped it would do, has become a competing Christian Book Society, might it not be expected that it also would give a grant-in-aid of such an undertaking?" As the legitimate inference from this is, that the Christian Vernacular Education Society is intruding upon the work of other Institutions and neglecting its own, permit me to quote a few remarks which show that the Society is simply carrying out the plan contemplated at its formation. Dr. Davis for some months prior to its complete organisation was one of its acting Secretaries. He had, therefore, ample means of becoming acquainted with what was proposed by its founder. At a public meeting held for the purpose of establishing the Society in May, 1858, he moved one of the resolutions. Let me give his speech on the occasion so far as it relates to the publication department of the Society.

"My Lord, Ladies, and Gentlemen, I wish to say a few words in reference to a branch of the subject, which has been scarcely noticed by preceding speakers;—I refer to Vernacular school-books, and to those works in the Vernacular, which must immediately follow on the school-books, when the pupils become youths and men.... Now if there is any Society peculiarly qualified to pronounce an opinion as to the need of a new organisation like this which is now being formed, it is perhaps the Society which I have the honour to represent, namely the Religious Tract Society, and for this reason, that it has long been engaged, in all parts of India in endeavouring to assist the Missionaries in their work of education, and in their efforts to provide a sound Christian literature for the Christian natives. The Religious Tract Society welcomes the advent of this Society most cordially, because it anticipates that, through its instrumentality, it will itself be able to effect a much larger amount of good in India than it has hitherto done."

After alluding to some school-books prepared by myself, he goes on as follows:

"But we must not stop here. When the children leave school, you must provide something for them. Now the Religious Tract Society in London, will produce religious literature for them; but you must feel that something more is

requisite to constitute a library, besides religious books. Would any of us feel satisfied if our libraries contained no science, no travels, no histories, no work of general interest, no work of imagination? I think we should find our libraries very deficient, unless they contained some volumes of a secular and miscellaneous character.

"Then, again, what are we to do with regard to periodicals? You must have them, and you must give to the Hindus what you want yourselves. In addition to school-books and religious books, there must be a supply of pure literature, and of elevating periodicals. If you will only do this, you will meet, to a large extent, the wants of the native mind, nothing can be more frightful than the statements I hold in my hand with regard to the character of the native literature in India....How, then, are you to get rid of the influence of such a literature on the native mind? very simply: by presenting to the native mind something interesting, something which is pure and elevating, something to which they attach the feeling and the interest now directed to that which at present attracts them. I therefore trust that the Society which is now being formed, will not rest satisfied with establishing or aiding training Colleges, or with a production of school-books, but that they will endeavour to produce a good vernacular literature embracing all subjects of general interest to mankind."

But though the Society has published largely elsewhere, in Bengal, for reasons which I need not mention, there has been little "competing" in the book department, nearly its only publication in Bengali is a magazine for children, to "compete," with which "Gimel" proposes that the Calcutta Christian Tract and Book Society, should start another immediately, supported doubtless, by the grant which he suggests should be made by the Christian Vernacular Education Society.

Though the Society with its limited fund has hitherto done little in establishing schools, yet it is something to have held out a stimulus to improvement to every mission Vernacular Teacher in the Bengal and Bombay Presidencies and in Ceylon. I am thankful to say that, in answer to an appeal, individual friends here and there are engaging to support a school. Let me commend their example to the benevolent consideration of "Gimel" and your readers generally.

In conclusion let me quote the closing words of Dr. Davis:

"As to our prospects, I cannot doubt that the Society will become a great one, if God only continued to England the possession of her Indian dependencies; that continued, I have no doubt as to the result, this Society is not going to present at

once a vast new machinery, which is to astonish the world for a moment, and then fall to pieces from its own weight. It must be small at its beginning, but it will gradually grow into the full maturity of its strength, and thus accomplish the work which God shall place in its hands."

Yours faithfully
JOHN MURDOCH,
Indian Agent, Christian Vernacular Education Society.
Madras, 16th September, 1862.

V.—*Turkey.*

One of the most interesting fields of missionary labours is that occupied by the American societies in Turkey. The society in this country which collects funds in their aid has just issued its annual report, from which we take some extracts. After remarking on the various circumstances which must increase English influence in Turkey, the Committee say that, nevertheless, "it is hopeless to expect real progress from a Muhammadan Government whilst it remains on the basis of a false, fanatical, and intolerant religion, and this has been confirmed by the flagrantly unjust course of the Turkish Government in relation to Syria. Equitable administration by Turkish Pashas over Christian subjects throughout the empire is impossible as long as the Koran remains the supreme law of the land. But the Gospel can, under God, work out in time the civil and religious liberties of Turkey, as it has done for other nations. Despite its Koran and intolerance, the Muhammadan Government has opened wide the doors, and admitted the Gospel of Christ to be preached under its protection; in this excelling how many Catholic and some Protestant governments."

"Towards the missions throughout Turkey the sympathies of English Christians have been excited, far more than in any previous period of this Society's existence. Your Committee had their attention early called by one generous subscriber to the necessity of establishing a 'Crisis Fund' in aid of the American Board's usual appropriations for their Turkish missions; and some 1,500*l.* has been the result of the appeal.

"The receipts from subscriptions and donations, and Crisis Fund, for the past year amounted to 4,854*l.* 17*s.* 3*d.* The grants made to mission-fields in 1861 were:—Crisis Fund for American Board, 1,500*l.*: Western Turkey mission, 1,221*l.*; Eastern Turkey ditto, 100*l.*; Central Turkey ditto, 108*l.* 10*s.*; Syrian ditto, 100*l.*; Nestorian ditto, 100*l.*; Egyptian Coptic ditto, 100*l.*; Bishop Gobat's Jerusalem Native Missionaries, 100*l.*; Arabic School, Suediah, 75*l.*; Mrs. Thompson's Refugee Schools, Beirut, 50*l.*; Protestant Chancery, Constantipole, 50*l.*; specially for Native Theological Seminaries, 250*l.*; total, 3,754*l.* 10*s.*

"Through the aid sent by this society there have been supported 56 native preachers, school teachers, and colporteurs; 52 native students for the ministry; besides a continuation of native agencies, which the American Board would have relinquished but for the Crisis Fund's assistance on account of their civil war."

The American missionaries pay particular attention to the Armenians; and the progress which the truths they teach are making among this class of religionists, throughout the whole Turkish Empire, is very striking. Of matters in Syria the Committee say:—

"They cannot but express their own regret that the Refugees still remain uncompensated by the Turkish Government for all their losses; and yet more evidently that Government proposes to leave their Druse and Muhammadan instruments unpunished for the massacres and robberies they committed. The hand of the oppressing ruler remains red with blood, unavenged by human justice, through the jealousies of European diplomacy; but it is written—'Vengeance is mine; I will repay, saith the Lord.' Whilst it is delayed, let the Gospel be the more diffused. The Rev. Mr. Jessup writes—'Our work at Sidon is opening up on every side. Not less than 500 have declared themselves Protestants in the Mirjayun district. A leading Greek Catholic of Beirut called on me yesterday, and says he has just become a Protestant.'"

The mission to that most interesting people the Nestorians has been productive of the happiest results! The reformation of the ancient Nestorian Church Dr. Dwight reported as almost achieved by the labours of the American mission.

"I went into the old church at Geog Tapa and found that where the mass altar once stood, a brick pulpit had been built up by the people themselves, from which the missionaries could preach whenever they liked, and every Sabbath the native clergyman proclaims the Gospel of Christ. I inquired if the old service was ever performed there with the mass, according to the native ritual. The reply was, 'On great feast days, twice a year, some old priest succeeds in getting a few old women to hear him, or see him, through those obsolete ceremonies.'

"What is true of Geog Tapa is fast becoming true in all other villages where our mission has regular services. The new reformed services are replacing the old: the people will have it so."

At a recent annual meeting of the graduates trained at the American College, Dr. Dwight had the gratification of hearing fifty native pastors or teachers read their essays, prepared on different subjects for their mutual edification. The most venerable Nestorian bishop, Mar Elias, aged eighty, still lives, devoting his life to itinerant preaching of the Gospel amongst the poor throughout his diocese.

The mission among the Copts in Egypt is scarcely less interesting. Of its history and progress, we have the following brief summary:—

"This field, originally entered by the devoted Moravian Missionaries from Germany, was, after much oppression, abandoned by them. The Church Missionary Society subsequently entered, but, after

years of fruitlessness, relinquished it. The London Jews' Society occupy Cairo and Alexandria with two missionaries to Israelites.

"About seven years ago the American United Presbyterian Mission took up Egypt, and established Missionaries in Cairo and Alexandaia especially to labour amongst the Ancient Coptic Churches.

"'The great body of Christians in the country,' writes the Rev. Mr. Barnett, 'are Coptic members, in number about 300,000. Their tenets and worship differ little from the Armenian Church. Like those Armenians, the Copts have the highest veneration for the Scriptures.'

"The Rev. Mr. Lansing, an American Missionary, accompanied the present Earl of Aberdeen in his five months' voyage up the Nile last year, and sold to the Copts 8,000 New Testaments. Double that quantity might have found purchasers.

"Mr. Lansing everywhere enjoyed the most unrestricted intercourse with the people in their houses, and preached in their ancient churches, often to audiences of 200 souls.

"A good number of the priests welcomed the word; and at one place, in the eagerness of the people to learn, and of their priest to communicate his new views, which he had obtained from his newly-purchased Arabic Testament, numbers met for fifteen successive days at the priest's house, to study the Scriptures. Eight priests are known to be decidedly Protestant in sentiment, and the truth is making way among the higher clergy. The Copts are descendants of the original Egyptians—a fine, tall, handsome race, long subjected to moslem oppression, but have clung steadfastly to Christianity. They have resisted all the efforts of Romanism likewise.

"Schools are established, and, recently, the Viceroy of Egpyt voluntarily gave valuable premises in Alexandria for the encouragement of this mission. The committee gladly voted a grant of 100*l.* to this new and important field."

Some cases of persecution are recorded. The Rev. Mr. Parsons writes from Angora:—"A Turk who for eight months has openly professed Christ, closed his shop on the Sabbath, and attended public worship diligently, and in every respect shown himself a sincere believer, has been, during Ramazan, cruelly beaten, loaded with chains, and is now in prison. This is the first case of persecution, under the new Sultan, of a Moslem for changing his religious profession. We have laid it before the English Ambassador, and watch with interest the action of the Porte." He has since been liberated. Another case is related by a correspondent of the *News of the Churches.*

"A Protestant colporteur was passing the Sabbath at a village near Nicomedia, named Koordbeleng. The place has often been visited by missionaries and their helpers. At first, the opposition to the Gospel was very violent, but of late it had greatly abated, and it was hoped that the victory had been won. A house had been hired for Protestant worship. On this Sabbath the attendance was large, and the heart of the good colporteur was much rejoiced at the interest manifested by those present; but the Armenian priests

and magnates of the village, seeing this new proof of the progress of the Protestant cause, became greatly enraged. At first, they endeavoured by threats to induce the owner of the house to revoke the lease, and turn the colporteur into the street. Failing in this, the order was given for an assault upon the unoffending man. A crowd of some hundreds of persons went to the house, drew the colporteur violently into the street, beat him with clubs till he was apparently dead, and, when he revived a little, they beat him again. One of the Protestant brethren coming to the rescue, they beat him also till they were frightened at their own bloody doings. They finally drew him out of the village, beat him again, and left him for dead; but, reviving again, he was able, by the aid of some friendly Armenians, to make his way to a neighbouring Turkish village, where he was taken care of in the kindest manner. The next day, though in great pain from the bruises which covered him from the crown of his head to the soles of his feet, he managed to get home to his family in Nicomedia, but for thirteen days was confined to his bed from the effects of the beating. Of course complaint was made to the authorities, and the guilty parties summoned for trial, and in the end they were pretty heavily fined. The Pasha, however, put the greater part of the fine into his own pocket, giving the poor colporteur but a mere pittance in recompense for his sufferings and loss of time. He, moreover, laid the most stringent orders upon him to sell no more books in any town or village of the region, threatening, in case he is found doing it, to put him in chains and send him to the capital,—an empty threat which the Pasha knows he has no right to make, and would probably never think of putting in execution, unless he should at the same time get up some other false accusation against the man to justify the procedure."

Religious Intelligence.

1.—The Dahomey Massacres.

A deputation from the African Aid Society had an interview with Viscount Palmerston, to present memorials praying Her Majesty's Government to interfere in behalf of the native Christians and Sierra Leone British subjects captured by the King of Dahomey when he destroyed Ishagga, near Abbeokuta, on the 16th March last; and for preventing, if possible, further atrocities by the King of Dahomey. The memorials were from the African Aid Society, and others in London, which were also signed by members of the committees of the Church, London, and Baptist Missionary Societies; from the Manchester Auxiliary of the African Aid Society, signed by 392 of the most eminent persons in Manchester; from the Birmingham Auxiliary of the African Aid Society; and from the Wesleyan Missionary Society. Lord Palmerston assured the deputation that Her Majesty's Government were fully alive to the necessity of bringing about some change in Dahomey and would earnestly strive to effect it. His opinions as to the capability of Africa to supply the cotton needed by the manufactures of this

country were already well known. He felt quite certain that when the slave trade was quite put down, they would be justified by the results. Lord Palmerston concluded by assuring the deputation that an effort would be made to obtain the release of the captives alluded to, and expressed the satisfaction it had given him to receive this deputation.

2.—Opening of Cambridge University, July 20th.

Lord Ebury presented a petition to which their Lordships' House would, he was sure, pay due respect, not only on account of the high position of the individuals who had signed it, but also from their being peculiarly well qualified to understand and appreciate the grievance they complained of. It was signed by 73 Fellows and Tutors of Colleges at Cambridge. They respectfully called attention to the provision of the Act of Uniformity of 1662 which required all Fellows of Colleges to make a declaration of conformity to the Liturgy. Up to the year 1856 an University statute, passed as long ago as the reign of James I., compelled every graduate to make a declaration of membership, but in the year 1856 the Universities Act was passed, which broke down the barriers to the education of Nonconformists in these ancient foundations, permitting all degrees, except those in theology, to be granted without any religious test, and scholarships to be held. It appeared as if the framers of the Universities Act had made an oversight in not repealing this provision of the Act of Uniformity, because in those colleges where, by their college statutes, a declaration of conformity was required (and there are some in which no such declaration is required), that Act gave power to the college to relax that restriction. A willingness to enter into a declaration of conformity was, no doubt, a passport to a social position, and to the emoluments of those wealthy foundations, but it did not appear to be by any means a Royal road to academical distinctions, inasmuch as, out of proportionably a small number of undergraduates, the senior wranglership was won both in 1860 and 1861 by a Nonconformist; and the House could not be surprised if the tutors who had instructed and prepared them, entertaining a respect both for their conduct and abilities, regretted that these distinguished young men could not be retained for the ornament and advantage of the University. The House would remark that this was no attempt on the part of Nonconformists to obtain additional privileges, but a spontaneous act of a distinguished body of Churchmen, who felt and declared the injury produced by the present restrictions. He was happy to say that a right hon. friend of his, who had presented a similar petition in the House of Commons, had given notice of his intention to propose legislation upon the subject.

3.—Peculiar Advantages of Protestant Missions.

And this leads me to make a remark on the advantages which the Protestant method of teaching has over the Roman Catholic. The foreign priest does not preach publicly to the heathen. In fact he never comes in contact with the heathen world. All that he sees of them are those whom his native agents bring under his notice in the shape of inquirers. Even the native agents don't preach publicly; they simply go about quietly among their immediate acquaintances. Neither do they distribute their books widely; they give copies occasionally to their converts, but, I believe, never to the heathen. The protestant method is that of publishing loudly, openly, honestly, to all who wish to come and listen, and to scatter the seed of truth as broadly as possible, in the shape of books and tracts. Now the advantage of the latter method is palpable. The Roman Catholic priest may remain

for years at a place without his existence being known to any beyond the circle of his converts, and an occasional inquirer. The Protestant Missionary, on the contrary, is known to thousands, on his arrival, as the teacher of a new doctrine. Hundreds come to hear and to inquire every day. By degrees they become acquainted with the principal facts. These facts become topics of conversation and discussion in the family, the tea-shop, and other places of public resort. To question and to doubt are essential to a change. Those who attend upon our public preaching cannot but be led to question their old creeds, and doubt their old superstitions.

Another advantage connected with the publicity of our method is that, though the Missionary may be stationary at one place, still he acts, to a certain extent, upon the whole empire. Traders who visit a place from distant cities or provinces, may leave it without knowing that there is such a man as a Roman Catholic priest there. Not so with the working Protestant Missionary. He cannot but be known and found out by all parties. We have had among our hearers people from all the surrounding country; these carry with them the Gospel, partly in their heads, and fully in the books presented to them. The other day an old man of the place came to hear me. At the close of the service a few questions were put to him, which he answered very readily. I asked him if he had heard the Gospel before, and he replied that he had heard it, many years ago, from Dr. Medhurst and Mr. Muirhead, at Shanghae. The old man seemed quite convinced of the folly of idolatry, and the probability is, that what he heard ten or twelve years ago at Shanghae led him first to doubt its truth. Such are some of the advantages connected with *public* preaching, and the *full* and *free* distribution of the Word of God, and other Christian books.—*Missionary Magazine.*

4.—Native Christian Ordination.

The Bangalore Herald recently had the following notice.

We had the delight and gratification of attending an Ordination Service at the London Mission Chapel. The name of the candidate was Mr. P. Peerajee, of Belgaum. The Rev. Messrs. Coles, Rice, Sewell, and Campbell, took part in the service. The introductory exercises, which included singing, prayer, and the reading of the 4th chapter of 1st Timothy, were conducted by the Rev. J. B. Coles. The Rev. B. Rice, in an instructive address, set forth the objects and aims of the Christian ministry, with some observations on Church order as held by the majority of the Missionaries of the London Missionary Society. Mr. Peerajee then presented himself, of whom the Rev. James Sewell asked the usual questions as to the manner in which he had been brought to Christ and led to devote himself to the office of the Christian ministry, the truths he proposed to preach and the manner in which he intended to exercise his vocation. The whole were answered in English in a most satisfactory manner, and with remarkable purity of accent: in only one or two words was there any trace of a foreign tongue. This part of the service was very impressive, and must have been unusually solemn and affecting to the candidate, his teachers, and friends. The dedicatory, or ordination prayer, was offered by the Rev. C. Campbell, the other ministers taking part in the ceremony; after which the newly ordained minister took his seat among his brethren, while the Rev. James Sewell addressed to him a most faithful charge from 1st Timothy iv. 16.

"The services concluded with singing and prayer; the congregation, which included Native Christians and their wives, military gentlemen, Missionaries and their ladies, and a sprinkling of the general public, dispersed at an advanced hour.

Mr. Peerajee had, previously to his ordination, been five years in the Bangalore Theological Seminary, and seven years at Belgaum, as an Evangelist.—*Ibid.*

5.—King's College.

King's College, London, is now the best equipped Oriental College out of Russia With the view of assisting young Civilians to pass their second examination before leaving for India, a complete Oriental department was to be opend on the 2nd of this month. Professor Ballantyne will lecture on Sanscrit, Bengali, and Hindu Law; Professor Howley on Tamil and Telugu; Professor Leitner on Arabic and Mahomedan Law; Professor Slater (late of Bishop's College) on Hindustani, and the History and Geography of India; Professor Stephen on English Law and Jurisprudence; and Professor Rogers on Political Economy, while the Jurisdiction and Procedure of the Courts of Law in India will be provided for by a Chair. Thus Haileybury is revived, but in a far superior manner, and the reproach will not be repeated that out of the 80 candidates who passed in 1861, there were 28 rejected in 1862. Professor Aufrecht has begun his Sanscrit lectures at 3 guineas a course in the Edinburgh University, where a Chair has been endowed by Mr. J. Muir, late of the Bengal Civil Service. All this will give an immense impetus to the study of Philology and the Oriental tongues in England, which has hitherto neglected them far more than Russia and France.—*Friend of India.*

6.—Female Schools in Delhi.

The *Delhi Journal* records the establishment of four Female Schools in Delhi, by four Musalmán gentlemen. The schools are well attended. One Mirza Elihee Bux has opened a school assisted by the Deputy Commissioner, for the education of the Timour dynasty. This school is at Nizamood-deen, and has already nearly fifty scholars in attendance, which number, will, it is expected, ere long, increase to one hundred. As in the case of the Calcutta Bethune School, a conveyance is being constructed for the girls who attend these schools.—*Ibid.*

7.—The Romish Propaganda.

The Report for 1861 is just published. The entire receipts of the Society amount to 188,009*l.* 1*s.* 10*d.* Towards this total the British Isles in one year gave 8,986*l.* 15*s.* Of this amount Ireland gave 5,933*l.* 0*s.* 6½*d.*, leaving 3,053*l.* 14*s.* 5½*d.* as the missionary contributions of the Papists of England and Scotland. The dioceses of Westminster and Southwark furnish together about 400*l.* The dioceses of Beverley, Birmingham, Clifton, and Hexham supply another 400*l.* The Liverpool diocese alone sends 221*l.*, and Salford 163*l.* The sees of Northampton, Nottingham, and Plymouth give respectively 12*l.*, 20*l.*, and 28*l.* Eighty pounds and some few shillings is all that our careful Scottish friends have been induced to part with for the conversion of the world to the Popish faith. And the three thousand pounds we have been looking at includes an item of 1,489*l.* belonging to 1860; so that the real sum is very little more than 1,500*l.* for the year 1861. The sums received appear to include the sale of publications; what this is, we are, of course, unable to say. It is much easier to find out what is given by the Society to Great Britain. Under the head of "Missions of Europe," we have the "Allocation of Alms" among the different Missions for 1861. Here Scotland leads off in three sums, amounting to 2,440*l.* England comes next for about 8,229*l.*, four hundred pounds of which goes to Dr. Wiseman. Dr. Grant, of Southwark, takes almost 1,600*l.*, and so forth. Hence it appears

that nearly 10,700*l.* came back to England and Scotland in return for the fifteen hundred which were contributed. Ireland has to be content with less than she gives; for while she gives 5,993*l.* she only receives 2,240*l.* America gives 6,466*l.* 14*s.* 4*d.*, and receives 42,560*l.* 16*s.* 6*d.*—*Patriot.*

8.—Jerusalem Underground.

An account of Signor Pierotti's discoveries in the subterranean topography of Jerusalem has been published. Employed by the Pacha as an engineer, in the course of his excavations he discovered that the modern city of Jerusalem stands on several layers of ruined masonry, the undermost of which, composed of deeply bevelled and enormous stones, he attributes to the age of Solomon, the next to that of Zorobabel, the next to that of Herod, the next to that of Justinian, and so on till the times of the Saracens and Crusaders. He has traced a series of conduits and sewers leading from the "dome of the rock," a mosque standing on the very site of the altar of sacrifice in the Temple, to the Valley of Jehoshaphat, by means of which the priests were enabled to flush the whole temple area with water, and thus to carry off the blood and offal of the sacrifices to the brook Kedron. The manner of his explorations was very interesting. He got an Arab to walk up through these immense sewers, ringing a bell and blowing a trumpet, while he himself by following the sound was able to trace the exact course they took. About two years ago he accidentally discovered a fountain at the pool of Bethesda, and, on his opening it, a copious stream of water immediately began to flow, and has flowed ever since; no one knows from whence it comes or whither it goes. This caused the greatest excitement amongst the Jews, who flocked in crowds to drink and bathe themselves in it. They fancied that it was one of the signs of Messiah's coming, and portended the speedy restoration of their commonwealth. This fountain, which has a peculiar taste, like that of milk-and-water, is identified by Signor Pierotti with the fountain which Hezekiah built, and which is described by Josephus. The measurements and position of most of these remains accord exactly with the Jewish historian's descriptions. Some of the Signor's conclusions are disputed, but no one has succeeded in so disinterring the relics of the Holy City.—*Ibid.*

9.—Dr. Livingstone's Rencontre with Africans.

The Rev. William Monk, of Cambridge, has received an interesting communication from Dr. Livingstone. The great traveller draws a gloomy picture of the state of some of the African tribes in the neighbourhood of the Shire River. He says,—

"It was very annoying to find that the people of Tette had come along the path followed by Dr. Kirk along the Shire, and set up an extended system of slave-hunting in the very country to which the mission had come. A tribe called Ajawa had been employed to attack the Manganja villages, kill the men, and sell the women and children to the Portuguese for a mere trifle in calico. Four parties, with 140 captives, fell into our hands, and were handed over to the bishop as a beginning to his flock. They were chiefly women and children; many will probably leave and settle in the country adjacent, but the remainder, entirely free from parental control, may be trained according to the will of the missionaries. In respect to these freed captives, the mission is more highly favoured than any modern one, except, perhaps that of the Independents in Madagascar. King Radama presented a number of youths for instruction, but more for his own political ends than from respect to Christianity. In that island, however, the fruits have been unmistakeably good, for the converts have stood the test of cruel

persecutions after all the missionaries had left Madagascar. I earnestly hope and pray that similar or more abundant success may be awarded to this new effort to spread our common faith. The good Lord bless the work of their hands,

"You cannot well conceive the state of disunion among the Manganja (in mercy call them Man-anja, not, as we sometimes hear it, Mang-ganja); the destruction of village after village produced no effort at union against the common foe. A message only was sent down to Chibisa, as he is believed to possess medicine capable of ensuring victory. The paramount chief, instead of aiding his subjects, kindly help the slave-hunters across the Shire. We found that the whole nation were fleeing, and, hoping to stop this and the effusion of blood, went to hold a parley with the Ajawa. Unfortunately, we came to them when in the act of burning three villages. The bishop then offered up a fervent prayer, and with the accents of that prayer we could distinctly hear the wail for the dead, and the shrill scream for victory. As we advanced to their villages our assurances that we came peaceably were nullified by some Manganja followers calling out 'Our Chibisa has come;' and very unfortunately, though I heard it distinctly, it did not strike the mind till afterwards, that we were thereby deprived of the protection of our English name. They attacked us on all sides with poisoned arrows and four muskets, and I feel very sure that the latter were handled by Portguese slaves. They certainly had the dress common among slaves at Tette, and there was a square house, such as slaves often build near the Ajawa villages. We retired slowly from the village, but this only made them bolder; they came within fifty yards of us, and it was only by recourse to our firearms that we avoided all becoming food for the vultures. I am sorry that it was necessary, for it was the first hostile encounter I have had in Africa. Had I anticipated an attack I should have used fair words and presents first. We are, however, in the slave market. We were twice robbed in the sphere of an Arab dhow's slaving operations, about half-way up lake Nyassa—the first loss by robbers I have sustained in the continent. Slavery is the parent of every other vice. Life is of no value in the trader's eye. A short time before we caught the first slave-hunting party, they shot two women on pretence that they were trying to loose the thongs with which they were bound: and I suspect the Ajawa, seeing us a very small body, and elated with continual success, thought it would be a clever thing to make an example of us. We had ammunition with us barely sufficient to drive them off, their attack was so unexpected.

* * * * *

"Colenel Rigby, our Consul at Zanzibar, says, in a letter to Sir G. Grey, that 19,000 slaves pass through the Custom-house there annually—all, or nearly all, from Nyassa or Shire; and he adds, 'If it should ever be possible to place a steamer on Lake Nyassa it will cut off the chief supply of slaves to the east coast.' Without knowing that gentleman's opinion, we have ordered a steamer from Glasgow, in twenty-four parts, which we hope to carry past the Cataracts as our next work. We expect her soon, and I shall not pen a syllable to you or any one else till it is accomplished. I pray to Him in whose hand are 'our times,' to permit me to accomplish this great service. Then a path to the sea by Rovuma, or some river in the dominions of the Sultan of Zanzibar, for we must have an outlet to the sea uncontrolled by the Portuguese. Fancy the folly of our allies; the Government builds a post at the mouth of the Shire to be enriched by cotton dues, while the people of Tette do all in their power to depopulate the country from which the cotton is to come. If we have our own outlet, the cotton field, now 400 miles long, will be prolonged far to the north and west, and our own English honest poor may live on the islands and become blessings to Africa, our own

sweet home and to themselves. These are my hopes, and it ought to be borne in mind that my expedition should be dated only from the possession of the *Pioneer*. We were forced to return by want of food when, as we have reason to believe, we were in sight of the dark mountain masses in which Lake Nyassa ends."—*Patriot.*

10.—Roman Catholic Statistics.

It is calculated that there are 1,500,000 Catholics in England and Wales. In Westminster diocese there are about 202,500; Liverpool and Salford, 619,500; Beverley, 124,500; Birmingham, 124,500; Hexham, 109,500; Southwark, 96,000; Shrewsbury, 69,000; Nottingham, 48,000; Clifton, 37,500; Newport, 31,500; Northampton, 19,500; Plymouth, 16,500.—*Ibid.*

11.—Marriage of Roman Catholic Priests.

The marriage of priests is making way in Italy. An ex-priest, Antonio Giovanetti, of Bologna, was lately married to Mdlee. Domenica Capanni. the marriage certificate was received by the notary Calandrelli.—*Ibid.*

12.—Religious Persecution.

According to the calculations of some, about 200,000 Christian Protestants suffered death in seven years under Pope Julian; no less than 100,000 were massacred by the French in the space of three months; the Waldenses who perished amounted to 1,000,000; within thirty years the Jesuits destroyed 900,000; under the duke of Alva 26,000 were executed by the hangman; 159,000 by the Irish massacre: besides the vast multitude of whom the world could never be particularly informed, who were proscribed, starved, burnt, assassinated, chained to the galleys for life, immured within the walls of the Bastile, or others of the Church and state prisons. According to some, the whole number of persons massacred since the rise of Papacy, including the space of 1,400 years, amounts to 15,000,000.—*Ibid.*

13.—Calcutta Wesleyan Mission.

The following circular has been issued in Calcutta. The General committee of the Wesleyan Mission having resolved to extend the operations of their Society to Bengal, have appointed two Missionaries, the Rev. Messrs. Broadhurst and Highfield, recently arrived from England, to commence the new Mission.

Responding to the invitation of friends residing in this city, they contemplate the formation of an English Church for the benefit of those who may belong to the Wesleyan Body, and others who may at present be attending no service at all, but the main strength of the Mission will be devoted to the Bengalis, and in such a district of the Lord's harvest field as seems most loudly to call for labourers.

14.—Departure of a Missionary.

The Rev. G. Pearce and Mrs. Pearce, of the Baptist Mission, Calcutta, have left for England, in the Steamer *Hydaspes.*

THE

CALCUTTA

CHRISTIAN OBSERVER.

NEW SERIES, VOL. XXIII. No. 276.—OLD SERIES, VOL. XXXI. No. 367.

DECEMBER, 1862.

I.—*Punjab Missionary Conference.*

For some years past there has existed in the minds of many of the Lord's people in the Punjab a desire for a general conference of Christians, which should embrace every mission, and in which should unite every Protestant denomination in the north of India.

This desire, once publicly expressed, has met with the approval of all practical men who have been consulted, and has resulted in the definite agreement of a considerable number of missionaries, and friends of missions, to meet at Lahore, the Lord willing, during the Christmas week of 1862.

Christmas week has been selected as the time for the meeting of the Conference, as all offices in the Punjab are closed during that week; and it is the only time in all the year when civil officers to any number could attend its proceedings.

The intention of the present circular is to explain the objects contemplated by those who have proposed the Conference, and also to cordially invite those to whom it may be sent, as well as Christians in general, to attend its proceedings.

The following are the principal objects for which the conference has been convened:—

I. United prayer for the blessing of God on missions; missionaries; native converts; and the preaching of the Gospel to the heathen.

II. Consultation and discussion with missionaries and lay friends of missions, from different parts of the land, on such interesting and important subjects connected with missionary work as may suggest themselves, and time and opportunity may permit.

III. The reading of essays by selected missionaries and laymen upon the following subjects:—

FIRST DAY, A. M.—*Preaching to the Heathen.* How can it be made more efficacious than it has generally been in this part of India?

P. M.—*Muhammadan and Hindu controversy.* How far ought it to be encouraged? and what are the best methods of conducting it?

SECOND DAY, A. M.—*Schools.* How can they be made in the highest degree auxiliary to the work of evangelizing the country?

P. M.—*Heathen Females.* What means can be devised for bringing them speedily under the influence of the Gospel?

THIRD DAY, A. M.—*Itinerations.* Their importance, and the best means of conducting them.

P. M.—*Lay Co-operation.* How can Christian laymen in this country most effectually co-operate with missionaries in their various efforts to advance the cause of Christ among the heathen?

FOURTH DAY, A. M.—*Native Pastorate.* Its importance; the standard of attainments up to which native pastors should be required to come; the best method of training them for the work; and the most judicious way of providing for their support.

P. M.—*Inter-Mission Discipline.* To promote harmonious action and a good understanding among the missionaries of different societies, labouring in the same part of the country, as well as the prosperity of the common cause. What rules might be advantageously adopted for the government of all parties, in relation to their respective spheres of labour, and their treatment of each other's native assistants, church members, and inquirers?

FIFTH DAY, A. M.—*Sympathy and Confidence of Native Christians.* How can foreign missionaries secure, in the highest degree, the sympathy and affectionate confidence of their native brethren?

P. M.—*Inquirers.* The proper method of dealing with them; including the question of temporary support for those who seem to be in need.

SIXTH DAY, A. M.—*Vernacular Christian Literature.* What suggestions can be made for improving its character, and rendering it more effectual as a means of evangelization to the heathen, and of edification to the native church?

P. M.—*Polygamy and Divorce.* 1. What rule should govern missionaries in regard to the admission of converted polygamists to the communion of the church? 2. What should be the law of divorce and re-marriage for converts whose partners abide in heathenism and refuse to live with them? 3. In so far as the civil law of divorce, in relation to native Christians, may fail to meet the requirements of the case, as justified by the word of God, what ought to be done by the members of this Conference, or others, towards procuring an amendment of that law?

SUPPLEMENTARY.

1.—*The Sikhs.* All that can be said about them in a missionary point of view.

2.—*The Hill Tribes.* The number and variety of them, say, between the Indus and the Ganges; differences of dialect; education; religion; accessibility to missionaries; missionary work hitherto performed among them, and the success of it, &c., &c.

Discussion to follow the reading of each essay.

IV. The convening of a general assembly of Christians, by which it is trusted that sympathy and zeal for missionary work may be stimulated in the minds of the Lord's people generally in the pro-

vince; at the same time that, by the conference of members of many different denominations, brotherly love, and the union of those who serve the same Lord and Master, but who belong to different sections of His church, may be practically promoted.

V. It is at the same time hoped that, by the union of laymen with clergymen at the Conference, the popular delusion may be exploded that laymen are not directly and personally interested in the work of missions beyond the payment of their annual donation, and that to the clergy *exclusively* belongs the honour of doing battle in their Master's cause; and further, that by the infusion of the lay element, *outside ideas* on missionary work may be brought to the front and tested.

It is not supposed that any new or profound discovery will be made of a better mode of conducting missionary operations than that so patiently pursued by those whose experience has been matured by years of faithful labour; but, that all of every denomination should show their practical and essential union by uniting together in prayer; that the old should impart their knowledge to the young; that those who labour in widely separated fields should throw their experience into the common stock; that all classes, lay and clerical, should be brought to feel more and more their oneness in the *one great* work of the church, must be felt to be a desideratum by all who are anxious to see greater success and progress in missionary operations than has yet been attained.

It will be desirable, in some cases, to grant travelling allowance to missionaries whose stations are distant, as they might not otherwise be able to attend the Conference. For this money will be required. Those who sympathize with the objects proposed are invited to forward their subscriptions to the Treasurer, Captain C. A. McMahon at Simla.

C. A. McMahon, C. W. Forman, } *Secretaries.*

A list of those who have thus far been selected to act as a committee of arrangement is appended.

D. F. McLeod, Esq., C. B. *President.*

Members.

Colonel Sir H. B. Edwardes, K. C. B.
Colonel E. Lake.
T. D. Forsyth, Esq., C. B.
E. A. Prinsep, Esq., C. S.
Rev. C. E. Hadow, B. A., Chaplain.
Rev. W. Ferguson, ditto.
Captain C. A. McMahon.
Rev. J. Newton, Missionary.
„ T. V. French, M. A., „
„ C. W. Forman, „
„ R. Bruce, B. A., „
„ R. Clark, M. A., „
„ C. W. Forman, *Secretary.*
Captain C. A. McMahon, *Joint Secy. & Treasurer.*

II.—*Baptisms in connection with the Free Church Mission.*

The chief object of every Christian Mission is to win souls to Christ, and to proclaim the gospel of salvation. In the prosecution of this duty, the Missionaries of the Free Church of Scotland have addressed themselves almost exclusively to the young. They were led to this by various considerations. When commencing the Mission in Calcutta upwards of thirty years ago, they found the educational field all but unoccupied; they considered it to be the most promising of all; and they trusted with God's blessing to raise up an educated indigenous Ministry, who should hereafter preach to their countrymen with advantages and facilities, which foreigners could not hope to obtain.

Through the mercy of God, the Mission has been blessed by a measure of direct success in its primary designs. It has its native ordained Missionaries and preachers who adorn the doctrine of their God and Saviour, and who are now engaged in their important work after many years of careful training. It has also been enabled to prepare a considerable number of teachers for other schools, and also to excite an increased desire for education among the natives in various places. There are upwards of three thousand pupils under the care of the Mission, in Bengal, at the present time. It was the first in Calcutta that brought to bear upon the Hindu mind, through the medium of the English language, an intelligent knowledge of the science and philosophy of Europe, combined with the higher teaching of the word of God. The number of pupils at present in attendance at the Calcutta Institution is upwards of twelve hundred. The object of the Mission from the first has been to appeal to the conscience as well as to the intellect, and to train the young Hindus to be not only useful, but wise and good men. Hinduism falls without a struggle before education. Hindu parents send their children by thousands to Christian schools; and, while many go away with enlightened minds and Christian consciences, who have not yet found courage to confess Christ before men, the Lord, we rejoice to believe, has added to His Church not a few, who are true disciples. From the last Report we see that the whole number of baptisms since the commencement of the Mission is 143. Since the date of that Report, eleven additions have been made to the Church by baptism, these converts have been chiefly from the branch stations of Culna, Bansbaria and Mahanad. These schools have been for years under the management of native Christians, and would do credit

to European superintendence. It should be mentioned that, in these, the native Christian superintendents, in addition to their arduous labours among the young, preach regularly to their adult heathen countrymen. We commend these native brethren, greatly beloved, to the grace of God, and to the prayers of all who love the Lord Jesus throughout the land. We have great pleasure in soliciting the attention of our readers to the following accounts of the recent baptisms, which have been drawn up for this periodical, from reports furnished by these native Christian brethren.

Ram Nafar Ghose, aged 21 years, was baptized in Calcutta, on the 25th May. This young man was admitted as a pupil into the Culna Anglo-Vernacular Mission School, about nine years ago. After prosecuting his elementary studies there for upwards of two years, he removed with his guardians to the station of Burdwan. There he was admitted into the Church Mission School. While in this school, his faith in the religion of his forefathers began to be shaken. About three years ago, he returned to Culna, and again became a pupil of the school. He was marked by his teachers as a very intelligent, attentive and well-behaved scholar. But still he remained quite undecided as to religion, until a severe illness awakened him to a sense of his lost and perishing condition, and led him to think more seriously than ever he had done before upon the well-being of his immortal soul. During his illness he resolved to follow the Lord, but soon after his recovery, he relapsed into his former state of doubt and indecision. In this state of mind he continued, until another heavy stroke of affliction laid him low, and called him more decidedly to a sense of his sin, and of his immediate duty. And seeing now that to become a disciple of the Lord Jesus, was not in his own power, he began to pray more earnestly to God for strength and guidance. At last it pleased the Lord to open his eyes, and not only to shew him, but to bring him as a humble penitent to the feet of the Saviour. Early in the month of April last, he went to the Mission house, and for the first time fully opened up his mind to his Christian friends and teachers; and at the same time expressed his earnest desire to profess publicly his faith in Jesus Christ. They kept him under probation for several weeks, and being fully convinced of his sincerity, sent him down to the Mission house in Calcutta as a candidate for baptism. While in Calcutta, waiting for baptism, his relatives visited him frequently and by threats and promises, arguments and entreaties, they laboured hard to persuade him to go back with them to Hinduism. But he stood firm to his resolution, and often by arguments and

earnest entreaties, tried to persuade his brothers also to follow the Lord. After his baptism he returned to Culna, and ever since has continued to give his Christian brethren and teachers, the greatest satisfaction, both by his diligence as a student and his humble and consistent walk as a Christian. We hope and pray that he may be long spared to adorn the gospel and to recommend it to his benighted countrymen by his example as well as by his teaching and words.

Purnu Chandra Basu, baptised at Mahanad, on the 11th of June. This young man, now 19 years of age, began his English education, in the General Assembly's Institution, Calcutta. After remaining for upwards of three years in this Institution, he went to Mahanad, and soon after the establishment of the Free Church Mission's Branch School there, he was admitted as a pupil, and has since continued to prosecute his studies in it. The Bible lessons of the school, and his intercourse with the Christian teachers, whom he often visited after school hours, have been the means under the blessing of God of bringing him to a saving knowledge of the truth as it is in Jesus. More than a year before, he seemed to be thoroughly convinced of the truth, but the love of the world, and the fear of man hindered him from avowing his convictions. For some time he vainly struggled to secure the favour of God, and at the same time to retain the esteem and love of his idolatrous friends and relatives; but found this to be an impossible task. At last he felt it his duty to confess the Saviour publicly, and with that view on the 6th of June, offered himself as a candidate for baptism. Purnu's trial before baptism, though short, was painfully severe. His mother and sister plied him hard with their tears and lamentations and beating their breasts urged him to return home again with them. However, the Lord stood by His young disciple and kept him firm to his purpose. Since his baptism, he has been quietly carrying on his studies in the school and preparing himself for future usefulness.

Ashutosh Haldar, Mahendra Nath Sarkar, and Haran Chandra De, were baptized in Calcutta on Sabbath the 15th of June last. The first of these three young men, has, we are sorry to learn, to all appearance, renounced his solemn profession of faith in Christ. During the course of several weeks, after his baptism, he seemed to promise well; but eventually beginning to waver, he, at last, left the Mission house and returned home again to his idolatrous relatives and friends. The other two have continued steadfast in their Christian profession.

Kunja Behari Sarkar, baptized at Culna on June 22nd.

This young man was awakened to a sense of his lost and undone condition, chiefly, as he told his teachers through the conversation and by the example of his class-friend and companion, the aforementioned Ram Nafar Ghose. He is now about 17 years of age. He became a pupil of the Culna school, when about eight years of age, and since that time has continued to attend the school with the utmost regularity. Last year he stood decidedly highest in all the branches of instruction taught in the school. Early in the month of June, the native Christian brethren received him into the Mission house as a candidate for baptism. The very same day on which he left his home, his aged grandfather and widowed mother, accompanied by numerous other female relatives followed him to the Mission house; and a most heart-rending scene ensued. The old man threw himself prostrate on the ground before the door of the house, and cried aloud in the most bitter and doleful accents, as if something worse than death had happened to his grandson. The mother too was loud and frantic in her lamentations, and refused to be comforted because, as she imagined, her son Kunja was not. With the greatest difficulty the Christian brethren prevailed on them to be silent for a few minutes, and to enter the house and speak to Kunja. As soon as they saw him, they fell down on the floor, and with tears and lamentations, sobs and sighs, and frequent dashing of their heads upon the brick floor, they tried to persuade him to return home again with them. Failing in this, his grandfather had recourse to the Law; and charged the Christian brethren, before the Deputy Magistrate, with detaining Kunja in their house against his own will and by force. The Magistrate sent an officer, with a purwanna, to investigate the charge. The boy told the officer that he had come of his own accord, and remained of his own will, and intended to continue with them, for the purpose of embracing the Christian religion. But the old grandfather was not satisfied with this decision of the case. He again petitioned the Magistrate to issue a summons for the native Christian brethren to produce the boy before the Court, in order that the Magistrate might examine him personally. It was discovered that the design of the grandfather was to seize the boy, while on his way to the Court. The brethren petitioned the Magistrate for a sufficient guard to protect him from violence on the way. This being granted they proceeded with him to the Court, where he was examined, and allowed by the Magistrate to return to the Mission house. But Kunja's trials did not end here, his mother, eldest brother and aged grandfather followed him, and ceased not to persecute and annoy him day

by day. The brethren fearing that his relatives would intercept him if sent down to Calcutta, requested the Rev. J. D. Bhattacharjea of Mahanad to come up and baptize him at Culna. Accordingly he was baptized before a large assemblage composed chiefly of the Hindus residing at or near the station. Since his baptism he has continued to prosecute his studies in the school, and has given his Christian teachers and friends much pleasure by his meek and humble walk as a young disciple of the Lord Jesus.

Taramoni Roya, 14 years of age, was baptized at Mahanad, on July 6th. Her history is a very interesting one. She was a pupil in the Female Branch School at Paranchpur, her native village. She attended the school for upwards of two years, and learned to read tolerably well her vernacular language. Last year she was withdrawn by her father, who thought that she was too old to be allowed to attend the school any longer. But having acquired a taste for reading, she continued her studies privately at home; and requested the missionary to supply her with books. This he did with the greatest pleasure, and it seems that she read carefully the books which were sent to her and derived much pleasure and instruction from them. It was during this period that the light of divine truth first began to break in upon her soul. She began to feel the unsatisfying nature of that religion under which she had been brought up from her infancy. About eight months ago, she sent a messenger to ask the missionary, if he would receive her into his house as a candidate for baptism. He sent her word that he had no objections to do so; if she really believed the truth and was sincere in her desire to embrace it. But at the same time, he advised her to remain at home for some time, and seriously ponder the step which she was proposing to take. Following this advice she remained at home for six months longer, and at last firmly resolved to cast in her lot with the people of God. On June 6th she left her father's roof and took shelter in the Mission house at Mahanad. The same day her eldest uncle and other relatives in a state of the greatest excitement followed her to Mahanad. The uncle threatened to beat her, if she did not give up her resolution to be a Christian and return home with him immediately. But finding her very firm in her resolution, he left her, after heaping the vilest curses on her head. On the following day her youngest uncle visited her and tried to work upon her feelings by the use of the most tender and affectionate expressions of love and regard towards her. He hoped that by these means, he would be able to induce her to go back with him. The Lord enabled the poor girl to remain firm to her purpose. When

he found that all his persuasions were unavailing; he became very angry, and demanded all the gold and silver ornaments which she wore at the time. Without a moment's hesitation, Taramoni took the ornaments off one after another, and handed the whole over to her uncle, except one or two pieces, which she had received as a peculiar gift from her mother. After that day none of her relatives gave her any further trouble. After a month's probation, during which she gave ample proofs, of her sincerity, she was baptized by the Rev. J. D. Bhattacharjea. Since her baptism she has been placed in the Female Orphanage, under the charge of Mrs. Pourie, there she is learning English, and acquiring a knowledge of such useful things as may fit her to adorn her station in future life.

Kshivada, aged 18 years, the wife of a Christian teacher, was baptized on the same day as the preceding. The history of this convert is no less interesting than that of the former. She learned to read when very young; and as she grew up in years, she kept up the habit acquired in early years. According to the usage of the Hindu community, she was married or rather betrothed, when but a mere girl. However, she found in her husband a ready helper and teacher in her studies. In addition to oral instruction he read with her the New Testament; and portions of other books containing simple statements of the leading doctrines, duties and precepts of the gospel. As the effect of these instructions, she was soon convinced of the falsehood of Hinduism, and of the truth of Christianity. About the end of last year, when her husband found that he could not remain at home any longer with a clear conscience, he came down to Calcutta for baptism. During his absence she was artfully conveyed to her father's house; and carefully watched both by night and by day, lest she might escape and join her husband. Being thus confined as a prisoner for several months, her husband obtained a writ of Habeas Corpus, and she was delivered over to him by the civil authorities of the district. From the time that she was restored to her husband, the missionary put her under a special course of Christian instruction; and being fully satisfied with her knowledge, he could not refuse to admit her into the membership of the visible church by baptism. Since that time her conversation has been such as becometh the gospel.

Nilmani Mukherjea, 21 years of ago, was baptized in Calcutta, on August 10th. He was first a pupil in the Free Church Institution at Chinsurah, where he prosecuted his early studies for upwards of two years. Afterwards he was admitted into the Anglo-Vernacular School at Mahanad where, under the instructions of his teachers, and the reading of the Bible, he

first began to feel his need of salvation. His guardians removed him to the Mission school at Bansbaria. In this school he continued to read the Bible, and becoming more deeply convinced of his sin and misery, and showing a more decided tendency than hitherto to embrace the faith of Jesus Christ, his guardians became alarmed and removed him from the school. They kept him at home for upwards of a year, but subsequently being offered the situation of writing master of the school, they permitted him to return and undertake the duties of that office. He still continued the study of the Bible; and gradually the sin and danger of his undecided state became more deeply impressed upon his mind. The fear of death greatly agitated him. He felt that he was a sinner, and that if he should be cut off in that state, he must inevitably perish. Seeing no salvation but in the name of Jesus, he spoke to the headmaster of the school who encouraged him and eventually brought him down to the Mission house in Calcutta. During the course of several weeks he was under the care of the Native Christian brethren and one of the European Missionaries, and received little annoyance from his relatives and friends. Since his baptism he has been usefully employed as an Assistant teacher in the Church Mission school at Kidderpore.

Krishna Gopal Sarkar, 19 years of age, was baptized in Calcutta at the same time. He was a member of a very bigoted Hindu family. About six years ago he became a pupil in the junior classes of the Free Church Institution, Calcutta. The daily instructions which he received in the school, soon removed from his mind that reverence and respect for Hinduism which he had previously imbibed from his family at home. But still he was very far from being really convinced of the truth of Christianity. About two years ago he became a member of the Calcutta Brahma Sumaj: meanwhile he continued the study of the Bible in the Institution. Sometimes he seemed to be convinced of the truth; but at other times very much doubted, and so continued for a long time wavering and unsettled in mind. At last becoming more deeply impressed with a sense of his sinfulness in the sight of God; and feeling that there was nothing in Brahmism to suit his case, he turned again to the Bible, seeking peace. About the end of last year, he offered himself as a candidate for baptism. He remained for several weeks in the Mission house, but his friends induced him to return home again, in order to learn more of Brahmism. They alleged that his ignorance of its doctrines, was the cause of his wishing to forsake it and to embrace Christianity. They accordingly for several months laboured hard to convince him of the truth of Brahmism. But he felt that as a sinner, it could

give him no peace. He felt that he wanted something which Brahmism could not supply. He was now alive to the evil of sin and to the tremendous penalty to which it exposed the sinner. But when he considered the wonderful provisions of the Divine mercy, he was persuaded that guilty and wretched as he was, there was ample ground for hope. Here he saw that his whole need was fully met. He needed pardon, here it was full and free. He needed a title to the heavenly inheritance, and here it was chartered and sealed, approved and acknowledged by the righteous Judge of heaven and earth. He needed newness of nature, and here it was beginning with the overthrow and ending with the entire destruction of sin. So after a long halting between the Gospel and Brahmism, Krishna again returned to the Mission house fully resolved to follow the Lord. Since his baptism he has continued to prosecute his studies in the Institution, with a view to future usefulness in the vineyard of the Lord.

Lakshi Narain Das, 30 years of age, was baptized by Dr. Duff in the Free Church, Wellesley Square, on Sabbath the 17th August. His case is a most interesting one; but we must postpone our notice of it till a future occasion. Meanwhile may the true Shepherd of the sheep watch over these converts and enlighten them more and more by his Word and gracious Spirit.

III.—*The Tae-ping Insurrection.*

We are glad to find that Missionaries like Dr. Legge hold the same views as ourselves on the impolicy and folly of our present course of action in China. The following letter to the Secretary of the London Missionary Society, is well worthy of attention.

"*Hong-Kong, July 11th,* 1862.

"Dear Brother,—I was much grieved to hear that our own Government has approved in Parliament of Admiral Hope's proceedings, and still more to read in various newspapers, accounts all on one side, about the rebels, intended to justify the most violent and vigorous proceedings against them. I wish by this opportunity to offer to you some dispassionate observations on the course of action recommended, and I shall not be sorry if you think it advisable to give them a greater publicity.

"I do not take this matter in hand as an apologist for the religious views and political course of the Tae-pings. It is assumed by many that Missionaries have been and still are their advocates, in spite of the plain witness of undeniable and

melancholy facts. I do not wonder that some should do so; they are under the influence of a foregone conclusion—the result of ignorance, I will suppose, rather than of malice—namely, that Missionaries, as a class, are weak and ignorant men, with a tendency to fanaticism.

The utmost that can be alleged against Missionaries is, that when the rebel movement first came prominently before the world, in 1853, after the capture of Nanking, many of them hailed the religious sentiments expressed in the tracts and manifestoes of their leaders, much wondering whereunto they would grow, and hoping as they wondered. When they knew that portions of the Word of God were printed and circulated without note or comment, they rejoiced exceedingly—and strange it would have been if they had not done so; but when, in the course of time, the blossom of promise connected with the movement began to wither and die, their regret was corresponding to the hopeful interest which they had previously cherished; and as they had opportunity, they remonstrated with the Tae-pings themselves, nor did they hide anything which they knew from the public. As I carefully send my thoughts back over the last nine years, I can single out from amongst the Missionary body in China, but one solitary eccentric exception to the statement just given.

"From that time I felt but little interest in the Tae-pings, till I discovered, about two years ago, that my old friend Hung Jin was among them—the 'Shield King,' the special favourite and counsellor of Hung Seu-tseuen. I did hope that he would be able to correct many of their errors, guiding them to correct views of religious truth and to prudent courses of political action; and the first proclamations from him, and a long memorial to the 'Celestial King,' did not disappoint me. Soon, however, the news of his polygamy dashed my reviving hopes. I wrote several letters to him, but ceased to expect that he would work any deliverance in China. I have said, in one of the letters referred to, that the insurgents had developed a determined hostility to foreigners. Hung Jin was prepared to counsel them wisely on this point, and he did so. Had we been willing to enter into negociations with them in 1860, or even last year, we should have found that their calling us 'foreign brethren' had a real, good, substantial meaning in it. Still the 'Shield King' was not equal to the difficulties of his position. He has not been guilty of many charges alleged against him, but there is reason to fear that he has made shipwreck of faith and of a good conscience.

"It is time that I should come to what I undertook—to the subject of our entering into hostilities with the Tae-pings.

What *casus belli* have they given us? Possibly there may be a sufficient one stated in some despatch that the Government at home received, and which has been laid before Parliament. Mr. Bruce had some communication with them, and subsequently Admiral Hope paid a visit to them at Nanking. But it is possible, also, that our present difficulties have arisen as much from the unreasonableness of our own countrymen as from that of the insurgents. The Kings are 'Coolies,' it is true, or, rather, they were Coolies; intercourse with them is different from intercourse with the barbaric pomp and tawdry shams of the Imperial Court. They profess many absurd and fanatical dogmas; their views as to theology are miserably degrading on those subjects which to us are most high and sacred. Their warfare against the Imperialists leads to indescribable misery among the people. All these things are true; but I fail to discover in them anything like a *casus belli*, as regards ourselves. Had the rebels outraged British property, and then refused to give satisfaction? Had they entered into engagements with us, and then wilfully and knowingly violated them? Did they threaten to stop our trade, or had they instituted any measures for that purpose? I have not heard any of the things involved in these questions alleged against the Tae-pings. It seems to me that we have heedlessly made war upon them. I contend that after holding the second city of the empire for nine years, and come forth victorious from five hundred conflicts with the Imperial forces, they ought to have been respected by us as belligerents. We had only to preserve a policy of neutrality, aiding neither them nor the Imperialists in their protracted struggle, and the Tae-pings would not have molested us. It is vehemently asserted that the foreign settlement would not have been safe with Shanghae in the hands of the rebels. Such an assertion can only be met by another equally vehement on the opposite side. But I fully agree with many who hold that if we, on our side, had clearly professed our neutrality, and fully explained our views to the rebels, they would have kept aloof from every place where foreigners were located by treaty right.

"But it avails not to deplore the fact that we have taken the field against the Tae-pings, or to deplore it the more as needless and unjustifiable; *it is a fact.* We have defeated the enemy in every engagement, losing also valuable lives on our own side. But Admiral Hope undertook more than the forces available were equal to. We were obliged to retire and concentrate our troops in and around Shanghae. We handed over our conquests to the Imperialists, and when we had retired, down came the Tae-pings and made short work of the 'braves.' The poor people are now in harder case than they had been

before. They have been driven by thousands into Shanghae. There they are, nearly houseless and half fed. Cholera finds them an easy prey. More than 900 died last month within three days. These, it may be said, are unavoidable miseries of war. But the war is a fact, and it must be prosecuted. The British Government has approved Admiral Hope's measures. A large army must be concentrated again in China. Ten thousand allies—French and English—must be in the Yang-tze to annihilate the rebellion and give peace to the empire!

"It behoves the British Parliament—the British people—to look at this new complication of affairs in China, to look it fairly in the face. If we are to pacify the empire we shall require 50,000 troops, and may then find again that we have undertaken more than we are equal to. But I ask in whose interest we are to put down the rebellion. Hitherto Admiral Hope has been acting in the interest of the Imperial Government. Of course, if we fight its battles it must pay all expenses. The British people cannot be expected to sacrifice the lives of its sons, and its treasure, to establish the Manchou rule, and all gratuitously. Now I protest against our putting down the rebellion on behalf of the Imperial Government, however that may pay us for it, on two grounds. The first is the ground of its cruelty. I have read harrowing accounts of the devastations of the rebels—how the country is blasted by their march. The accounts are no doubt true. But I have seen also the ways of the Imperial braves, and kept company with them for hours together. Their march over the country was like the progress of locusts and caterpillars. Their thirst for blood was quenchless; their outrages on the young and old were indescribable.

On the score of cruelty the case must be about even, inclining to the Imperialist side, if we may judge on the principle that the more cowardly are the more cruel. But the question is not about the masses, but about the officers of Government. And to know what will be the consequence if we put down the rebels on behalf of the Imperial Government, we have only to think of Yeh and his doings in Canton, when in almost twelve months he beheaded 70,000. I have heard Sir John Bowring, when other arguments for the *Arrow* war were exhausted, enlarge graphically on Yeh's barbarities. If we put down the Tae-pings, we shall kill our thousands on the battle-field, and the governors of provinces will kill their tens of thousands in the execution areas. We shall be installing so many Yehs. Our high officers will be the ministers to so many butchers of human beings.

"The second ground on which I object to the putting down of the rebellion on behalf of the Imperial Government is the

utter inefficiency of that Government. Apart from rebel districts, the people everywhere set it at defiance. It is unable to fulfil its treaty engagements. Its soldiers are often uncivil and rude; the gentry are everywhere sullen and insolent; the mob is often riotous and violent; but against soldiers, gentry, and the mob, the authorities can hardly give any protection. Treaties stipulate for the toleration of Chinese Christians, and for liberty to Missionaries to preach, and teach, and build chapels. Chinese Christians are often spoiled; the native Missionary is stoned and murdered, his chapels are plundered and profaned, and government does nothing. The government at Peking sends out a magniloquent edict; the provincial government issues letters and proclamations.

"I daresay those who advocate the carrying out Admiral Hope's initiatory measures, and the carrying on war against the rebels on a great scale, would tell us that they don't mean to do so on behalf of the Imperial Government without insisting on securities from that government that it will fulfil all its treaty stipulations, and securing from it also greater privileges. This is to me a vain dream. The Israelites had an easier task to make bricks without straw than we are setting to ourselves in undertaking to pacify China in harmony with the Manchou government. The Manchous have had their time in China, as the Stuarts had in Britain, and the Bourbons had in France. It is not ours to hasten their downfall by interfering against them in the struggle between them and the Tae-pings, but neither are they worthy that we should interfere in their behalf. And whereas it is affirmed that we interfere in behalf of our own commerce, it has not been shown that the rebels have ever tried to check our commerce. Our green tea and our silk have come for eighteen months from districts in their hands. Where they are, it is said, all is desolation; but where the Imperial authority exists there you have the people. True; because we have not been in any places where their possession of the country was uncontested. In no country where war is raging can we expect to find a crowded and industrious population. I have tried, and tried in vain, to find some grounds on which I could justify in my own mind our commencement of active hostilities with the Tae-pings. There was one fair course for us to pursue—*a real impartial neutrality*. We have departed from it without good reason, and launched upon a stormy sea not knowing clearly whither we are bound, and not prepared for what may befal us.

"It is vain, I suppose, to hope that there will be an honest return to a policy of neutrality. We cannot help, it will be said, following up the course which Admiral Hope has initiated.

But the British Parliament should lay down certain limits which neither ambition nor caprice on the part of conductors of affairs here may overpass. Let the severity of our dealings with the Tae-pings be tempered with mercy; it should not be ours to co-operate in their extermination. If we subdue them so as to place them at the mercy of the government, we should insist on it and see to it that *its* dealings be also tempered with mercy. While I thus write, I confess that I think we shall find a conflict with the Tae-pings a very painful, tedious, and expensive affair; and that the attempt to bolster up the Manchou dynasty will be found a very thankless and uncertain undertaking. Let it be granted that we can put the rebellion down, and that the present boy Emperor comes in our time to take the reins of government in his own hand—after all, what shall we have done for the millions of the Chinese people? The French and we together may support a Tartar Emperor in Peking, as the French maintain the Pope in Rome, and the Chinese may not be a bit more grateful to us than the people of the States of the Church are to Louis Napoleon.

"I will venture to say that at this crisis in Chinese history, the hope of the Emperor lay in one of two things—a native revolution, or a foreign occupancy. For hundreds of years since the Christian era there have been in China anarchy and civil strife. The nation has groaned in pain for centuries, until at last the ruler, to bind up its distracted state, has appeared. If foreigners stood aloof, some man equal to the difficulties of the position might in our time come forth, and a new dynasty be inaugurated, under which the millions would enjoy repose. At present the French and ourselves are in arms together; the French, whose avowed object is to defend the claims of Popery; and we, whose avowed object is to defend and extend our commerce, and whose representatives, some of them at least, are annoyed by the presence and operations of Protestant Missionaries.

"Our policy should be to abstain from interference in the internal business of the empire. If the government *de facto* accepts of foreign aid in the management of its customs, that is well. If it encourage foreigners to enter its service in other departments, that also is well. But let not us call those rebels whom it calls rebels. Let not us lend our armies and fleets to do for it what it cannot do for itself. If we only did what was right, China would, by-and-by, in God's providence, come to a better state than it is in at present. Whatever betide, a nation is no more justifiable than an individual, in doing evil that good may come.

"REV. DR. TIDMAN." "(Signed) JAMES LEGGE."

Missions in BENGAL. — North Bengal and Behar.

Stations.	When begun.	Societies.	Missionaries.	Native Catechists.	Native Converts.						Boys' Schools.						Girls' Schools.			
					Outstations.	Churches.	Admitted in ten years.	Excluded in do.	Communicants.	Native Christians.	Native Contributions.	Vernacular Day		Boarding		Anglo-Vernacular		Day		Boarding	
												Schs.	Boys.	Schs.	Boys.	Schs.	Boys.	Schs.	Girls.	Schs.	Girls.
Carried over, 50	...	... ...	Miss. 69. | Nat. 15.	150	94	111	...	...	3,978	18,516	5,676	74.	3061	16.	485	23.	6510	37.	954	18.	717
North Bengal.																					
Sylhet.	1850	Welsh Calv. Methodists.	Revs. W. Pryce, *(Eur.)*; R. Parry.	3	...	1	12	7	16	26	3) 58	...		...		2.	280				
Cherrapoonjee.	1841	Ditto.	Revs. W. Lewis, *(Eur.)*; T. Jones.	4	6	6	58	10	45	184	10) 730	16.	400	...		...		1.	18		
Darjeeling.	1842	... ...	Rev. W. Niebel.																		
Dinagepore.	1796	Bapt. Miss. Soc.	Rev. A. MacKenna.	...	1	1	4) 13	2	21	135	...	...		...		...		1.	16		
Rampore Bauleah	1862	Free Church.	Rev. B. L. Singh, *(nat.)*																		
Behar: Rail.																					
Bhagulpore.	1850	Ch. Miss. Soc.	Revs. E. Droese, *(Eur.)*; E. L. Puxley.	1	1	1	...	...	30	261	...	1.	38	1.	60	1.	114	...		1.	61
Monghyr.	1816	Bapt. Miss. Soc.	Revs. J. Lawrence; E. Edwards.	3	...	1	10	2	29	60	10) 180	2.	145	...		1.	40	1.	16		
Patna.	1816	Ditto.	Rev. L. F. Kalberer.	...	...	1	...	...	11	15	...	...		...							
Patna.	1860	Prop. Gosp. Soc.	Revs. J. J. Varnier; R. L. Bonnaud.	1	...	1	...	..	5	26	...	3.	160	...							
Dinapore.	1838	... ...	Rev. A. McCumby.	...	...	...	...	...	...	...	...	...		...							
Gya.	1860	Est. Ch. Scot.	Rev. A. Clark, M. A.	...	...	...	...	...	...	...	...	...		1.	22						
Gya.	1857	Bapt. Miss. Soc.	Rev. E. Grieff.	...	...	...	...	...	...	7	...	3.	120	...							
Buxar.	1852	Berlin Evang. Mission.	Revs. L. Brandin;* J. A. Van Gerpen.	1	...	1	...	...	...	...	...	3.	150	...	5	...		...		1.	11
Chuprah.	1843	Ditto.	Revs. F. Ribbentrop, Ph. D.; C. Baumann.	...	...	...	...	...	...	No information.											
Moozufferpore.	1840	Ditto.	Revs. A. Sternberg; M. Hofer.	3	1	2	24	12	44	161	120	2.	70	1.	25	...		0.	15	1.	27
Ghazeepore.	1855	Ditto.	Revs. W. Ziemann; H. Hoppner; W. Wigand.	...	...	1	...	...	25	70	...	2.	80	...	11	1.	120	...		1.	18
Carried over, 66	...	... ...	Miss. 95. | Nat. 16.	166	103	127	...	...	4,204	19,461	6,764	106	4224	19.	608	28.	7064	40.	1019	22.	834

* Since dead.

Missions in **BENGAL.** — **Provinces of Assam and Orissa.**

Stations.	When begun.	Societies.	Missionaries.	Native Catechists.	Native Converts.							Boys' Schools.						Girls' Schools.			
					Outstations.	Churches.	Admitted in ten years.	Excluded in do.	Communicants.	Native Christians.	Native Contributions.	Vernacular Day		Boarding		Anglo-Vernacular		Day		Boarding	
												Schs.	Boys.	Schs.	Boys.	Schs.	Boys.	Schs.	Girls.	Schs.	Girls.
Carried over, 66	...	... ...	Miss. 95. | Nat. 16.	166	103	127	...	...	4,204	19,461	6,764	106.	4224	19.	608	28.	7064	40.	1019	22.	834
Assam.																					
Sibsagor.	1841	Amer. Bapt. Miss. Union.	Revs. W. Ward; A. H. Danforth, *(Amer.)*	2	...	1	23	11	24	50	...	1.	22								
Nowgong.	1840	Ditto.	Revs. M. Bronson; J. J. Stoddard, *(Amer.)*; J. Scott, *(Amer.)*	2	1	2	32	17	30	70	308	2.	100								
Tezpore.	1849	Local Funds.	Rev. C. H. Hesselmeyer.	...	1	2	25	2	30	70	800	12.	300								
Orissa.																					
Jelasore.	1840	Amer. Free Will Bapt. Miss.	Revs. E. C. B. Hallam; Bhikari Naik, *(nat.)*	2	1	2	5) 9	5) 6	32	80	...	1.	8	...		...		0.	6	1.	20
Balasore.	1837	Ditto.	Revs. R. Cooley, *(Amer.)*; B. Smith, *(Amer.)*; A. Miller.	2	1	1	...	...	38	100	...	1.	40	1.	15						
Cuttack.	1822	Gen. Bapt. Miss.	Revs. I. Stubbins; J. Buckley; W. Brooks, *(Eur.)*; W. Miller; W. Hill.	9	3	3	9) 119	9) 61	253	686	...	4.	76	Seminary. 1. 1.	2 42	1.	55	...		1.	62
Piply & Pooree.	1849	Ditto.	Rev. G. Taylor.	2	1	1	23	6	34	71	...	2.	50	...		...		0.	8		
Berhampore in Ganjam.	1823	Ditto.	Revs. W. Bailey; J. O. Goadby.	4	1	1	66	14	74	186	...	...		1.	28	...		...		1.	30
Total, 74	...	... ...	Miss. 113. | Nat. 17.	189	112	140	...	...	4,719	20,774	7,872	129.	4820	23.	695	29.	7119	40.	1031	25.	946

Missions in the NORTH-WEST PROVINCES. East and Centre Divisions.

Stations.	When begun.	Societies.	Missionaries.	Native Catechists.	Native Converts.							Boys' Schools.						Girls' Schools.			
					Outstations.	Churches.	Admitted in ten years.	Excluded in do.	Communicants.	Native Christians.	Native Contributions.	Vernacular Day		Boarding		Anglo-Vernacular		Day		Boarding	
												Schs.	Boys.	Schs.	Boys.	Schs.	Boys.	Schs.	Girls.	Schs.	Girls.
North of the Ganges.																					
Goruckpore.	1823	Ch. Miss. Soc.	Revs. C. Reuther; H. Stern.	1	1	2	...	...	86	299	500 (10)	4.	143	1.	31	1.	234	1.	15	1.	38
Jaunpore.	1842	Ditto.	Rev. W. J. Ball, B. A.																		
Azimgurh.	1861	Ditto.	Rev. A. Lockwood.																		
Grand Trunk Road and Railway.																					
Benares.	1817	Bapt. Miss. Soc.	Revs. H. Heinig; J. Parsons.	2	...	1	...	...	8	25	...	...		0.	9	...		...		1.	12
Benares.	1822	Lond. Miss. Soc.	Revs. W. Buyers; J. Kennedy, M. A. (*Eng.*); M. A. Sherring, M. A.; W. M. Blake; J. Hewlett.	5	2	1	...	4	17	100	532 (10)	7.	347	...		1.	123	2.	54		
Benares.	1817	Ch. Miss. Soc.	Revs. W. Smith; C. B. Leupolt; J. Fuchs; H. D. Hubbard, M. A.; J. Erhardt; W. Hooper, M. A.	3	3	2	...	...	66	282	...	2.	290	2.	52	1.	150	3.	150	1.	41
Chunar.	1817	Ditto.	Rev. D. Solomon, (*nat.*)	2	...	1	...	...	28	70	...	...		...		1.	111				
Mirzapore.	1838	Lond. Miss. Soc.	Revs. R. C. Mather, LL. D.; F. J. Bright; S. R. Asbury.	5	...	1	...	...	22	118	...	7.	265	1.	5	1.	60	1.	40		
Allahabad.	1836	Amer. Presb. Board.	Revs. J. J. Walsh, M. A.; B. D. Wikoff.	2	...	1	24	1	50	100	400 (10)	4.	120	1.	9	1.	450	1.	27		
Allahabad.	1861	Ch. Miss. Soc.	Revs. B. Davis, M. A.; D. Mohun, (*nat.*)	...	...	1	...	...	95	380	...	1.	25	...		1.	94				
Futtehpore.	1852	Amer. Presb.	Rev. W. F. Johnson.	2	...	1	67	...	17	25	...	4.	110	...		...		2.	16		
Cawnpore.	1838	Prop. Gosp. Soc.	Revs. J. A. Cockey; W. Lethbridge, (*Eng.*); S. B. Burrell; J. R. Hill.	4	...	1	...	...	17	72	...	...		1.	30	1.	241	1.	11	1.	32
Oude.																					
Lucknow.	1858	Ch. Miss. Soc.	Revs. J. P. Menge; W. Storrs, B. A.; T. Storrs.	1	...	1	...	...	17	85	155 ('61)	1.	12	1.	25	1.	43	1.	19	1.	20
Carried over, 13	...	...	...	Miss. 31. | Nat. 2.	28	6	13	...	...	423	1,556	1,587		30.	1312	7.	161	9.1506		12.	332	5.	143

Missions in the **NORTH-WEST PROVINCES.** **Oude, Rohilkund and Kumaon.**

Stations.	When begun.	Societies.	Missionaries.	Native Catechists.	Native Converts.							Boys' Schools.				Girls' Schools.			
					Outstations.	Churches.	Admitted in ten years.	Excluded in do.	Communicants.	Native Christians.	Native Contributions.	Vernacular Day		Boarding		Anglo-Vernacular		Day		Boarding	
												Schs.	Boys.	Schs.	Boys.	Schs.	Boys.	Schs.	Girls.	Schs.	Girls.
Carried over, 13	...	... ...	Miss. 31. | Nat. 2.	28	6	13	...	...	423	1,556	1,587	30.	1312	7.	161	9.	1506	12.	332	5,	143
Oude.																					
Lucknow.	1858	Amer. Meth. Episc. Miss.	Revs. R. Pierce, M. A.; J. Baume; J. H. Messmore.	3	1	1	4) 25	2	18	45	75 rupees.	...		...		1.	34	2.	35	1.	98
Luckeempore.	1861	Ditto.	Revs. E. W. Parker; W. W. Hicks.	1	1	2	11	1	10	65	...	1.	40	...		1.	8	1.	20		
Seetapore.	1861	Ditto.	Rev. J. T. Gracey.	1	...	1	9	...	9	30	95	3.	51								
Rohilkund.																					
Shahjehanpore.	1859	Ditto.	Revs. J. L. Humphrey; W. Thomas.	1	...	1	4	...	4	15	...	...		...		1.	80	1.	6		
Pillibheet.	1861	Ditto.	Rev. J. A. Cawdell.	1	...	1	2	...	2	4	...	1.	24								
Bijnour.	1859	Ditto.	Rev. J. L. Hawser.	1	...	1	6	1	5	25	...	...		...		1.	30	1.	8		
Moradabad.	1858	Ditto.	Revs. C. W. Judd; J. D. Brown.	1	3	3	6	2	8	17	20	1.	50	...		1.	40	1.	6		
Budaon.	1860	Ditto.	Rev. S. Knowles.	1	...	1	16	...	12	12	...	1.	30	...		1.	60	1.	6		
Bareilly.	1859	Ditto.	Revs. W. Butler, D. D.; J. W. Waugh, M. A.; H. Jackson.	3	2	3	19	...	19	84	...	1.	72	1.	65	1.	19				
Kumaon.																					
Nynee Tal.	1859	Ditto.	Rev. J. M. Thoburn, M. A.	...	3	1	5	...	5	8	...	5.	175	...		1.	30	1.	5		
Almorah.	1850	Lond. Miss. Soc.	Revs. J. H. Budden; W. Jones.	1	...	1	16	1	10	26	...	1.	159	...		1.	161	1.	24		
Carried over, 24	...	... ...	Miss. 50. | Nat. 2.	42	14	29	...	...	525	1,887	1,777	44.	1913	8.	226	18.	1968	21.	442	6.	241

Missions in the NORTH-WEST PROVINCES. Grand Trunk Road, Ganges & Dhoon Valley.

Stations.	When begun.	Societies.	Missionaries.	Native Catechists.	Native Converts.							Boys' Schools.						Girls' Schools.			
					Outstations.	Churches.	Admitted in ten years.	Excluded in ditto.	Communicants.	Native Christians.	Native Contributions.	Vernacular Day		Boarding		Anglo Vernacular		Day		Boarding	
												Schs.	Boys.	Schs.	Boys.	Schs.	Boys.	Schs.	Girls.	Schs.	Girls.
Carried over, 24	...	...	Miss. 50. | Nat. 2.	42	14	29	...	...	525	1,887	1,777	44.	1913	8.	226	18.	1968	21.	442	6.	241
Gr. Tr. Road.																					
Futtehghur.	1838	Amer. Presb.	Rev. J. L. Scott.	4	...	1	4) 40	4) 3	70	200	...	4.	84	1.	27	1.	90	3.	80	1.	11
Ditto, Rarpur.	1852	Ditto.	Revs. J. Fullarton; J. F. Uhlmann.	2	...	1	...	...	23	42	...	6.	180								
												3.	90	...		1.	335	1.	20		
Mynpuri.	1843	Ditto.	Rev. A. Brodhead.	1	...	1	3	...	11	25	...	1.	142	...		1.	70	1.	9		
Railway.																					
Agra.	1845	Ditto.	Rev. J. Owen.	1																	
Agra & Secandra.	1813	Ch. Miss. Soc.	Revs. F. E. Schneider; C. G. Dauble; J. Barton; H. W. Shackell, M. A.	12	3	3	...	...	102	737	...	3.	98	1.	216	2.	450	1.	23 Col.	1.	213 Whelers
Agra, Chitoura and Muttra.	1834	Bapt. Miss. Soc.	Revs. J. Gregson; J. G. Gregson; J. Harris; J. Williams; J. Bernard, (*nat*).	4	...	1	3) 56	3) 19	61	150	...	1.	25	...		...		1.	10	1.	100
Delhi.	1818	Ditto.	Revs. J. Smith (*Austr.*); T. Evans; D. P. Broadway.	16	15	5	...	...	172	600	61) 20	60) 5.	120	Seminy. 1.	7						
Delhi.	1854	Prop. Gosp. Soc.	Revs. T. Skelton; R. R. Winter; J. C. Whitley.	4	...	1	8) 12	8) 2	20	54	3) 120	1.	8	1.	10	1.	227	1.	45	1.	8
Trunk Road.																					
Meerut.	1816	Ch. Miss. Soc.	Revs. C. T. Hornle; J. Jacob, (*nat.*)	5	4	5	90	...	138	506	...	5.	123	...		1.	200	5.	60		
Meerut.	1860	Bapt. Miss. Soc.	Rev. J. Parsons.	1	1	1	...	...	27	40											
Ganges Canal.																					
Roorkee.	1856	Amer. Presb.	Rev. J. Caldwell.	1	...	...	...	...	...	...	...	1.	140								
Roorkee.	1861	Prop. Gosp. Soc.	Revs. H. Sells; H. J. Wilkinson.	...	1	1	...	...	15	82	...	1.	40								
Dhoon Valley.																					
Dehra.	1853	Amer. Presb.	Revs. D. Herron; W. Calderwood.	1	...	1	25	6	11	53	...	2.	155	...		1.	45	1.	25	1.	30
Carried over, 39	...	...	Miss. 75. | Nat. 4.	94	38	50	...	...	1,175	4,376	1,917	77.	3118	12.	492	26.	3385	35.	714	11.	603

Missions in the NORTH-WEST PROVINCES, &c. — Hill Stations and Punjaub.

Stations.	When begun.	Societies.	Missionaries.	Native Catechists.	Native Converts.						Boys' Schools.						Girls' Schools.			
					Outstations.	Churches.	Admitted in ten years.	Excluded in do.	Communicants.	Native Christians.	Native Contributions.	Vernacular Day		Boarding		Anglo-Vernacular		Day		Boarding	
												Schs.	Boys.	Schs.	Boys.	Schs.	Boys.	Schs.	Girls.	Schs.	Girls.
Carried over, 39	...	... ...	Miss. 75. | Nat. 4.	94	38	50	...	...	1,175	4,376	1,917	77.	3118	12.	492	26.	3385	35.	714	11.	603
Dhoon Valley.																					
Martindell.	1859	Ch Miss. Soc.	Rev. Tulsi Pal, (*nat.*)	...	...	1	...	...	60	141	...	1.	39	...		...		0.	25		
Saharunpore.	1836	Amer Presb.	Revs. J. R. Campbell, D. D.;* T. W. Wylie, (*nat.*)	3	...	1	20	1	22	90	360 rupees	1.	60	1.	58	1.	78	0.	3		
Hill Stations.																					
Sabathu.	1855	Ditto.																			
Simla, Koteguhr.	1858	Ch. Miss. Soc.	... ...	1	...	1	...	...	8	20	...	6.	149	...		...		0.	4		
Borders of Thibet.																					
Kyelang in Lahoul.	1856	Episc. Morav. Church.	Revs. Ed. Pagell; W. Heyde; H. A. Jaeschke.	...	...	...	...	...	...	...	...	1.	12	0.	1	...		1.	22		
Kangra.	1854	Ch. Miss. Soc.	Rev. J. N. Merk.	2	...	1	5	1	7	25	... 2)	...		...		1.	60	1.	24		
Cis-Sutlej States.																					
Umballah.	1848	Ditto.	Revs. R. M. Munnis; M. M. Carleton.	1	...	1	...		13	48	...	...		...		2.	240	1.	8		
Lodiana.	1834	Ditto.	Revs. L. Janvier; A. Rudolph; R. Thackwell.	2	...	1	38	4	25	96	200	1.	88	...		1.	226	...		1.	55
Punjab.																					
Kaparthala.	1859	Amer. Presb.	Rev. J. S. Woodside; Dr. J. Newton, (*Med.*).	...	...	1	...	...	11	20	5160	2.	156	...		1.	45				
Julunder.	1847	Ditto.	Rev. G. N. Chatterji, (*nat.*)	1	...	1	21	2	23	49	...	1.	117	...		1.	160	0.	12		
Amritsir.	1852	Ch. Miss. Soc.	Revs. A. Strawbridge; W. Keene, B. A.; J. M. Brown.	4	3	2	...		12	96	...	3.	153	...		1.	226	1.	11	1.	42
Lahore.	1849	Amer. Presb.	Revs. J. Newton; C. W. Forman.	...	...	1	20	2	11	15	...	1.	80	...		2.	450	2.	13		
Sealkote.	1855	Amer. United Presb. Miss.	Revs. A. Gordon; R. A. Hill; E. H. Stevenson; J. S. Barr; E. P. Swift, (*nat.*); G. W. Scott (*nat.*).	...	...	1	7) 15	7) 6	9	12	...	1.	100	...		1.	10				
Sealkote.	1857	Est. Ch. Scot.	Revs. R. Paterson; J. Taylor, M. A.	2	1	1	5	3	8	11	...	1.	80	1.	13	0.	20			1.	12
Carried over, 53	...	... ...	Miss. 98. | Nat. 9.	110	42	63			1,384	4,999	7,637	96.	4152	14.	564	37.	4900	41.	836	14.	712

* Since dead.

Missions in the **NORTH-WEST PROVINCES, &c. The Punjaub, Rajpootana and Central India.**

Stations.	When begun.	Societies.	Missionaries.	Native Catechists.	Native Converts.							Boys' Schools.				Girls' Schools.			
					Outstations.	Churches.	Admitted in ten years.	Excluded.	Communicants.	Native Christians.	Native Contributions.	Vernacular Day		Boarding		Anglo-Vernacular		Day		Boarding	
												Schs.	Boys.	Schs.	Boys.	Schs.	Boys.	Schs.	Girls.	Schs.	Girls.
Carried over, 53	...	... ...	Miss. 98. | Nat. 9.	110	42	63	...	...	1,384	4,999	7,637	96.	4152	14.	564	37.	4900	41.	836	14.	712
Great Trunk Road.																					
Rawul Pindee.	1856	Amer. Presb.	Revs. J. H. Morison, *(Amer.)*; J. H. Orbison.	...	1	1	20	2	9	14	166 (5)	1.	58	...		1.	61				
Khairabad (Attock.)	1860	Ch. Miss. Soc.	Rev. J. MacCarthy.	2	1	2	23	...	26	70	330 ('61)	...		...		1.	110	1.	23		
Peshawur.	1855	Ditto.	Revs. R. Clark, M. A.; T. Tuting, B. A.; R. E. Clark, B. A.	...	1	1	11	1	2	4	125 (5)	...		...		3.	232				
Peshawur.	1857	Amer. Presb.	Rev. J. Loewenthal, D. D.																		
Dehra Ismael Khan.	1861	Ch. Miss. Soc.	Revs. T. V. French, M. A.; R. Bruce, B. A.; J. Cooper.																		
Mooltan.	1856	Ditto.	Revs. T. H. Fitzpatrick, M. A.; G. Yeates, B. A.; W. Soanes.	...	...	1	3	1	2	2	...	...		...		1.	107				
Rajpootana.																					
Beawr.	1860	United Presb. Ch. Scotland.	Rev. W. Shoolbred; Dr. C. Valentine, *(Med.)*	3	...	...	...	...	...	...	...	4.	122	...		2.	170	...		0.	4
Nusserabad.	1861	Ditto.	Rev. W. Martin.																		
Ajmere.	1862	Ditto.	Revs. J. Robson, M. A.; J. Glardon.																		
Central Provinces:																					
Nagpore.	1845	Free Church.	Rev. R. Hislop; J. E. Cooper; B. Pandurang, *(nat.)*; V. Ramaswami, *(nat.)*	1	2	3	44	8	47	138	200	1.	22	...		3.	218	1.	15	...	
Nagpore.	...	Ch. of England.	... ...	1	..	1	...	...	10	39	...	1.	24	...		...		...		...	
Jubbulpore.	1854	Ch. Miss. Soc.	Rev. E. Champion.	1	...	1	...	...	8	35	...	1.	20	...		1.	180	1.	5	1.	3
Total, 65	...	... ...	Miss. 119. | Nat. 11.	118	47	73	...	...	1,488	5,301	8,398	104.	4398	14.	564	49.	5978	44.	879	15.	719

Missions in the PRESIDENCY OF BOMBAY. Scindè, Guzerat and the Deccan.

Stations.	When begun.	Societies.	Missionaries.	Native Catechists.	Native Converts.							Boys' Schools.						Girls' Schools.			
					Outstations.	Churches.	Admitted in ten years.	Excluded ditto.	Communicants.	Native Christians.	Native Contributions.	Vernacular Day		Boarding		Anglo-Vernacular		Day		Boarding	
												Schs.	Boys.	Schs.	Boys.	Schs.	Boys.	Schs.	Girls.	Schs.	Girls.
Sinde.																					
Kurrachee.	1850	Ch. Miss. Soc.	Rev. J. Sheldon.	1	...	...	...	...	12	25	...	...		...		1.	112				
Hydrabad.	1850	Ditto.	Revs. A. Matchett, *(Eng.)*; A. Burn.	1	...	1	...	...	7	19	'61) 21										
Guzerat.																					
Bursud, Anand.	1847	Irish Presbyt.	Rev. J. V. Taylor.	2	4	2	...	...	25	257	...	2.	40								
Ahmedabad.	1861	Ditto.	... ...	1	...	1	...	...	12	58				Seminary.							
Gogo.	1844	Ditto.	Rev. J. Wallace.	2	...	1	14	3	8	17	...	4.	175	0.	3						
Rajkote.	1841	Ditto.	Revs. J. Mackee; D. Moore, *(Eur.)*; Horm. Pestonjee, *(nat. Eur.)*	...	...	1	...	...	9	17	...	3.	120	...		...		1.	20		
Surat.	1813	Ditto.	Revs. J. Glasgow, D.D; R. Montgomery.	2	...	1	22	6	20	36	5) 210	4.	318	...		1.	112	2.	29	0.	3
Deccan.																					
Malligaum.	1848	Ch. Miss. Soc.	Revs. C. C. Menge; E. Rogers.	1	1	1	...	...	7	36	'61) 49	2.	67	...		1.	35	1.	14		
Juneer.	1846	Ditto.	Revs. C. F. Schwartz; J. Bunter, *(nat.)*	...	...	1	...	...	3	8	...	1.	42	...		...		0.	1		
Aurungabad.	1860	Ditto.	Rev. A. Davidson.	...	...	1	...	...	13	43	...	1.	19	...		...		0.	13		
Nasik.	1832	Ditto.	Revs. C. W. Isenberg; W. S. Price, *(Eur.)*; A. H. Frost; Appaji Bapuji, *(nat.)*	...	...	1	...	...	78	248	...	...		2.	79	...		...		1.	50
Amednugger District.																					
Ahmednugger.	1831	Amer. Board.	Revs. H. Ballantine, M. A.; L. Bissell, M. A.; V. B. Kormokar, *(nat.)*	15	5	3	147	13	145	245	10) 1377	5.	63	Seminary. 1.	30	...		1.	20	1.	45
Rahooree.	1869	Ditto.	Rev. A. Abbott.	3	6	5	2) 49	...	109	157	..	2.	28	...		...		1.	12		
Khokar.	1855	Ditto.	Rev. W. P. Barker, M. A.	8	11	5	97	8	117	240	150	6.	31	...		...		0.	22		
Wadale.	1857	Ditto.	Revs. S. B. Fairbank, M. A.; M. R. Sangale, *(nat.)*	4	11	3	119	...	132	211	Unknown.	2.	20	...		...		0.	20		
Carried over, 15	...	... ...	Miss. 21. | Nat. 5.	40	38	29	448	30	697	1617	1798	32.	923	3.	112	3.	259	6.	151	2.	98

Missions in the **PRESIDENCY OF BOMBAY.** — **The Deccan and Town of Bombay.**

Stations.	When begun.	Societies.	Missionaries.	Native Catechists.	Native Converts.							Boys' Schools.						Girls' Schools.			
					Outstations.	Churches.	Admitted in ten years.	Excluded in do.	Communicants.	Native Christians.	Native Contributions.	Vernacular Day		Boarding		Anglo-Vernacular		Day		Boarding	
												Schs.	Boys.	Schs.	Boys.	Schs.	Boys.	Schs.	Girls.	Schs.	Girls.
Carried over, 15	...	... ...	Miss. 21. | Nat. 5.	40	38	29	448	30	697	1,617	1,798	32.	923	3.	112	3.	259	6	151	2.	98
Ahmednuggur District.																					
Seroor and Kolgaum.	1841	Amer. Board.	Rev. Sidoba Misal, (*nat.*)	...	2	2	36	10	42	87	...	1.	20								
Deccan.																					
Sattara.	1849	Ditto.	Revs. W. Wood; J. C. Dean, R. V. Moduck, (*nat.*)	3	1	1	11	1	8	15	...	1.	17	...		...		1.	19		
Kolapore.	1852	... ...	Rev. R. G. Wildes.	...	...	...	...	...	...	...	...	2.	100								
Poonah.	1831	Free Church.	Revs. J. Mitchell; J. W. Gardner.	2	...	1	12	...	56	92	...	3.	297	...		2.	535	2.	290	1.	40
Poonah.	1851	Bapt. Miss. Soc.	Rev. H. P. Cassidy.	1	...	...	...	...	5	5											
Town.																					
Bombay.	1820	Ch. Miss. Soc.	Revs. J. S. S. Robertson; J. G. Deimter; R. Galbraith; T. K. Weatherhead; J. Wilson.	...	...	1	...	...	43	208	...	6.	343	...		1.	377	6.	254	1.	74
Bombay.	1813	Amer. Board.	Revs. C. Harding; Hari Ramchunder, (*nat.*)	...	...	1	...	...	25	41											
Bombay.	1823	Est. Ch. Scot.	Rev. J. Sheriff.	5	...	1	15	1	14	16	...	1.	80	...		1.	290	3.	100	1.	6
Bombay.	1829	Free Church.	Rev. J. Wilson, D. D.; J. Murray Mitchell, LL. D; J. Aitken; R. Stothert; B. Nauroji, (*nat.*); N. Sheshadri, (*nat.*)	1	...	1	88	...	75	150	...	5.	327	...		1.	326	8.	343	1.	51
Bombay.	1860	Prop. Gosp. Soc.	Rev. C. Gilder.	1																	
Bombay.	...	... ...	Rev. G. Bowere.																		
Total, 26	...	... ...	Miss. 40. | Nat. 10.	53	41	37	610	42	965	2,231	1,798	51.	2107	3.	112	8.	1787	26.	1157	6.	269

Missions in MADRAS. — Town of Madras

Stations.	When begun.	Societies.	Missionaries.	Native Catechists.	Native Converts. Outstations.	Churches.	Admitted in ten years.	Excluded in do.	Communicants.	Native Christians.	Native Contributions.	Boys' Schools. Vernacular Day Schs.	Vernacular Day Boys.	Boarding Schs.	Boarding Boys.	Anglo-Vernacular Schs.	Anglo-Vernacular Boys.	Girls' Schools. Day Schs.	Day Girls.	Boarding Schs.	Boarding Girls.
North.																					
Royapuram.	1836	Amer. Board.	Mr. P. Hunt.	..	...	1	20	...	20	30	...	4.	150	...		...		0.	15		
Centre.																					
Black Town.	1817	Wesl. Miss. Soc.	Revs. D. Griffiths; S. Hobday.	1	3	1	...	...	?	?	...	2.	57								
Black Town.	1851	Lond. Miss. Soc.	Revs. G. Hall, B. A.; J. P. Ashton, M. A.; S. Winfrid, *(nat.)*	2	...	1	55	1	42	100	122 ('61)	...		Seminary.		1.	8	9.	814	1.	26
Black Town.	1814	Ch. Miss. Soc.	Revs. J. Bilderbeck; H. Harley; P. S. Royston, M. A. *(Secr.)*; Mr. T. T. Ford, *(Lay Secr.)*	2	1	2	...	...	237	483	...	6.	213								
												1.	74		...	1.	42	1.	160	0.	8
Black Town.	1837	Est. Ch. Scot.	Revs. A. Forbes, J. Milne; J. David, *(nat.)*	1	2	2	...	...	116	240	...	...		Seminary.	0. 3	2.	362	4.	684	1.	37
Black Town and Triplicane.	1837	Free Ch. Scot.	Revs. A. B. Campbell. *(Eng.)*; A. Macallum; A. Blake; D. H. Paterson, *(Med.)*; P. Rajahgopal, *(nat.)*; R. M. Baubœ, *(nat.)*	15	3	2	...	...	113	150	1000 ('61)	2.	52	Seminary.	0. 3	3.	851	4.	474	1.	47
South West.																					
Vepery.	1726	Prop. Gosp. Soc.	Revs. A. R. Symonds, M. A. *(Secr.)*; H. Bower; J. Guest; J. Stephenson.	2	2	1	...	...	124	622	...	...		Seminary.	1. 10	1.	100				
Vepery.	1814	Ch. Miss. Soc.	Rev. W. Gray, M. A.	4	1	2	...	...	81	157	1114 ('61)	8.	198	...		...		0.	30	1.	35
Pursewaukum.	1805	Lond. Miss. Soc.	Rev. A. Corbold.	7	3	4	154	14	73	183	240	...		...		...		3.	148	1.	54
Ditto.	1848	Leips. Luth. M.	Revs. C. F. Kremmer; J. Doderlein.	4	2	3	...	...	731	741	...	1.	45	1.	13	1.	90	...		1.	12
St. John's & Triplicane.	...	Prop. Gosp. Soc.	Rev. P. Solomon, *(nat.)*	1	4	2	...	...	43	273	...	2.	62	...		...		2.	47	...	
South.																					
Chintadripettah.	1836	Amer. Board.	Rev. M. Winslow, D. D.	1	1	1	67 ('61)	5	75	95	150 ('10)	4.	150	...		...		2.	60		
Royapettah.	...	Wesl. Miss. Soc.	Revs. E. E. Jenkins; A. Burgess; P. Evers.	2	3	1	12	...	61	100	...	2.	98	...		1.	300	1.	15	1.	55
St. Thome.	1832	Prop. Gosp. Soc.	Rev. B. David, *(nat.)*	3	6	1	...	...	70	403	...	4.	187	...		...		1.	38		
St. Thom. Mount.	...	Wesl. Miss. Soc.	Revs. S. E. Symons; J. Evers.	1	1	2	...	...	?	?	...	...		...		1.	95				
West.																					
Chingleput.	1840	Free Church.	Rev. S. Etterajulu, *(nat.)*	2	...	...	...	...	...	...	...	2.	76	...		1.	77	1.	60		
Wallajahbad, &c.	1840	Ditto.	Rev. S. Ramanujum, *(nat.)*	1	2	1	...	...	...	...	...	...		...		3.	398	3.	107		
Carried over, 17	...	...	...	Miss. 29. | Nat. 8.	49	34	27	...	...	1,786	3,577	2,626	38.	1362	3.	37		23.	3129	25.	1864	6.	218

Missions in **MADRAS.** — **South Mahratta Country and Mysore.**

Stations.	When begun.	Societies.	Missionaries.	Native Catechists.	Native Converts. Outstations.	Churches.	Admitted in ten years.	Excluded in do.	Communicants.	Native Christians.	Native Contributions.	Boys' Schools. Vernacular Day Schs.	Vernacular Day Boys.	Boarding Schs.	Boarding Boys.	Anglo-Vernacular Schs.	Anglo-Vernacular Boys.	Girls' Schools. Day Schs.	Day Girls.	Boarding Schs.	Boarding Girls.
Carried over 17	...	... ...	Miss. 29. | Nat. S.	49	34	27	...	...	1,786	3,577	2,626	38.	1362	3.	37	23.	3129	23.	1864	6.	218
Hyderabad.																					
Secunderabad.	1842	Prop. Gosp. Soc.	Rev. A. Taylor.	...	4	1	...	...	60	271	...	5.	300	1.	13	...		1.	18		
Secunderabad.	1861	Est. Ch. Scot.	Rev. Daniel Jacob, (*nat.*)																		
S. Mahratta.																					
Belgaum.	1820	Lond. Miss. Soc.	Revs. W. Beynor; Paul Peerajee, (*nat.*)	9	...	2	46	2	49	155	...	9.	320	...		1.	80	1.	25		
Dharwar.	1837	Basle Miss.	Revs. J. Huber; T. Costa, (*nat.*)	1	...	1	...	...	9	20	...	3.	160								
Hubly.	1839	Ditto.	Revs. J. Muller; C. Brunner.	2	...	1	...	...	37	76	...	3.	185	...		...		0.	5		
Bettigherry.	1841	Ditto.	Revs. G. Wurth; W. Roth, (*Eur.*)	1	...	1	...	...	9	53	...	3.	165	...		...		...		1.	27
Malasamudra.	1841	Ditto.	Rev. F. Krauss.	...	...	1	...	...	12	41	...	1.	33	1.	19						
Guledagudda.	1851	Ditto.	Rev. G. Kies.	1	...	1	...	...	26	60	...	1.	87	...		...		0.	8		
Mysore, &c.,																					
Bellary.	1810	Lond. Miss. Soc.	Revs. J. B. Coles; J. Macartney; N. Shadrach, (*nat.*)	5	2	3	99	11	118	351	10) 575	7.	244	1.	41	3.	269	1.	42	1.	32
Goobee.	1837	Wesl. Miss. Soc.	Revs. H. J. Sykes; J. H. Cummings.	1	...	1	...	...	16	30	...	5.	177	...		...		1.	10		
Toomkoor.	1837	Ditto.	Revs. D. Sandreson; S. Dalzell.	1	...	1	...	...	23	40	...	3.	76	...		1.	12	1.	15	1.	7
Coonghul.	1837	Ditto.	Rev. W. Walker.	1	...	1	...	...	4	7	...	4.	210								
Bangalore (*Tam.*)	1821	Ditto.	Revs. J. Pinkney; Nathaniel, (*nat.*)	1	...	1	...	...	125	285	...	3.	157	...		1.	135	2.	61	1.	17
Bangalore, (*Can.*)	1834	Ditto.	Revs. T. Hodson; M. T. Male; R. W. Pordige; J. S. Banks; H. O'Sullivan.	1	...	1	...	...	15	25	1	5.	195	...		1.	174	1.	22		
Bangalore.	1820	Lond. Miss. Soc.	Revs. C. Campbell; B. Rice; J. Sewell.	6	1	2	105	19	59	229	483	4.	191	Seminary. 1.	26	2.	303	5.	166	1.	21
Bangalore.	1817	Prop. Gosp. Soc.	Rev. J. Eleazer, (*nat.*)	...	1	1	...	...	45	220	...	...		...		...		1.	36		
Mysore.	1839	Wesl. Miss. Soc.	Revs. J. Hutcheon; W. M. Armistead; J. Marratt; A. Samuel, (*nat.*)	1	...	1	...	...	27	60	...	3.	120	...		1.	70	1.	17		
Carried over, 34	...	... ...	Miss. 57. | Nat. 15.	80	42	47	...	...	2,420	5,500	3,684	97.	3982	7.	136	33.	4172	38.	2289	11.	352

Missions in MADRAS. — Canara Coast, Coorg and Nilgherries.

Stations.	When begun.	Societies.	Missionaries.	Native Catechists.	Native Converts.							Boys' Schools.						Girls' Schools.			
					Outstations.	Churches.	Admitted in ten years.	Excluded in do.	Communicants.	Native Christians.	Native Contributions.	Vernacular Day		Boarding		Anglo-Vernacular		Day		Boarding	
												Schs.	Boys.	Schs.	Boys.	Schs.	Boys.	Schs.	Girls.	Schs.	Girls.
Carried over, 34	..	... ...	Miss. 57. | Nat. 15.	80	42	47	...	...	2,420	5,500	3,684	97.	3982	7.	136	33.	4172	38.	2289	11.	352
Canara North.																					
Honore.	1845	**Basle Mission.**	Rev. F. H. Albrecht.	...	...	1	...	...	6	12											
Mulki and Udapi.	1845	... ...	Revs. J. Ammann; A. Manner J. Brigel; R. Hartmann; F. Traub.	6	1	2	...	...	163	399	...	4.	61	1.	38	...		0.	15		
Mangalore.	1834	... ...	Revs. A. Buhrer; H. Kaundinga, (*nat.*); F. Kittel; H. Hauff; W. Hoch, (*Eur.*); A. Finckh; J. Mack; F. Muller.	5	1	2	...	...	375	695	...	4.	146	1.	Prepar. 20	1.	114	3.	55	1.	62
Malabar.																					
Cannanore.	1841	... ...	Revs. S. Hebich, (*Eur.*); Ch. Muller, (*Eur.*); J. Strobel; H. Bergfeldt,	4	2	2	...	...	219	449	...	4.	230	...		...		1.	31	1.	49
Tellicherry.	1839	... ...	Revs. Ch. Irion, (*Eur.*); Chr. Aldinger; G. Burkhardt; L. Reinhardt.	4	...	1	...	...	117	273	...	4.	170	Seminary. (1. 1. (1.	16 65	1.	110	1.	23		
Chombala.	1849	... ...	Revs. E. Diez; G. Hanhart.	2	...	1	...	...	78	139	...	3.	97	...		...		0.	15		
Calicut.	1842	... ...	Revs. J. M. Fritz; P. A. Convert; Th. Schauffler.	3	2	3	...	...	268	509	...	4.	127	...		1.	121	...		1.	47
Palghaut.	1858	... ...	Revs. W. Herre; J. Metzer.	2	...	1	...	...	29	104	...	...		...		1.	44	1.	8		
Coorg.																					
Merkara.	1853	... ...	Revs. O. Kaufmann; G. Richter; W. Stokes.	1	3	2	...	...	54	120	...	1.	15	...		1.	85	0.	9		
Nilgherries.																					
Kaity.	1846	... ...	Revs. J. F. Metz, (*Eur.*); C. Moerike; Chr. Wartele; J. Thumm; A. Wenger.	...	...	1	...	...	18	47	...	0.	114	...		...		0.	6		
Carried over, 45	...	... ...	Miss. 93. | Nat. 16.	107	51	63	...	...	3,747	8,247	3,684	130.	4951	11.	275	38.	4646	44.	2451	14.	510

Missions in MADRAS. — Upper and Lower Travancore.

Stations.	When begun.	Societies.	Missionaries.	Native Catechists.	Native Converts. Outstations.	Churches.	Admitted in ten years.	Excluded in do.	Communicants.	Native Christians.	Native Contributions.	Boys' Schools. Vernacular Day Schs.	Vernacular Day Boys.	Boarding Schs.	Boarding Boys.	Anglo-Vernacular Schs.	Anglo-Vernacular Boys.	Girls' Schools. Day Schs.	Day Girls.	Boarding Schs.	Boarding Girls.
Carried over, 45	...	... ...	Miss. 93. ... Nat. 16.	107	51	63	...	...	3,747	8,247	3,684	130.	4951	11.	275	38.	4616	14.	2451	14.	510
Upp. Travan.																					
Trichoor.	1841	Ch. Miss. Soc.	Rev. J. H. Wilkinson.	5	2	2	...	...	59	407	154 (3)	7.	157	...		...		0.	46	1.	14
Kannankullam.	1853	... ...	Rev. J. G. Beuttler.	3	1	1	...	...	38	143	52 (3)	8.	132	...		...		0.	59	1.	9
Cochin.	1856	... ...	Rev. G. Curean, (*nat.*)	1	1	1	...	...	106	291	181 (3)	1.	39	...		...		0.	11	1.	6
Cottayam.	1816	... ...	Revs. H. Baker, Sen.; R. Collins, M. A.; J. Hawksworth; Koshi Koshi, (*nat.*)	5	7	7	...	...	230	1,016	864 (3)	College. 0.	46	College. 2.	93	...		0.	92	2.	72
Mavelikurray.	1838	... ...	Revs. J. Peet; (J. Therien, (*nat.*); K. Kuruwella.	11	9	10	...	...	300	2,016	1,121 (3)	23.	438	...		...		0.	105	1.	14
Mundakayam.	1851	... ...	Revs. H. Baker, (*Eng.*); J. Chandy, (*nat.*)	6	6	6	...	...	217	818	126 (3)	17.	300	...		...		0.	30	1.	2
Tiruwilla.	1849	... ...	... ...	5	8	8	...	...	280	831	313 (3)	7.	44	...		...		0.	66	1.	6
Mallapalli.	1838	... ...	Rev. G. Matthan, (*nat.*)	3	7	5	...	...	250	711	224 (2)	12.	199	...		...		0.	27		
Allepie.	1816	... ...	Rev. Oomen Mamen, (*nat.*)	5	6	2	...	...	90	784	225 (3)	7.	139	...		...		0.	53	1.	12
Pallam.	1843	... ...	Rev. H. Andrews.	6	13	9	...	...	150	812	173 (3)	13.	217	...		...		0.	140	1.	12
Lower Travan.																					
Quilon.	1821	Lond. Miss. Soc.	... ...	4	4	1	...	...	20	259	177 (3)	20.	333	...		...		0.	140	1.	12
Trevandrum.	1838	Ditto.	... ...	18	19	1	...	...	83	1,570	770 (3)	5.	146	...		...		0.	30		
Pareychaley.	1845	Ditto.	Rev. S. Mateer.	44	71	1	220	20	196	4,904	3,131 (3)	10.	170	1.	12	...		0.	47	1.	19
Neyoor.	1828	Ditto.	Revs. Y. Baylis; I. Wilkinson; J. Lowe, (*Med.*)	38	50	1	195 (8)	8 (8)	211	6,179	3,780 (8)	23.	811	1.	26	...		16.	340	1.	30
Santhapuram.	1846	Ditto.	Rev. E. Lewis.	32	27	1	...	...	191	3,514	1,790 (3)	36.	1381	1.	8	Preparand. 1.	18	11.	361	1.	34
Nagercoil.	1809	Ditto.	Revs. J. J. Dennis; J. Duthie.	25	22	22	67 (4)	37 (4)	270	2,064	3,022 (4)	18.	967	...		...		4.	163	1.	150
James' Town.	1840	Ditto.	Rev. J. F. Gannaway.	28	27	27	80 (4)	10 (4)	313	3,298	2,385 (4)	21.	998	1.	64	1.	125	6.	279	1.	51
Carried over, 62	...	... ...	Miss. 109. | Nat. 23.	346	331	168	...	...	6,751	38,854	22,102	20.	872	...		...		8.	286		
												378.	12040	18.	487	40.	4789	89.	4586	29.	941

Missions in MADRAS. — Province of Tinnevelly.

Stations.	When begun.	Societies.	Missionaries.	Native Catechists.	Native Converts.						Boys' Schools.						Girls' Schools.			
					Outstations.	Churches.	Admitted in ten years.	Excluded in do.	Communicants.	Native Christians.	Native Contributions.	Vernacular Day		Boarding		Anglo-Vernacular		Day		Boarding	
												Schs.	Boys.	Schs.	Boys.	Schs.	Boys.	Schs.	Girls.	Schs.	Girls.
Carried over, 62	...	... ...	Miss. 109. | Nat. 23.	346	331	168	...	...	6,751	38,854	22,102	378.	12040	18.	487	40.	4789	89.	4586	29.	941
Tinnevelly.																					
Edeyengoody.	1842	Prop. Gosp. Soc.	Rev. R. Caldwell, LL.D.; J. M. Strachan.	15	33	1	...	...	291	3,156	2,068 ('61)	32.	869	1.	29	...		0.	257	1.	60
Moodaloor.	1829	Ditto.	Rev. J. Seller.	21	14	14	60 (3)	2 (3)	301	2,547	2,600 (3)	16.	382	1.	17	2.	62	12.	277	1.	26
Christianagaram.	1844	Ditto.	Rev. C. E. Kennet.	4	18	1	...	...	186	1,646	424 ('61)	11.	274	1.	12	...		9.	122	1.	30
Nazareth.	1836	Ditto.	Rev. T. Brotherton.	8	15	1	...	...	472	3,101	1,135	16.	507	1.	15	...		12.	213	1.	41
Sawyerpuram.	1842	Ditto.	Revs. J. Earnshaw; F. J. Leeper, (*Eng.*)	10	15	1	...	...	230	1,220	1,088	12.	343	Seminary. 1.	63	...		3.	47		
Palamcottah.	1817	Ch. Miss. Soc.	Revs. E. Sargent; T. Spratt; N. Honiss; J. D. Simmons; M. Perianaxagam, (*nat.*)	5	20	12	...	...	252	1,419	4,552 (3)	11. 3.	261 181	Prepar. 1.	54	1.	194	1. 0.	104 38	Training School. 1. 1.	17 46
Alvarneri.	1833	Ditto.	Rev. P. Simeon, (*nat.*)	6	16	14	...	...	146	1,270	...	16.	224	...		...		0.	153		
Megnanapuram.	1839	Ditto.	Revs. J. Thomas, (*Eng.*); A. Dibb; M. Devaprasadham, (*nat.*)	22	66	45	...	...	569	5,326	5,024	35.	535	1.	61	...		0.	429	1.	80
Asirvadhapuram.	1845	Ditto.	Rev. P. Arumanayagœm, (*nat.*)	9	25	18	...	...	257	1,707	1,892 (3)	14.	183	In the district seven other schools.		Eight other Anglo-Vernac. Schools.		0.	159		
Sathankullam.	1832	Ditto.	Rev. D. Viravagu.	15	33	32	...	...	318	2,940	2,251 (3)	24.	458					0.	292		
Pragaspuram.	1833	Ditto.	... ...	4	9	6	...	...	212	1,299	...	4.	52					0.	39		

KADACHAPURAM.	1844	Ditto.	Rev. Yisudasen John, (*nat.*)	8	16	13	...	...	521	1,345	3) 2,342	11.	176	...	...	0.	161	1.	30
SUVISESHAPURAM.	1840	Ditto.	Revs. W. Schaffter; M. Savarirayan, (*nat.*)	24	49	41	...	...	478	4,480	3) 3,355	48.	581	1.	15	...	0.	383	1. 35
DOHNAVUR.	1828	Ditto.	Revs. J. Pickford, (*Eng.*); J. Gritton, (*Eng.*)	13	59	42	...	...	223	2,664	3) 2,173	23.	431	1.	24	...	0.	96	1. 30
PANNIVELEI.	1843	Ditto.	Revs. J. T. Tucker; A. Isaac, (*nat.*)	28	50	43	...	...	418	2,752	3) 2,811	34.	524	...		...	0.	156	1. 57
PANNIKULLAM.	1848	Ditto.	Revs. J. Whitehurch; J. Nallathambi, (*nat.*)	20	53	41	...	...	338	2,137	3) 1,393	20.	315	...		...	0.	146	1. 6
NULLOOR AND PAVOOR.	1844	Ditto.	Revs. W. Clark; D. Gnanamuttu, (*nat.*); A. Samuel, (*nat.*)	29	97	57	...	...	433	3,038	3) 3,015	31.	620	...		...	0.	239	1. 40
SUBANDRI.	1847	Ditto.	Revs. H. Dixon; A. B. Valpy, (*Eng.*)	18	33	26	...	...	360	1,402	3) 1,050	24.	324	...		1.	54	0.	46	1. 36
SIVAGASI; NORTH TINN. ITENERANCY.	1854	Ditto.	Revs. R. R. Meadows, B. A.; J. Cornelius, (*nat.*); V. Devanayagam, (*nat.*); W. T. Sattianadhan, (*nat.*) Revs. D. Fenn, B. A.; R. C. Macdonald, B. A.	25	51	36	...	...	197	1,912	3) 1,375	13.	225	...		...	0.	60	1. 28
Carried over, 82	...	... ...	Miss. 133. | Nat. 37.	630	1003	612	...	...	12,953	84,215	60,650	776.	10505	34.	777	52.	5099	126.	8003	44. 1503

Missions in MADRAS. — Madura and Dindiqul.

Stations.	When begun.	Societies.	Missionaries.	Native Catechists.	Native Converts.							Boys' Schools.						Girls' Schools.			
					Outstations.	Churches.	Admitted in ten years.	Excluded in do.	Communicants.	Native Christians.	Native Contributions.	Vernacular Day		Boarding		Anglo-Vernacular		Day		Boarding	
												Schs.	Boys.	Schs.	Boys.	Schs.	Boys.	Schs.	Girls.	Schs.	Girls.
Carried over, 82	...	... ...	Miss. 133. | Nat. 37.	630	1003	612	...	...	12,053	84,215	60,650	776.	19505	34.	777	52.	5099	126.	8003	44.	1503
Madura.																					
Usalamputty.	1856	Amer. Board.	... ...	3	4	...	...	...	...	113	...	2.	17	...		...		0.	6		
Tirupuvanum.	1838	Ditto.	Rev. E. Chester.	2	3	1	...	... Do.	17	97	...	6.	79	...		...		0.	3		
Tirumungalum.	1838	Ditto.	Rev. J. Herrick.	11	13	2	...	...	120	743	...	5.	45	...		...		0.	17		
Sivagunga.	1838	Ditto.	... * ...	2	4	1	In the whole mission in ten years.	...	21	99	In ten years about 10,000 rupees.	1.	14	...		...		0.	5		
Pulney.	1859	Ditto.	Rev. C. T. White.	2	3	1		...	28	150		2.	17	...		...		0.	10		
Periacolum.	1848	Ditto.	Revs. J. T. Noyes; E. Seymour, *(nat.)*	19	22	7		...	171	1300		15.	182	... Seminary.		...		0.	28		
Pasumalie.	1845	Ditto.	Rev. W. Tracy.	1	1	1		...	53	49		1.	9	1.	39	...		0.	6		
Melud.	1855	Ditto.	Rev. T. S. Burnell.	5	9	1		...	27	241		6.	58	...		...		0.	6		
Maudapasalie.	1850	Ditto.	Rev. H. S. Taylor; H. Zilsa, *(nat.)*; P. Yesudien, *(nat.)*; A. Christian, *(nat)*.	20	44	9	792	160	366	2079		17.	191	...		...		0.	29		
Mana Madura.	1858	Ditto.	Rev. W. B. Capron.	1	1	...	...	...	...	24											
Madura.	1834	Ditto.	Revs. J. Rendall, *(Amer.)* D. C. Scudder; C. Williams, *(nat.)*	10	11	2	...	...	129	592	...	8.	119	...		...		0.	29	1.	45
Dindiqul.	1836	Ditto.	Revs. E. Webb; S. Savarimuttu, *(nat.)*.	7	11	2	...	...	76	438	...	2.	64	...		...		0.	18		
Battalagundre.	1855	Ditto.	Revs. G. G. Washburn; J. E. Chandler, *(Amer.)*	6	11	1	...	...	119	447	...	7.	93	...		...		0.	14		
Carried over, 95	...	... ...	Miss. 146. | Nat. 43.	719	1148	640	...	...	14,080	90,587	70,650	818.	20393	35.	816	52.	5099	126.	8174	45.	1548

V.—*Sabbath Desecration in Calcutta.*

The following petition has been very numerously signed. It is now in the hands of Lord Elgin who is not likely to regard its prayer with indifference. Some attempt should be made to check Sabbath desecration in those other forms of it which are so numerous in Calcutta and its vicinity.

HIS EXCELLENCY THE RIGHT HONORABLE THE EARL OF ELGIN AND KINKARDINE, K. T., G. C. B.

Governor-General of India in Council.

The Memorial of the undersigned Christian inhabitants of Calcutta and its neighbourhood.

RESPECTFULLY SHEWETH:

That your Memorialists desire to represent your Lordship in Council that the existing arrangement of closing the Mails for Europe on the evening of the Lord's-day for their despatch by the Steamers of the 9th and 23rd of each month, whenever those dates occur on Monday, involves a very large amount of labour, both in public and private, which is burdensome to the consciences of many.

That your Lordship's predecessor, the late Earl Canning, in his reply to the Trades' Association, on the 30th September, 1861, stated that His Lordship in Council considered the request which that body, as well as the Chamber of Commerce, had preferred, that on all such occasions the Steamers should be detained till the following day, was quite reasonable, and that the Secretary of State would be requested to make the necessary arrangements for giving effect to that measure.

That since that period, your Memorialists have understood that the Home Government have refused their consent to this arrangement, on the ground that it would involve a more frequent detention of the Mails from China and Australia at Galle.

That your Memorialists have been informed and believe that, during the two years prior to the 30th June, 1862, there were fifteen detentions of the China Mail at Galle, but only four of those detentions occurred when there had been detention at Calcutta, and that during the same period the Calcutta Steamer was detained ten times for the China Mail, and that one of these detentions occurred notwithstanding that the departure of the Calcutta Mail itself had been delayed.

That your Memorialists therefore submit that no argument of sufficient weight can be urged on this ground to justify the extensive violation of the Lord's-day now caused on the occasions when the Calcutta Mails for Europe are made up on that day.

That your Memorialists therefore entreat your Lordship in Council will take this subject into renewed consideration, with a view to its being again submitted to Her Majesty's Secretary of State.

And your Memorialists, as in duty bound, will ever pray, &c.

REVIEW.

The Indian Year-Book for 1861. *A review of Social, Intellectual and Religious Progress in Ceylon and India. Compiled by* John Murdoch, *Esq.*

A book of this description has long been wanted in India. It is very difficult without much labour, and no small pecuniary outlay, to obtain moderately full information on the political, social, intellectual and religious condition of India during any one year. Individuals whose lives are spent in some one department of Government, or who have a talent for collecting information—a rarer talent than at first thought appears—are "up" in certain branches, and frequently very ignorant of others. But persons of wide, and accurate information are rare, and one reason is that the kind of knowledge they desiderate is not easily accessible to them. Persons who wish to master any one subject Mr. Murdoch glances at, will of course turn to original sources of information, yet has his book a value of a very definite kind.

It does not profess to give a full description of any one of those numerous branches of information which pertain to India; but an account of the progress that has been made during the year. The compiler, however, has not kept rigidly to his design, for when information has fallen in his way of a historical, or disquisitorial nature he has not hesitated to use it. Nor has he restrained himself to an account merely of what has been done, or attempted in the year 1861; his work is to a very large extent a record of the opinions expressed about Indian subjects during the year under review. This gives a want of character and definiteness to the "Year-Book," although it very slightly detracts from its value, some would think it was thus augmented.

The wish to give as much information as possible has now and then led Mr. Murdoch to tell us that which we hardly care to know, and occasionally that which might as well have remained untold. Thus he tells us that, "During 1860 the Chandpal Ghaut engine (Calcutta) worked 3,766 hours, and pumped up 2,094,700 tons of water, being equivalent to 469,212,800 gallons!" Again. "In Calcutta 46 streets, covering a distance of 16½ miles, were watered in 1860 at an average monthly expenditure of £186. Fourteen new carts were added!" In other cases we wish the information given were more definite; thus we are informed there are 14 Protestant Churches in Cal-

cutta, but how many are Episcopal, Presbyterian and Congregational we are not told.

We hope next month to give some extracts from the book before us. Our space obliges us now to terminate our remarks. We assure our readers of a large amount of information in these pages, and there are few books which would prove more acceptable to those in England who care to read about India.

Religious Intelligence.

1.—Lectures on Missions.

The Calcutta Missionary Conference has arranged that the following course of lectures shall be delivered, during the ensuing months, in place of the usual Monthly Missionary Prayer Meetings.

Union Chapel, Nov. 3, 1862.—By the Rev. Dr. Duff. The course and method, the means, agencies and results of Gospel propagation in apostolic times.

The Free Church, Dec. 1.—By the Rev. W. Johnson, B. A., Christian Missions in Burmah.

Union Chapel, Feb. 2, 1863.—By the Rev. E. Stuart. Christian Missions in New Zealand.

The Free Church, March 2.—By the Rev. Dr. Mullens. Christian Missions in the Sandwich Islands.

Union Chapel, April 6.—By the Rev. G. Kerry. Christian Missions in the West Indies.

The Free Church, May 4.—By the Rev. W. Sampson. Christian Missions in China.

2.—Protestant German Deaconnesses in Syria.

Dr. Fliedner, the venerable founder of the Evangelical Deaconesses at Kaiserswerth, an organization already extending its branches after only a few years of existence over all divisions of the world, publishes in the German papers an account of the stations founded by the deaconesses in Syria. The report embraces their operations since July, 1861. They were at first only intended for a temporary relief of the great misery produced by the war between the Druzes and the Maronites, but the prospect now is that they will become permanent institutions and contribute their share to the establishment of Protestantism in Syria. The stations are four in number. 1. The Orphan House Zoar in Beyroot. This institution, at the beginning of the year in a most flourishing condition, passed through severe trials. The Jesuits and the Maronite priests succeeded in causing the removal of nearly all the Roman Catholic children; and the number of the orphans who remained under the charge of the deaconesses was reduced to thirty. Many touching incidents are related of the grief of both the deaconesses and the children, when the parents of the latter often reluctantly came to take their children away from an establishment to which they had become so strongly

attached. Toward the close of the year, the number of children began, however, again rapidly to increase, and it counted 42 children of Greek parentage, 4 of Roman, 14 of Maronite, 15 of Protestant. The erection of a new orphan house, under the superintendence of the Prussian consul, Weber, a zealous friend of the Protestant missions in Syria, is nearly completed. In one wing of the building a female college will be opened. Already twenty-five pupils have applied for admittance. 2. The Widows' Home "Zarpath" in Beyroot. Up to December, 1861, 66 women had found in this institution an asylum. Most of them had lost in the massacre of the Christians all their male relations; 28 were Maronite, 28 Roman Catholics, 17 Greeks. 3. The Hospital at Beyroot has been so prosperous, that when in May, 1861, the Anglo-American-German Committee was dissolved, there were funds on hand for the present year. A commissary of the London Committee, after having examined it, declared the wish that even after the transfer to the male hospital of the (German Protestant) Knights of St. John from Sidon to Beyroot, the establishment of the deaconesses might continue as a female and children's hospital. The hospital is almost always crowded. The Arabic is much read by the sick, and the children, who learn how to read and to sing, awaken in particular great hopes. 4. The Hospital at Sidon has been greatly annoyed by the effort of Roman Catholic priests and nuns to induce all the members of their churches to leave the hospital. The house has now 46 beds, and in the first nine months of the year 550 patients were nursed. Toward the close of the year, there were also five Bedouin women, whose savage character filled the sisters with the utmost astonishment. The native women, on the whole, did not promise well; yet the children showed a great attachment to the sisters, and a great fondness for committing to memory passages of the Arabic Bible, and of learning how to sing.

3.—THE PRIMITIVE METHODISTS.

The forty-third annual Conference recently held its sittings in Bethel Chapel, Sheffield. The reports of the various stations were carefully examined and the Connexion in general was found to be in a healthy and prosperous condition. An increase in the number of members was reported by most of the stations; and where a decrease was reported, the Conference was very anxious to adopt the best practical measures to remedy the evil. The Connexional chapels were found to be increasing in number, and the debts upon them at the same time to be lessening. Some of the funds—especially the Chapel and Conference Funds—were in need of greatly enlarged resources, and resolutions were adopted with the object of securing an improvement for the ensuing year. The numerical state of the Connexion will be seen by the following figures:—

	Total Numbers.	Increase.
Members	141,185	5,791
Travelling Preachers	776	47
Local Preachers	12,414	527
Class Leaders	8,377	371
Connexional Chapels	2,519	109
Other places of worship	3,542	199
Sabbath Schools	2,322	143
Teachers	34,757	2,019
Scholars	89,057	8,993
Deaths Reported	874	13

4.—Massacres in Syria.

Massacre is again the order of the day in Syria. Telegrams from Alexandria, published in the French papers, state that the Musalmâns have massacred the Bishop and the Armenians of Marash, a town north-west of Aleppo. Great agitation prevails in the district. Troops have been sent to punish the offenders, and the English Consul accompanies them.—*Patriot.*

5.—The Jains of Bombay.

The *Bombay Gazette* records another instance of the influence of gross superstition on even the wealthiest and most intelligent at the natives of India. Notice was given at Parisnath, the well-known Jain deity, was to appear in a field at Doopka in Oodeypore for a few days only. The Jains of Bombay, having received the joyful news by telegraph, chartered steamers for Surat, proceeded thence by a railway to Ahmedabad, and thence in carriages and palankins to the miraculous exhibition. Crowds will assemble and a great fair be held. The last Avatár was at Malwa. The image rises up slowly out of the ground, remains for a time, and as slowly descends into the ground again. A hole is dug in the ground, and the bottom and sides of it are in some way hardened—a quantity of gram is then put into it—the image is placed on the gram—water is introduced into the gram, which swells and raises the image out of the ground. As the gram dries, the image again sinks into the ground, and the earth is thrown over it. Yet this is not worse than the Holy Coat, the Winking Image, or the blood of St. Januarius in Europe.—*Friend of India.*

6.—Dr. Wilson on the Maharaj Libel Case.

Dr. Wilson has done a service by devoting two whole numbers of the "Oriental Christian Spectator" to a valuable analysis of the Maharaj Libel Case. The work should be studied by every man who wants to comprehend Hinduism. A shorter analysis has already appeared in Guzerati and will also be published in Brigbasha, the language of many of the vile books of the sect.—*Ibid.*

7.—The Maharajah of Puttialla.

The *Mofussilite* states that the Maharajah of Puttialla has checked one of the most inhuman customs which prevail among the Khetri sect of Hindus. Whenever a man dies, the wife must mourn for four years, and during that time maintain a miserable seclusion; she must eat in public, or uncover her face all that time. The Chief has reduced the time to fifteen days, and the people of Delhi are likely to follow his example. In the Maharajah of Puttialla's case we see the benefit of bringing really noble natives into contact with our rulers in Calcutta.—*Ibid.*

8.—Benares Native Female Education Book Society.

A correspondent of the *Delhi Gazette* records the establishment of the Benares Female Education Book Society. Its object is the publication at its own expense of Hindi works suited for females. Thanks to the enlightened energy of the Honourable Rajah Deonarain Singh, its President, Benares has of late shown more literary activity than any city in the Mofussil. The Debating Society, conducted also by native gentlemen, is well managed, and the edifying spectacle was lately presented of Bundit Bapu Deva Shastri, Professor in the Benares College, exposing the errors of Hindu astronomy and physical science in the most sacred and bigoted city of India. The spirit

of reform has caught the great cities and will spread out into the villages in time. Yet there are men who think we shall have no influence on the natives of India except through our Government.—*Friend of India.*

9.—DR. PFANDER ON ISLAMISM.

The Syria correspondent of the *Englishman* records a fact most disgraceful to an Englishman. Dr. Pfander, well-known some years ago as one of the most learned of missionaries in India, and now in Constantinople, recently published a tract refuting Muhammadanism. This attack produced great excitement, and in reply one Edwards wrote a book laudatory of the religion, laws, and government of the Muhammadans, and in admiration of Fuad Pasha and his course in Syria. When Englishmen sink so low as to praise Islamism, they not only disgrace themselves, but are laughed at as hypocrites by the Moslems themselves. The book of Dr. Pfander has been brought to the notice of the Shaik-el-Islam, who is said to havo declared *ex-cathedra* that "Islamism is growing old and must be revived." It is not strange that Muhammadanism should have had a fascination for more than one English traveller and resident in the East, when to the mania of orientalism is added the liberal permission accorded to sensualism.—*Ibid.*

10.—PROFESSOR WESTERGAARD.

Professor Westergaard's learned treatise on the date of Buddha's death, and other Indian dates depending on it, has been translated from the Danish, and published in German at Breslaw. The result of the investigation is to fix Buddha's death at a date considerably later than that which is usually assumed. The Professor places it in the years 368-370 B. C. Together with this treatise is translated another upon the condition of Literature in the earliest years of Indian Society.—*Ibid.*

11.—MADAGASCAR.

The Society for the Propagation of the Gospel—which, by the way, has during the last year increased the number of clergy whom it supports or assists from 419 to 452—purposes to establish a mission in the Island, and has requested the Bishop of Mauritius to undertake a preliminary visit, with a view to reporting where it may be most expedient to make a beginning.—*Patriot.*

12.—ROMAN CATHOLIC MISSIONS IN CHINA.

"Great exertions are being made by the Romish Propaganda to establish their missions in the province of Tien-tsin on a wide footing. A band of six missionaries, with the Bishop of Peking and a large party of sisters of mercy, are now on their way to here from Shanghai in a merchant ship. The Chinese Government has in Peking yielded to importunity so far as to give back to the Catholic missions much valuable property, and the priests are resolved not to rest till restitution has been made of all lands and buildings taken from them in time of persecution during the last three centuries. If they succeed they will receive property in various parts of China of immense value. One of them received a severe rebuke recently from the French Ambassador in Peking for addressing a mandarin on behalf of some neophyte in too bold and jaunty a style. The Ambassador threatened him with deportation if he repeated the offence. An inquiry is now being made into the case of a French missionary put to death by a local mandarin in the spring of 1861, in the province of Kweicheu. The particulars of this case are not yet publicly known here.

The Bishop of Victoria has used his influence to procure the residence of the Rev. J. Burden, of the Church Missionary Society, in Peking. This could not be effected without the acceptance by this highly-esteemed brother in the work of the Lord of a secular post in connexion with the British Legation. He is now engaged in gratuitously instructing several Manchu youths for the Tartar Government in the English language. The policy of the British representative at Peking does not yet allow of any missionary residing there as a preacher or teacher of Christianity.

A second American missionary has now arrived in Tien-tsin; and if one of these brethren now here should succeed in obtaining the right to reside in the metropolis on account of the more unfettered action or non-action of the United States Commissioner, the liberty will doubtless be given to English missionaries to do the same thing. We shall watch with great interest the course taken by the Chinese Government when the experiment shall be made. Will not Prince Kung's desire to reciprocate the recent kindnesses of the foreign Powers be stronger than any dread of the Protestant Propaganda which in so extraordinary a way gave origin in some sort to the Tae-ping insurrection?—*Ibid.*

13.—Erection of a new Protestant Church at Paris.

The number of Protestants in Paris has greatly and rapidly increased. In the first years of this century the capital of France possessed only six pastors of the Reformed and Lutheran Churches, with three places of worship, and three services each Sunday. Now there are at Paris forty-eight pastors, of different denominations, thirty-one places of worship, eighty-three services every week (fifty-nine on Sunday, and twenty-four on other days)—of which forty-nine are in French, twelve in German, and twenty-two in English—without including meetings for prayer, Biblical instruction, and mutual edification, the total number of which may be estimated at fifty weekly. It is evident that new churches and chapels must be built, and I am glad to state that the Municipal Council of Paris has resolved to build a new religious edifice for the use of the Reformed Church, which shall contain from 1,000 to 1,200 persons, with two school-rooms. It will be situated in the quarter of the *Madeleine*, one of the most-frequented districts of the capital. This is the first time that the civic treasury of Paris has been charged with the expense of such an erection; hitherto the churches set apart for our worship have been Romanist edifices belonging to the State. The Municipal Council, and the prefect of the department of the Seine, have shown, in this matter, feelings of good will which inspire us with gratitude.—*Evan. Christendom.*

14.—Early Marriages.

We learn that the *Sudu Prakash* states that the Brahmans of Sattara, as a body, have come to the resolution to hold aloof from marriage ceremonies, in the cases of girls below eight and boys under sixteen years of age.—*News Letter.*

15.—Distressed Lancashire Operatives.

The meeting on behalf of the distressed Lancashire Operatives was held at the Town Hall on the 6th instant at 9 o'clock P. M. Every section of the community, European and native, were fully represented in the crowded hall. The chair wss taken by His Excellency the Viceroy, and the interest of the meeting was heightened by the presence of a large number of ladies.

The speakers were His Excellency the Viceroy, His Honor the Lieut.-Governor of Bengal, the Archdeacon of Calcutta, Mr. J. H. Fergusson, Mr. J. N. Buller, Rev. Dr. Duff, Raja Radacant Deb, the Advocate General, Mr. Kilburn and Mr. Jennings.

A Committee and Sub-Committee have been appointed to carry out the designs of the meeting and several schemes are on foot to increase the amount which will directly be contributed. 36,000 Rs. have already been given. Two laks of rupees, in addition to the 110,000 already raised in Calcutta, should be given to this object.

16.—The Central African Mission.

We (the *Guardian*) are glad to announce that the Central African Mission has obtained a successor every way qualified to succeed Bishop Makenzie in the Rev. W. G. Tozer, vicar of Burgh-le-Marsh with Winthorpe, Lincolnshire. Mr. Tozer graduated at St. John's College, Oxford, in 1852, was ordained deacon to the curacy, of St. Mary Magdalene, Munster-square, in 1854, and in the following year was presented by the present Bishop of Lincoln thus early in his episcopacy, to the double living above mentioned. There he has been in the habit of giving full services every Sunday in the two churches, situated four miles apart, requiring more than-ordinary physical strength.

17.—Comparative Progress of Methodist Bodies.

The following table affords the best data that can be collected from official statements as to the progress of the different Methodist bodies during the year last past, both absolutely and comparatively :—

	Preachers.	Local Preachers.	Members.	On Trial.	Increase.
Old Connexion,.....	940		325,256	25,608	5,476
New Connexion, ...	220	1,222	32,480	3,680	1,966
Primitive Methodists, ...	776	12,414	141,185		5,791
Bible Christians, ...	200	1,584	14,056	584	1,782
United Free Churches,.....	211	2,871	60,880	8,229	4,253
Reform Union,.....	19	635	11,355	1,078	1,118

It will be seen at a glance that the Old Connexion is a long way behind all the other bodies, having respect to the means employed for producing results. The increase per cent. in each case stands thus :—Old Connexion, 1.7 ; New Connexion, 6 ; Primitive Methodists, 4 ; Bible Christians, 12.6 ; Free Churches, 7 ; Reform Union, 9.8. In proportion, therefore, to the size previously attained, the order of progress stands thus : first the Bible Christians ; second, the Reform Union ; third, the Free Churches ; fourth, the New Connexion ; fifth, the Primitive Methodist ; sixth, and last, the Old Connexion. Estimating the increase by the number of paid preachers, who with other aids, may be supposed to have been instrumental in producing it, the account would be as follows :—In the Reform Union, 60 for each preacher ; in the Free Churches, 20 ; in the New Connexion 9 ; among the Bible Christians, 8.9 ; among the Primitive Methodists, 7·4 ; in the Old Connexion, nearly 6.—*Wesleyan Times.*

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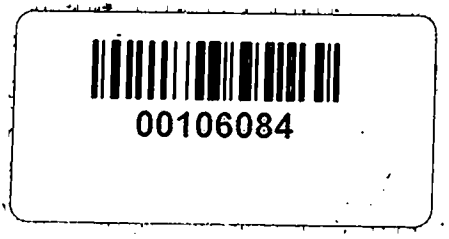
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